



CORNELL  
UNIVERSITY  
LIBRARY



FROM

Miss Augusta Williams  
and  
Mrs. J. P. Tanner

Cornell University Library  
**BV2040 .N529 1856**

**Cyclopedia of missions.**



**3 1924 029 338 203**  
oiiin



## Cornell University Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.









REV. XXIII. 23.





A

# CYCLOPEDIA OF MISSIONS:

CONTAINING A

COMPREHENSIVE VIEW OF MISSIONARY OPERATIONS

THROUGHOUT THE WORLD;

WITH GEOGRAPHICAL DESCRIPTIONS, AND ACCOUNTS OF THE SOCIAL, MORAL, AND RELIGIOUS CONDITION OF THE PEOPLE.

BY

REV. HARVEY NEWCOMB.

SECOND REVISED EDITION.—FIFTH THOUSAND.

WITH THE LATEST CORRECTIONS.

NEW YORK:

CHARLES SCRIBNER, 377 & 379 BROADWAY,  
(SECOND FLOOR.)

1856.

---

Entered according to Act of Congress, in the year 1854, by

C H A R L E S S C R I B N E R ,

In the Clerk's Office of the District Court of the United States for the Southern District  
of New York.

---

RUSSELL & Co., PRINTERS  
Beekman-street.

*Stereotyped by*

JENNEN & BROTHER

## P R E F A C E .

---

IN presenting to the Christian public the "CYCLOPEDIA OF MISSIONS," it becomes me, first of all, to acknowledge the good Providence of God, which has enabled me to accomplish a work of such difficulty and magnitude, in so short a time. The enterprise was entered upon with much misgiving ; but every obstacle has been removed out of the way, as the work has proceeded. The preparation of the manuscript was commenced on the 12th of January last. On the 10th of June, we commenced the process of stereotyping, having about half the manuscript in hand. The work of printing has progressed as rapidly as it could conveniently be done ; and we have not been delayed a single day for want of copy, though the manuscripts have often been received by mail the very day they were wanted. The whole will be completed a little before the first of November, making more than four months occupied in printing. If it be asked how such a work could be thoroughly prepared, in so short a time, we answer, *by division of labor*. There have been more than twenty different persons engaged upon it. It has been a work of immense labor ; but the labor has been so divided that each one has had ample time to do his part thoroughly. At the same time, a general unity of plan and design has been secured, an outline of every article having been furnished by the Editor. And here I would acknowledge my great obligations to those gentlemen who have kindly consented, at my request, to aid me in this important undertaking ; as, without such aid, it would have required years to accomplish it. Their names appear at the close of their several articles, and will afford a sufficient guaranty of thoroughness and accuracy. The articles which appear without a name have been prepared, either in whole or in part, by the Editor. The portions relating to the missions of the American Baptist Union have been furnished by the author of the valuable and interesting "History of American Baptist Missions ;" and those of the Methodists in this country and England, by a respected clergyman of that denomination, whose name was mentioned to me by the Secretary of the Methodist Missionary Society, as the most suitable person to undertake it. The missions of the Presbyterian Board, have been chiefly taken (by permission,) from Rev. J. C. Lowrie's "Manual of Missions." The article on the church of Rome and its missions was prepared by a Roman Catholic layman.

We have aimed to make the entire work truly catholic in its character and spirit, giving to every mission the degree of prominence to which it is properly entitled by its age, importance, and success, without respect to the denomination of Christians which supports it ; and nothing can present a brighter or more cheering view of the essential unity of the different denominations of evangelical Protestants, than their operations on missionary ground, where they are found adopting the same general measures, preaching the same Christ, and receiving the seal of the same Holy Spirit upon their labors. But, while I hold myself responsible for the general character of the work, I would not be understood as adopting every opinion expressed, or of vouching for every statement made by my respected contributors.

The gentlemen who have furnished these contributions have been induced to undertake the work, from the interest which they have felt in the cause of missions, and their belief of the importance of this enterprise to that cause. They have fulfilled their engagements faithfully, and with great promptness; and I have the satisfaction of believing that the work is much more valuable than it would have been, if I had done the whole myself. They will accept this public expression of my thanks, as well as of my high appreciation of their labors. I would also, in this place, return my sincere thanks to the officers of the several Missionary Societies, for the kind encouragement which they have given me, in the prosecution of this work, and especially to the American Board, who have granted me the free use of their extensive and valuable library, and also encouraged the enterprise by subscribing for 100 copies of the work. I return thanks, also, to those numerous friends of the cause, who have given me kind words of encouragement, and subscribed for copies of the work.

In the preparation of the matter and in the supervision of the press, no pains have been spared to secure accuracy; and yet it would be strange, if, in so large a work, consisting, to so great an extent, of statements of facts and numbers, no mistakes should occur. Yet, if an error should be occasionally discovered, we think it should not, in the mind of a reasonable man, impair confidence in the general accuracy of the whole.

This volume brings down the history and results of missionary operations to the present time. It contains a large amount of valuable information that is generally inaccessible, and only to be found in a few missionary libraries, spread out in series of volumes, extending through a period of half a century.

It is here presented in a convenient form for reading, consultation, and reference. It is, however, not only a book to be consulted for reference, but a book to be read; many of the sketches and narratives being of thrilling interest. No future revision or alteration is contemplated in this volume, beyond the correction of errors. It will always be as valuable a record of the past, as it is now. But if anything further shall be called for, to bring up the history of missions and the progress of Christianity, to any future time, other volumes may be added, either periodically or occasionally, according to the demand.

It will readily be perceived that the copyright of this work has cost me no inconsiderable outlay of means, in addition to my own time and labor; as such contributions as appear in this book could not be expected without compensation. It will require a sale of ten thousand copies to remunerate me. It has, likewise, been a very expensive work to my publisher; and the price of the book has been put so low, in order to secure a general circulation, that his profits will be very small, and it will require a large sale to repay what he has already advanced. But, knowing the value of the book, and having confidence in the disposition of the Christian public to patronize a good object, we have ventured upon the undertaking, with the confident expectation that we should be sustained by a remunerative sale.

*Explanations, &c.*—The sketches of missionary operations are chiefly given under *geographical heads*. For example, full accounts of the missions of the several societies in India are given under the head of HINDOSTAN. Other geographical articles relate to Christian lands, as *Europe, United States, &c.*, showing the religious condition and resources of the Christian world. There are several articles, however, which derive their title from the *people*, as *Armenians, Nestorians, &c.* There are likewise a number of articles relating to the work of affiliated societies, which have an indirect bearing upon missionary operations. All the missions to the ancient people of God, are comprised under the head of *Jews*. The notices of missionary stations are designed chiefly as a guide to finding them on the maps. But, when any interesting information respecting the places occupied as missionary stations, not contained in the accounts of the mission, has come to hand, it has been inserted under the head of the station. From the very nature of the case, however, these notices are incomplete, as new stations are being occupied continually; and concerning many old ones, it has been impossible to find any information that would be of any value even in finding them on the maps. There are also many articles on miscellaneous topics, connected with mis-

sionary operations, the condition of the heathen, &c., which contain valuable information. The Missionary Societies are treated under their several titles, giving an account of their origin, the number of their missions, missionaries, converts, amount of receipts, &c. Thus, a greater amount of valuable information, in regard to the movements of the age, is compressed within these pages than was ever before comprised in a single volume, or any one series of volumes. And the matter here given to the public is not a mere compilation, but almost the whole of it has been written anew expressly for this work. As the materials have been collected from a very wide range, and to a great extent from original sources, I have not thought it necessary always to give specific credit, except where the reference might be of advantage, in a more full examination of the subject.

*Maps.*—The various maps, which accompany the work, will be found to cover nearly all the ground occupied by foreign missions. They will generally be placed near the descriptions of missionary operations in the countries which they describe. But, sometimes, a place described will be found on a map placed at a distance from the matter which relates to it. For instance, some of the stations of the Baptist Mission in Assam will be found on the map of Bengal. The following is a list of the maps, arranged according to location: ON AFRICA, 7, viz.: *Africa South of the Equator, Southern Africa, Western Africa, Liberia, Cape Palmas, Sherbro & Mendi Yoruba*; ON INDIA, 5: *India, Southern India and Ceylon, Western India, Bengal, and Northern India; Burmah, Siam, &c.* 1; *China*, 1; *Fuhchau*, 1; *Sandwich Islands*, 1; *Other Pacific Isles*, 2; *New-Zealand and Van Dieman's Land*, 1; *Australia*, 1; WEST INDIES, 4, viz.: *St. Kitts and Antigua, Jamaica, St. Thomas and St. Croix and Surinam; Indian Territory*, 1; *Labrador and Greenland*, 1; WESTERN ASIA, 6, viz.: *Armenia, Aintab and vicinity, Nestorians, Constantinople and vicinity, Syria, Thessalonica*; making 32 in all. These maps are some of them original, having been drawn by missionaries who have been on the ground. Others have been compiled with much labor. They may not contain all the stations; but where any are lacking, they can easily be located from a description, and with the aid of the scale of miles.

*Spelling and Pronunciation of Proper Names.*—I have been requested to give the accurate spelling and pronunciation of the foreign names, which occur in Missionary intelligence; and at first I designed to do so; but I soon found that it was utterly impracticable. The diversity of spelling is so great that it would be impossible to follow any rule; and as the missionaries, in spelling, use the Roman letters to express as nearly as possible the sound of a foreign tongue, it would be presumptuous in me to attempt, by any other combination of the same letters, to express more perfectly sounds that I have never heard. What leads to the diversity of spelling is, the attempts of different persons to express, by different combinations of the Roman characters, sounds that have no corresponding utterances in our language. The most that I can do, is to give a few simple rules, and endeavor to be consistent with myself in spelling the same words alike in different parts of the book; in which last particular, however, I am not confident that, in every instance, I have succeeded. The following systems have been adopted by missionaries in different parts of the world:

I. CHINESE.—The following system of spelling and pronouncing Chinese names is that adopted by Williams, in his "Middle Kingdom."

*Powers of the Letters.*

- |  |  |
|--|--|
| 1. <i>a</i> as in <i>far</i> ;   | 11. <i>au</i> as <i>ow</i> ;   |
| 2. <i>ã</i> as in <i>American</i> ;  | 12. <i>eu</i> , as in colloquial phrase <i>say'em</i> .                                |
| 3. <i>e</i> as in <i>men</i> ;   | 13. <i>ia</i> as in <i>yard</i> ; e. g. <i>hia, kiang</i> , prose, <i>hëä, hëäng</i> . |
| 4. <i>é</i> as in <i>they</i> ;  | 14. <i>iau</i> is made by joining Nos. 5 and 11.                                       |
| 5. <i>i</i> as in <i>pin</i> ;   | 15. <i>ie</i> as in <i>Sierra</i> (Spanish.)   |
| 6. <i>í</i> as in <i>machine</i> ;   | 16. <i>iu</i> as in <i>pew, pure</i> , lengthened to a diphthong.                      |
| 7. <i>o</i> as in <i>long</i> ;  | 17. <i>ive</i> is made by adding a short <i>e</i> to the preceding.                    |
| 8. <i>u</i> as in <i>full</i> ;  | 18. <i>ui</i> as in <i>Louisiana</i> .   |
| 9. <i>ü</i> as in <i>lune</i> (Fr.) or <i>union</i> ;  |  |
| 10. <i>ài</i> as in <i>aisle</i> , longer than <i>i</i> in <i>pine</i> . The combination <i>ei</i> is more slender than <i>ai</i> , though the difference is slight. |  |

The consonants are generally sounded as they are in the English alphabet.

II. HAWAIIAN.—The missionaries at the Sandwich Islands, in reducing the language to writing, have adopted a portion of the Roman alphabet, giving the vowels the following sounds :

*a* as in *father* ; *i* as in *machine*, or as long *e* ;  
*e* as in *they*, or as long *a* in *pale* ; *o* as in *no* ; *u* as *oo* in *too*.

The full accent is usually on the last vowel but one, and a secondary accent two syllables before the full. In the diphthongal combinations, *ae*, *ai*, *ao*, and *au*, each letter retains its original sound, but when spoken in quick succession, combine together in a diphthong. Consonants are not doubled, and never end a word or syllable.—*Bingham's History of the Sandwich Islands*

III. ARMENIAN AND TURKISH.—1. *Sounds of Vowels.*

*a* as in *far*. *û* as in *but*.  
*e* as *a* in *fate*. *oo* as in *moon*.  
*i* as in *machine*. *ai* as *i* in *ivy*.  
*o* as in *note*. *eu* as the French *eu* in *peu*.  
*u* as in *unit*.

NOTE.—Some of the above are but approximations to the vowel sounds designed to be expressed. *E* and *o*, for example, are not quite so broad and open as the corresponding English sounds. *Ai* is strictly a diphthong, the elements of which are indeed the same as our long *i*, but not so closely united in pronunciation. *U* in Armenian names is best represented as above ; but in Turkish words it corresponds more exactly with the French *u* as in *une*. The sound represented by *û* is more exactly that of the French *e* in *le*, *me*, &c.

2. *Sounds of Consonants.*

*g* always hard, as in *good*. *ch* as in *chain*.  
*s* as in *sun*. *zh* as in *pleasure*.

*Gh* and *kh* are guttural sounds, having no corresponding sounds or characters in English or French. The former resembles the modern Greek  $\gamma$ , and the latter  $\chi$ , but both are deeper.

*C* to be used only in connection with *h*, except in words that have become anglicized with *c* in them.

*J*, *sh*, and in general the consonants not mentioned above, to be sounded as in English. The combination *th* does not occur ; when, therefore, the letters occur together, they are to be regarded as belonging to different syllables, and each to have its own proper sound ; e. g. *Fethi*, pronounced *Fet-hi*.

3. *Accent.*—The accent, which is slight, is uniformly on the last syllable in Armenian proper names, and nearly so in Turkish. All the other syllables should be uttered fully, and with equal stress of voice.

4. *Anglicized Proper Names.*—Names which have been long familiar to English and American readers, and have thus become anglicized, not to be changed. Such are Constantinople, Smyrna, Scio, Mitylene, Nicomedia, Philadelphia, &c. In fact, being for the most part Greek names, they do not strictly fall within the rules above given.

*Monthly Concert.*—One object which I have had in view, in the preparation of this work, has been to provide the means of adding interest and value to the Monthly Concert. The practice of appointing committees to report at this meeting on the various portions of the Missionary Field, is extending in the churches ; and where it is well carried out, it adds greatly to the interest of the meeting, and by engaging the leading minds in the church in the personal examination of the field, it tends greatly to extend and deepen the missionary spirit. But, whenever this is attempted, those engaged in it are met with the insurmountable difficulty of not having access to the materials for giving a complete view of scarcely a single mission in the world. This book will obviate this difficulty, not only by giving a complete, though brief historical sketch of almost every existing mission in the world ; but it will generally point out where further information can be obtained. It also provides the means of examining the localities on the maps. And from these maps, rough ones may be constructed for use in the lecture room, (in addition to Bidwell's large maps,) with very little labor, and no other expense than a few sheets of cartridge paper, some India ink, and a little carmine. And besides what is strictly missionary, the work contains a great amount of information respecting the resources of Christendom and the religious movements of the age, which may be made the basis of effective remark.

With these explanations of the author's views, this work, which has cost him so great an amount of thought, labor, and anxiety, is commended to the kind consideration of the Christian public, in the humble yet confident hope that it may be useful.

BROOKLYN, Nov. 1, 1854.

# CYCLOPEDIA OF MISSIONS.

**ABBEOKUTA**: The capital town of the Yorubas, in West Africa, and the principal station of the Church Missionary Society in that country. It is situated 100 miles inland North of Badagry in the Bight of Benin, and contains 30,000 inhabitants. (See *Yoruba*, and *Africa West*.)

**ABENAQUIS**: A tribe of Indians in Lower Canada, among whom the American Board support a native missionary.

**ABYSSINIA**: A rich, mountainous district of Eastern Africa, known to the ancients as *Ethiopia*. It is bounded on the northwest by Nubia, on the northeast by the Red Sea, on the south by the country of the Gallas, and on the west by countries almost unknown. Its extent is estimated at about 245,000 geographical miles. The country rises in terraces from the shores of the Red Sea, till it swells into lofty pyramids and abrupt peaks, whose heads are crowned with imperishable snows. Pasture lands almost entirely destitute of trees, though well watered, stretch themselves before the eye in the perspective, through a great part of the more elevated regions, some portions of which are cultivated with care. They are richly stocked with flocks and herds. The country is plentifully supplied with streams.

For about 1400 miles from its mouth, the Nile receives no tributary. Here, in latitude 18° N. flows in the Takkazie, from Abyssinia, around whose head-waters is the modern kingdom of Tigre. The Blue Nile unites with this at Khartum, in latitude 15° 37' N.; and around its sources and to the North, is Amhara. The country, encircled by its spiral course, is Gojam. In latitude 9° 35' N., at the verge of the table land, which terminates the water-shed from the East, is Ankobar the capital of the kingdom of Shoa, the most important and best known of the kingdoms into which modern Abyssinia is divided. There is every variety of climate, from the stifled and intense heat of the narrow valleys, to the delicious and exhilarating atmosphere of the elevated table lands, and even to the perpetual frosts of the snow-capt mountains. The year divides itself

into two seasons—the one of storms and inundations, and the other of drought and burning heat. Every tree and every bush in Abyssinia not only retains its verdure, but bears blossoms and fruit at all seasons of the year. This region is rich in iron and gold, the latter being found in the sands on the shores and in the bed of the streams. The entrance to Abyssinia for Europeans is the town of Massowah, built on an island in the Red Sea. The place of greatest note, at present, is *Adowa*, which contains about 6000 people. Till Abyssinia was overrun by the Gallas, Amhara was the residence of the sovereign, who now makes Gondar his capital.

*Inhabitants*.—The population is estimated at 4,000,000 to 5,000,000. The color of the Abyssinians varies from black to transparent copper color. They are well made and active, and distinguished from the negro by the regularity of their features. They are not deficient in the capacities of the understanding or the affections of the heart. In the southwestern part of the country they are better informed and more civilized than the people of Tigre, who are rude and uncultivated, passionate and violent. The Abyssinians, in their high mountain-home, have been able to maintain their liberty and independence, never having been subdued by the Turks; but the Gallas have recently made inroads upon their territory. The country is covered with cities and villages, and isolated habitations are here and there seen clinging to the sides of the mountains. The houses are mostly composed of mud, straw, and rushes. Caves are also sometimes used for human habitations. The dwellings of the superior families consist of a number of rooms, arranged around an open court. The clothing of the poorer classes is very simple, consisting of skins or pieces of cotton. Their food is principally milk and bread, butter, honey, beef, mutton, and fowls.

In Abyssinia the women are charged with the most oppressive and irksome labors, both in the house and in the field. They cultivate the ground, gather the harvest, grind the corn, and

procure provisions and water for the families, and that often with their infants in their arms. But the education of the children is better attended to than in most eastern countries, and they are distinguished for filial affection and obedience, and respect for the aged. The common people generally marry, the sons at 18, and the daughters at 14. When arrived at an advanced age most of them become monks or nuns. If sick, they deliver over their property to their children, who support them till their death, with much filial piety. About half the young people enter into service at 15 or 16, mostly for the remainder of their lives. The servants are kindly treated. The Christians do not sell their slaves; but sometimes give them away.

*Language.*—The ancient language of Ethiopia, called the *Gheez*, was, down to the 14th century, spoken throughout Ethiopia; and all the ancient records are in this language; but it has generally fallen into disuse, and the present spoken language is the *Amharic*.

*Government.*—The old Abyssinian, or Ethiopic empire, is now broken into fragments, each constituting a petty kingdom, the governments of which are, so far as our information extends, arbitrary and despotic.

*Religion.*—The fragments of the old empire still profess Christianity, though both Mohammedans and Pagans have broken in and settled among them. Among these, the Gallas are the most remarkable. About the year 1500 they poured into the country in multitudes, and seized many of its fairest portions; and they have kept up a perpetual and harassing warfare; but many of their tribes have been made tributary to the modern kingdom of Shoa, and not a few of them have been reduced to slavery.

The best writers consider the conversion of the Abyssinians to Christianity to have taken place about the year 330, when Athanasius was Bishop of Alexandria. Meropius, a gentleman of Tyre, a Greek and a Christian, being cast away on the rocks of Abyssinia, was slain by the barbarous natives. Two young men, Frumentius and Edesius, his companions, on whom he had bestowed a liberal education, being carried to the king, he, on account of their diligence and industry, gave them their liberty. They afterwards rose into favor with the court, and were appointed to important offices, that of Frumentius being the charge of the young prince's education. And besides instructing him in the learning of the times, he inspired him with a love and veneration for the Christian religion. After the king's death, Frumentius, thinking it his duty to take advantage of the position in which Providence had placed him, to propagate the faith among the Abyssinians, procured ordination as Bishop of Ethiopia, from Athanasius, Bishop of Alexandria, and returning, baptized a great number of the people, ordained a regular clergy, and built churches. Ever since their conversion,

the Abyssinians have received their Patriarchs from Alexandria, and their creed has always been the same as that of the Copts. (See *Copts*.)

The first discovery of the existence of this church appears to have been made by some adventurers sent out by John II., king of Portugal. The king was so much interested in the account which they gave of these Christians that he sent out Pedro Cavilham, to ascertain the state of the people, who entered Abyssinia in 1490. After this, several embassies passed between the two courts, and at length a sort of alliance was entered into between the two countries, which excited the jealousy of their Mohammedan neighbors, and brought upon Abyssinia a ruinous and destructive war. Zagaba Zaba, the ambassador sent by Abyssinia, in 1527, having published his creed, was, at the instance of Bermudas, thrown into prison for heresy. The emperor of Abyssinia, finding himself engaged in a war, in consequence of his alliance with Portugal, sent Bermudas, a Portuguese then in Abyssinia, to Rome and Lisbon for succors. But before Bermudas started on his embassy, the Abuna or Patriarch of Abyssinia, was ordered to consecrate him bishop, and nominate him his successor. Bermudas first went to Rome, and was consecrated Patriarch of Ethiopia by the Pope, and recommended to the king of Portugal to solicit succors for Ethiopia. In the mean time, the emperor died, and his son Claudius gained some advantages over the Mohammedans before any Portuguese arrived, but was afterwards driven to the mountains. Bermudas, on his return, succeeded in joining the young emperor, with a few Portuguese; and in an encounter, the Mohammedan chief lost his life, and Claudius was put in quiet possession of his throne. The Portuguese now demanded that the emperor should embrace the Catholic faith, and give up one-third of his kingdom to the Portuguese. And this demand was accompanied with a threat of excommunication, and the loss of the service of the Portuguese. The emperor replied to Bermudas, declaring that he, as Patriarch, had no authority in the empire, and that the Pope himself was a heretic. He also ordered Bermudas to be seized and put in prison, and sent immediately to Alexandria for an Abuna for the Abyssinian church.

Soon after this, Ignatius Loyola sent a Patriarch, two bishops, and ten Jesuits to convert Abyssinia to Rome. Claudius was by no means pleased with this new arrival. Oviedo, the bishop, soon after his arrival, haughtily demanded his submission to Rome, which demand was promptly resisted. Yet, Oviedo persevered, growing more insolent in his demands. The matter was submitted to a Council, in which the emperor entered into a public debate with the Jesuit, and afterwards wrote an answer to a tract published by the bishop. Being foiled in this way, Oviedo resorted to the terrors of excommunication, and meanwhile sent a re-

quest to Goa for some *Portuguese soldiers to aid in the conversion of the Abyssinians*. But this wise king was soon after slain in battle, in defending his dominions from the invasion of the Mohammedan king of Adel. Oviedo still plied his arts with the successors of Claudius, but with no better success; in the midst of which, he was recalled by the Pope, and sent to Japan; not, however, without assuring the Pope that, "with the assistance of 500 or 600 good Portuguese soldiers, he could at any time reduce the empire of Abyssinia to the obedience of the Pontificate," and intimating that it was a region abounding with the finest gold.

But, notwithstanding the failure of these attempts, the Jesuits sent another mission to Abyssinia in 1588, one of whom was Peter Pays, who arrived in Ethiopia in 1603. Finding Za Dangel, a weak prince, on the throne, these Jesuits succeeded in ingratiating themselves into his favor, inducing him not only to embrace the Romish faith, but to order all his subjects to follow his example. In this, the emperor was strongly opposed by the Patriarch, his son-in-law, viceroy of the Tigre, and a majority of the people. Yet, in spite of all entreaty, and after being warned of the ruin he was bringing upon his country, he persisted in adhering to the policy set on foot by the Jesuits. The result was, a civil war, which raged with great violence for a number of years; the emperor, for some time being victorious, and pursuing the Romish plan of burning heretics, drenched his dominions in blood, his subjects rising in all quarters, and in one instance, 20,000 peasants coming against him from the mountains. At length, he was so far brought to his senses as to proclaim an act of toleration; and on his death, his son re-established the religion of his fathers, and drove from his dominions those execrable Jesuits, who for more than 25 years had been sowing discord, and stirring up a weak prince to massacre his people, and even to call in the aid of Mohammedans to butcher his own Christian subjects!

In the beginning of the 18th century, a French Jesuit, Brevedent, attempted a mission to Abyssinia, accompanied by a physician named Poncet; but the former died on the way. The latter visited Abyssinia, and afterwards published a book containing valuable information respecting the state of the country at that time. In 1714, Pope Clement XI. sent out four German monks as missionaries to Abyssinia, who got in favor with the emperor; but as soon as the Abyssinian monks got wind of it, they raised a rebellion, dethroned the emperor, and placed a youthful prince on the throne, who condemned the missionaries to be stoned. A reprieve was offered them, if they would abjure the faith of Rome. They recoiled with horror at the suggestion, and the punishment was commuted to exile. But the monks urged the execution of the original sentence, and the emperor yielded. This event, though

by no means to be palliated, shows how intense was the hatred excited by the intrigues of the Jesuits, against Rome; and how the persecuting spirit, which they introduced, recoiled upon their own heads.

Thus it appears that the Abyssinians have preserved their ancient faith, both against the sword of Mohammed and the more insidious and dangerous arts of the Jesuits. Yet, whether there remains any vitality or spiritual life among them, may be questioned. The Edinburgh Encyclopedia says: "The religion of Abyssinia consists of a motley collection of traditions, tenets, and ceremonies, derived from the Jewish and Christian churches. In their form of worship, Judaism seems to predominate. The rites of Moses are strictly observed. Both sexes are circumcised; meats prohibited by the Jews are abstained from; brothers marry the wives of their deceased brothers; women observe the legal purifications; Saturday and Sunday are held sacred as sabbaths; and persons under Jewish disqualifications are prohibited from entering the church. They have festivals and saints innumerable. One day is consecrated to Balaam's ass; another to Pontius Pilate and his wife, because he washed his hands before pronouncing sentence on Christ, and because she warned him to have nothing to do with that just person. The Epiphany is celebrated with peculiar festivity, and they have four seasons of lent, in which many abstain even from fish. They so abound in legends and miracles, that the Jesuits were obliged to deny that miracles are a sufficient proof of the truth of a religion. *Images* they abhor, but have their churches hung round with pictures, to which they pay the highest veneration. Their canon of Scripture is the same as ours. Upon the whole, it may be said that the religion of the Abyssinians is a monstrous heap of superstitions, giving rise to disputes and persecutions, without producing any salutary effect upon the sentiments and conduct of its professors."

Bishop Gobat, however, says that, "Although the Christian religion in Abyssinia has entirely degenerated into superstition, yet there is still sufficient of it to attach us to the Christians of that country, and to engage us to consider them as brethren." He thinks their religion exerts some good effects upon them; yet he says, "They have no idea of the salutary doctrines of Christianity; such as justification by faith; the work of grace; and the sanctifying influences of the Holy Spirit;" and that "their morals are exceedingly corrupt. But, in the midst of the chaos of corruption, there are some traces of goodness, which, like precious stones, have remained dispersed among the moral ruins of Abyssinia."

*Mohammedans*.—The Mohammedans appear to have lately multiplied in Abyssinia. They live on friendly terms with the Christians. They are engaged principally in trade, and have the exclusive traffic in slaves, the Chris-

tians never engaging in it. They are ignorant of their own creed, and pay little attention to the rites of Islamism; and in morals, they are, in every respect, inferior to the Christians.

*Falashas or Jews.*—The *Falashas* live entirely separate from the Christians, and are much more ignorant. They are chiefly found in the neighborhood of Gondar and Shelga, and to the northwest of the Lake Tsana. They have the same superstitions, a little modified after the Jewish fashion.

The *Camaountes* are a people few in number, inhabiting the mountains about Gondar, principally engaged in agriculture. Bishop Gobat regards them as *Deists*. They, however, have priests, and assemble in private houses, where they have a repast, which they call "Corban," communion or Eucharist.

The *Zalantes* are a migratory people, who are said to believe in the existence of one God, but to have no other religion.

#### MISSION.

*Church Missionary Society.*—The attention of this Society has been, for many years, directed to this interesting country. In 1815, the Society's missionaries at Malta learned that a native of Abyssinia had been engaged for some years at Cairo in translating the Scriptures into Amharic, the principal vernacular Abyssinian language. This Amharic version of the entire Bible was purchased for the British and Foreign Bible Society in 1820, by Rev. W. Jowett. In 1826, Rev. Samuel Gobat and Rev. Christian Kugler, were sent to Egypt, with the view of entering on a mission to Abyssinia; and after various hindrances, they arrived at Massowah on the 28th of December, 1829, where they were received in a friendly manner. They carried with them portions of the Amharic Scriptures, which had been printed by the British and Foreign Bible Society, and which the people gladly received. They obtained permission to fix their residence at Adowah; while Mr. Gobat proceeded further into the interior, and remained some time at Gondar, the capital, distributing the Scriptures and conversing with the people. But war breaking out, and the whole country being thrown into disturbance, he was detained at that place till October, 1830, when he joined Mr. Kugler at Adowah, in the province of Tigre. On the 29th of December, Mr. Kugler was called to his rest; and his peaceful death made a strong impression upon the natives, who said they had never seen a man die in such full confidence of the Saviour. Soon after this, the chief Sebagdis, who had shown himself very friendly to the mission, and who refused to go out to battle on the Sabbath, was attacked and slain. After his death, each of the chiefs contended for the mastery, and the country was kept in a state of civil war. Mr. Gobat soon after left the country, and arrived at Cairo. In 1833, he visited England, where he published his

Journal, containing a full account of his residence in Abyssinia; and several other missionaries were preparing to return with him to that country. On the 20th of December, 1834, Messrs. Gobat and Isenberg arrived at Massowah, in Abyssinia, where they were received by the governor, with much civility. In 1836, Mr. Gobat was visited with a protracted illness, which obliged him to withdraw from his labors. Rev. J. H. Knox died at Cairo on his way to Abyssinia; and the mission was reinforced by the arrival of Rev. C. H. Blumhardt. Opposition began to manifest itself, on the part of the ecclesiastics, on learning that the missionaries rejected some of the rites of their church, and set up worship of their own; but the governor refused to listen to their complaints.

In 1837, Rev. L. Krapf joined the mission, at Adowah; and in March of the following year, a Frenchman and an Italian priest arrived at the same place, their object being to revive the Roman Catholic Mission in Abyssinia. The people having had enough of Romanism, were aroused by their appearance; and this contributed to raise the clamor against the Protestant mission, so that the governor could no longer resist it, and they were obliged to leave the country; which they did with sorrowful hearts, reaching Cairo on the 24th of June. But the Papists penetrated to Gondar, and were active in endeavoring to re-establish their mission. Messrs. Isenberg and Krapf, having received an invitation from the king of Shoa to visit his country, determined to attempt an entrance into Abyssinia by the way of Zeila, south of the straits of Babel Mandel. Shoa lies to the southward of Amhara, the province where the mission was located. They left Suez on this enterprize January 27, 1839, and after encountering many difficulties, reached Shoa on the 31st of May, and met with a favorable reception from the king. They remained there, continually occupied in discussion and preaching, till November 6th, when Mr. Isenberg returned to England. Mr. Krapf continued in Shoa, laboring among the Abyssinian Christians, having secured the confidence of the king of Shoa to a very remarkable degree, so that the king assured him of his protection as long as he should live. Mr. Krapf had made an expedition, with the King of Shoa, among the Galla tribes, by whom the slave trade was carried on to a considerable extent; but it was considered a favorable time to labor for its abolition. The Committee were so impressed with the providential openings, not merely as regarded Abyssinia itself, but also the heathen Galla tribes, that they resolved to form the Abyssinian into a new mission, to be called the *East African Mission*, and Messrs. Müllheisen and Müller were sent out to reinforce it. As this mission will, hereafter, extend beyond the bounds of Abyssinia, it will be treated under the head of





*Africa East* which see.—*Gobat's Abyssinia; Edinburgh Encyclopedia; Reports and Periodicals of the Church Missionary Society; African Repository for January, 1850.*

**AFAREATTU:** A station of the London Missionary Society on Eimeo, South Sea.

**AFRICA:** The continent of Africa is a vast peninsula, in the form of an irregular triangle, of which the north is its base. "Africa," says the learned Prof. Guiyot, "is the most singular in its form of all the continents. Its mass, nearly round, or ellipsoidal, is concentrated upon itself. It projects into the ocean no important peninsula, nor anywhere lets into its bosom the waters of the ocean. It seems to close itself against every influence from without. Thus the extension of the line of coasts is only 14,000 geographical miles, for a surface of 8,720,000 square miles; so that Africa has only one mile of coast for 623 miles of surface."

Africa is separated from Europe on the north by the Mediterranean Sea, and from Asia on the east, by the Isthmus of Suez, the Red Sea, and the Indian Ocean. On the south is the Southern Ocean, and on the west, the Atlantic. The equinoctial line divides it into two parts of nearly equal length. It extends from Cape Blanco, opposite Sicily, in lat.  $37^{\circ} 21' N.$ , to the extreme point of the Cape of Good Hope, (Cape Needles,) in  $34^{\circ} 52' S.$ , being nearly  $72$  degrees, or 5,000 English miles in length. Its breadth at the Equator is computed at 4,760 English miles. Its superficial extent has never been accurately determined. It is estimated in the *Encyclopedia Britannica*, which is among the latest authorities, at 8,550,000 geographical square miles, which does not vary materially from that of Prof. Guizot, as above. It is larger than either Europe or Australia, but smaller than Asia and America.

*Progress of Discovery.*—The ancients have transmitted to us very little knowledge of this great continent. We derive the first information concerning the interior of Northern Africa from the Arabs, who, by means of the camel, were able to penetrate across the great desert to the very centre of the continent, along the two coasts as far as the Senegal and the Gambia on the west, and to Sofala on the east. On this latter coast, they not only explored to an extent far beyond any supposed limits of ancient discovery, but planted colonies at Sofala, Mombas, Melinda, and at various other places. But the Portuguese were the first to give any thing like an accurate outline of the two coasts, and to complete the circumnavigation of Africa. The discovery of America and the West Indies gave rise to the horrid traffic in African slaves; but this traffic has been the means of a more extended knowledge of the coast between the Senegal and Cameroons, and of the manners and customs of the people. With the English

and French settlements in Africa began a systematic survey of the coast, and portions of the interior.

In 1788, a society was formed in London for promoting the exploration of Inner Africa. Under its auspices, important additions were made to the geography of Africa by Houghton, Mungo Park, Hornemann and Burckhardt. In 1831, this association was merged in the Royal Geographical Society.

During the last sixty years, more has been done to make us acquainted with the geography of Africa than during the whole of the 1700 years since Ptolemy. Mungo Park commences the era of unceasing endeavors to explore the Interior. He proceeded in 1795 from the river Gambia on the west coast to the Joliba, or Niger, traced this river as far as Silla, explored the intervening countries, determined the southern confines of the Sahara, and returned in 1797. In 1805, he embarked on a second journey, with the intention of following this river to its mouth. He passed Timbuktu, and reached Bonsee, where he was killed by the natives.

Hornemann, in 1799, penetrated from Cairo to Murzuk, and transmitted from that place valuable information respecting the countries to the south, especially Bornu; but no intelligence was received from him, and it is supposed that he soon after perished.

In 1822, Denham, Clapperton, and Oudney crossed the Great Desert, and reached the great Lake Tsad, Feb. 4, 1823. The surrounding country was explored as far as Sakatu in the west, and Mandara in the south. Oudney died in Bornu. Clapperton crossed the Kawara, from the coast of Guinea, and arrived at Sakatu, at which place he also died. His servant, Richard Lander, returned to England after having explored a part of the adjoining regions. Major Laing succeeded in reaching Timbuktu from Tripoli, but was murdered on his return, in the desert. In 1827 and 1828, Caillié set out from the Rio Nunez on the western coast, reached Timbuktu, and returned from that place through the Great Desert to Morocco.

The termination of the Joliba, Kawara, or Niger, remained in obscurity till 1830, when it was ascertained by Lander and his brother, who succeeded in tracing the river from Yaouri down to its mouth. The great Niger expedition, consisting of three large steam vessels, was despatched by the British Government in 1845, under Captain Trotter; but it proved a failure, and resulted in a melancholy loss of life. Mr. Duncan, one of the survivors of the expedition, made some additions to our geographical knowledge, between the Kawara and the coast, by his journey to Adafoodiah, in 1845-6; but, in a second journey, in attempting to reach Timbuktu, he met with an untimely death.

A much greater number of travelers have

explored the region of the Nile, among the most distinguished of whom are, Bruce, Brown, Burckhardt, Cailliand, Rüppell, Russeger, Beke, and the Egyptian expeditions up the Nile.

Though the Dutch settlement in South Africa was founded as early as 1650, not much information concerning the interior of that portion of the continent was gained till the end of the 18th century, when a series of journeys was commenced by Sparrmann, and followed up by Vaillant, Barrow, Trotter, Somerville, Lichtenstein, Bruchell, Campbell, Thomson, Smith, Alexander, and Harris.

Within the last five or six years, a number of important discoveries have been made in various parts of Inner Africa, and the present time bids fair to outstrip all previous periods in lifting the veil that has hitherto enveloped Central Africa in impenetrable mystery. Rev. Messrs. Krapf and Rebmann, missionaries of the Church Missionary Society in East Africa, have explored the interior, from that direction, with untiring perseverance, since 1847. (See *Africa, Eastern*.) At several hundred miles from the coast, they have discovered high mountains, covered with perpetual snow, which is the more interesting from the position being so near the equator.

In South Africa, also, missionaries have been pioneers of geographical discovery. (See *Africa, Southern*.)

A caravan of native traders recently made a journey across the whole continent, from the coast of Zanzibar to Benguela, in which they crossed Nyassa, the great lake of South Africa.

To the north of the equator, the mission to Lake Tsad, originated by Mr. James Richardson, promises to exceed in importance all previous expeditions to Central Africa. He left England in 1849, for the purpose of concluding commercial treaties with the chiefs of Northern Africa, as far as Lake Tsad, by which legitimate trade might be extended, and the slave trade abolished. Drs. Barth and Overweg accompanied Mr. Richardson, for the purpose of making scientific observations. The party started from Tripoli, March 23, 1850, after having minutely surveyed the mountainous region to the south of that place. The first year, they successfully crossed the whole of Sahara, in a very circuitous westerly direction, and thus explored a great portion of Northern Africa, which had never before been visited by any European. Their route from Ghat to Kano, leading them through the powerful kingdom of Air, or Asben, was highly interesting. The second year, they explored a large portion of Sudan, in different directions. Messrs. Barth and Overweg reached Kuka, the capital of Bornu, but Richardson died on the way, in March, 1851. Dr. Barth penetrated 350 miles to the south, as far as Yola, the capital of the kingdom of Adamana; and Overweg navigated Lake Tsad in a boat,

which had been conveyed in pieces across the Sahara, on the backs of camels. In September, 1851, they set out together on a journey to Borgu, a mountainous country lying to the northeast of Lake Tsad, about midway between it and Egypt. They went in company with a sheikh of Bornu, with a large army; but the party were attacked and put to flight, and Barth and Overweg saved their lives by a quick retreat. Returning to Kuka, they set out to the southward, accompanied by about 10,000 horse and the same number of foot soldiers. They explored the country beyond Mandara, the farthest point of Denham's journey, and found it to be one of great fertility. The third year, Dr. Barth made a journey to Masaña, the capital of the kingdom of Baghermi, to the southeast of Lake Tsad; while Overweg traveled in a southwesterly direction, and reached within 150 miles of Yacoba, the great town of the Fellatahs. But on his return to Kuka, he was seized with a fever, of which he died after a short illness. Dr. Barth was about to start for Timbuktu; and a reinforcement, consisting of Dr. Vogel and two sappers and miners, was sent to his assistance on the 20th of February, 1852. The latest information obtained by these expeditions is summed up in a valuable article in the new edition of the *Encyclopedia Britannica*, now in course of publication, of which free use has been made in the preparation of this article.

*Topography.*—The physical configuration of Africa may be considered under two heads: the great Plain of Northern Africa; and the great Table Lands, with their mountain ranges and groups, of Central and Southern Africa. The great Plain comprises the Sahara, the Lake Tsad region, and the valley of the Lower Nile. The Sahara is by no means a plain throughout, but for the greater part it rises into table-lands, interspersed with mountain groups of 6,000 feet elevation, and probably more; and the term *plain* can only be applied to it in a general way, to distinguish it from the more elevated region to the south. The Sahara has often been pictured as an immense and monotonous expanse of sand. But nothing could be more erroneous, as the greatest variety exists in the physical configuration of its surface, as well as in its geological features. The western half is surrounded by a broad belt of plains and depressions, the central parts being formed by extensive table-lands and mountainous regions, comprising the kingdom of Air or Asben, lately explored by Messrs. Richardson, Barth, and Overweg. The route of Dr. Barth, in his journey to Agadez, the capital of that kingdom, was girded by mountain ranges and groups, rising to 3,000 and 4,000 feet; and Mount Dogem, the culminating point in that region, is even between 4,000 and 5,000 feet high. The eastern portion of Sahara appears for the greater part to be a considerably elevated table-land, comprising

the mountainous country of Borgu. The narrow valley of the Nile forms the eastern boundary of the Great Desert.

To the south of the Desert, Africa may be considered as one connected mass of elevated land, rising more or less above the sea, and comprising the most extensive table-lands, as well as high mountain groups and chains. Commencing at the Cape of Good Hope, and traversing the three terraces which rise one above another from the coast, an almost uninterrupted table-land has recently been ascertained to extend to the north for at least 1,000 geographical miles. The southern portion is formed by the basin of the Orange river, followed by the desert of Kalihari, which is again succeeded by the basin of the river Seshéké and Lake Ngami, with many other rivers, traversing a region which presents a dead level, its elevation at Lake Ngami being 2,825 feet. That region probably is in connection with the basin of Zambezi. Farther north the ground ascends to the line of water-parting with the basins of Congo river and Lake Nyassa. In this region are supposed to be the celebrated Mountains of the Moon, running, not as formerly supposed, east and west, but having a direction from north to south, and running parallel to the eastern coast, forming the southern continuation of the Abyssinian table-land. It is a remarkable feature that the most elevated peaks rise on the outer edge of this table-land, and even between it and the coast, as isolated cones. One of them, the Abba Yared, rises out of the northern edge of the Abyssinian table-land to the height of 15,000 feet. The system of the Atlas mountains is quite distinct from either of these two divisions. It occupies the northwestern region of Africa, consisting of several ranges, and its highest summits are said to reach an altitude of 15,000 feet.

*Rivers.*—Africa is emphatically a land of deserts, resulting, of course, in a scarcity of rivers. Many of the smaller rivers and lakes, and not a few of the larger ones, present only dry water-courses during certain periods of the year. Even Lake Tsad is said at times to be nearly dry. With the rains, floods are prevalent all over the country, even in the desert, as the recent observations made by the expedition under Richardson testify. That traveler relates that, when on the borders of the kingdom of Air, on the 30th of Sep. 1850, rain had been seen in the south, and black clouds covering the zone in the heavens; and in an hour afterwards, the cry was heard in the encampment, "The wady is coming!" Going out to look, he saw a white sheet of foam advancing from the south, between the trees of the valley. In ten minutes after, a river of water came pouring along, and spread all around them, converting the place of their encampment into an isle of the valley. The current in its deepest part was powerful, ca-

pable of carrying away sheep and cattle, and uprooting trees.

Africa is chiefly drained into the Atlantic ocean and its branch the Mediterranean Sea, the river system of the Indian Ocean being very inconsiderable. The Nile is the oldest of historical rivers, and afforded the only means of subsistence to the earliest civilized people on earth; but the origin or source of the river itself remains an enigma to this day. The area drained by this river is at least 2,000,000 English square miles.

The river Senegal has a length of 1,100 miles, and has its sources in the same elevated tract of land as those of the Kawara. The Gambia and Rio Grande, south of the Senegal, are also considerable rivers. The Kawara, or Niger, is, next to the Nile, the largest of the African rivers. Its sources, like that of the Nile, are still unknown. It appears to be the Ahmar, which is said to rise in a high group of mountains east of Sierra Leone. As far as Timbuktu it is called Joliba, and its course is pretty well known; but from that place to the Yaouri, it is as yet unexplored. Thence down to the mouth, it was first traced by Lander. It is there called Kawara, in general, though it has several names in the different languages of the tribes which inhabit its shores. The Tshadda is its principal tributary, extending far into the heart of Inner Africa. It was recently explored by Dr. Barth in its upper course, where it flows through the kingdom of Adamana. The length of the Kawara is about 3,000 miles, and it drains about 1,500,000 square miles.

South of the equator, the west coast receives many large rivers which are yet unexplored. Such are the Zaire or Congo, the Coanza, and the Nourse, or Cunene. The Swakop has recently been explored by Mr. Galton. The Orange river is about 1,000 miles in length. Its head streams are the Ki, Gariep or Vaal, and the New Gariep, consisting of the Caledon and Cradock. The Orange river drains 350,000 English square miles.

Rounding the southern extremity of Africa, and proceeding up its eastern coast, the Limpopo is the first river requiring notice. Its head streams and middle course are known, but whether it empties into the sea at Delagoa Bay, or at Inhambane, is a matter of doubt. The Zambezi is the largest river of the eastern coasts. Its sources are not known but it is probable that its head-streams are the Seshéké and Chobé, recently discovered by Messrs. Livingston and Oswell.

Africa possesses several considerable lakes, of which lake Tsad is probably the largest and most interesting. It contains about 100 islands of large size, scattered over the lake. They are wooded and inhabited by the Bidduma, a Pagan tribe, who have remained independent of the Mohammedan nations living around the lake. Dr. Overweg was received

by them with great kindness, on his landing upon their islands. Lake Tsad has no connection with the Kawara or the Nile, but forms an inland receptacle receiving the waters of some of the most distant regions of Inner Africa.

Lake Fittri forms a distinct hydrographical system between it and the Nile, with which it has no connection. Lake Tsana or Dembea is the chief lake within the basin of the Nile, so far as known. It is situated on the table-land of Abyssinia, at an elevation of 6,110 feet. Other lakes on the Abyssinian table-lands are Zuwai, Haik, and Ashangi.

In Inner Africa, a number of considerable lakes are reported to exist, but only two are known with any degree of certainty, south of the equator, the Nyassa and Ngami. Nyassa, the great lake or sea in  $10^{\circ}$  south latitude, is as yet only approximately laid down on the maps, according to native information, and whether it be the feeder of a large river, or merely a recipient lake, is unknown. Another lake in that region has recently been reported by the natives to Dr. Krapf, as being situated west of Mombas, beyond Kilimanjaro, and in the country of Uniamézi. (For a description of Ngami, see *South Africa*.) These are fresh water lakes; besides which there are numerous small salt and natron lakes in various parts of Africa.

*Climate*.—"The general climate of Africa," says Malte Bran, "is that of the torrid zone; more than three-fourths of the continent being situated between the tropics. The great mass of heated air, incumbent in these hot regions, has ready access to its northern and southern parts, situated in the zones called temperate, so that the portions of them adjoining the tropics are equally torrid with the regions actually inter-tropical. Nothing really moderates the heat and dryness of the African climate, except the annual rains, the sea breezes, and the elevation of the surface. These three circumstances are sometimes united in a greater degree under the equator than in the temperate zones. It is not impossible that in the centre of Africa, there may be lofty table lands, like those of Qaito, or valleys like the valley of Cashmere, where, as in those two happy regions, spring holds an eternal reign." Recent discoveries in the interior of Africa favor this hypothesis. Rev. Dr. Krapf, in his recent missionary tours in north-eastern Africa, has discovered ranges of mountains covered with perpetual snow.

The greatest heat is not found under the equator, but to the north of it, in consequence of the northern portion being of greater extent than the southern, and of less elevation. The highest temperature is found throughout the Sahara, particularly in its eastern portions, toward the Red Sea. In upper Egypt and Nubia, eggs may be baked in the hot sands, and the saying of the Arabs is, "In Nubia the soil is like fire, and the wind like a flame." The

regions along the Atlantic and Mediterranean coasts are rendered more temperate by the influence of the sea. To the south of the Great Desert, where the country becomes more elevated, the temperature decreases. The intensity of radiation, and its influence upon the temperature, are very great in Northern Africa. While in the day time, the soil of the Sahara rapidly absorbs the solar rays, during the night it cools also so rapidly that often ice is formed. Africa is not much under the influence of regular winds, except the monsoons of the Indian ocean. From hurricanes, Africa is nearly exempt, except its southern extremity, to which at times the Mauritius hurricanes extend. Northern Africa is exposed to the hot winds and storms from the Sahara, which are called in Egypt Khamsin; in the Mediterranean, Sirocco; and in the western regions, Harmattan. Extreme heat and dryness are the characteristics of these winds, which, raising the sand, filling the air with dust, and prodigiously favoring the powers of evaporation, are often fatal to the vegetable and animal creation in the regions visited by them.

*The People*.—From the shores of the Mediterranean to about latitude  $20^{\circ}$  north, the population of Africa consists largely of tribes not originally native to the soil, but Arabs and Turks, planted by conquest, with a considerable number of Jews, the children of the dispersion; and the recently introduced French. The Berbers of the Atlas region, the Tuaricks and Tibbas of the Sahara, and the Copts of Egypt may be viewed as descendants of the primitive stock, while those to whom the general name of *Moors* is applied are perhaps of mixed descent, native and foreign. From the latitude stated, to Cape Colony, tribes commonly classed together under the title of the Ethiopic or negro family are found, though many depart very widely from the physiognomy of the negro, which is most apparent in the natives of the gold coast. In the Cape Colony, and on its borders, the Hottentots form a distinct variety, closely resembling the Mongolian races of Asia. (See *Hottentots*.)

The Copts, (pron. *Ckoob* or *Chibt*.) are regarded as the descendants of the ancient Egyptians. They do not now compose more than one-sixth of the population of Egypt, not exceeding in number 150,000, of which 10,000 reside at Cairo. In some parts of Upper Egypt there are villages exclusively inhabited by Copts. Their complexion is somewhat darker than that of the Arabs, their foreheads flat, hair soft and woolly, nose short but not flat, mouth wide, lips thick, eyes large, high cheek bones. They are not an unmixed race, their ancestors, in the earlier ages of Christianity, having intermarried with the Greeks, Nubians, and Abyssinians. (See *Copts*.)

The countries above Egypt are inhabited by two tribes of people resembling each other in their physical characters, but of distinct lan

guage and origin; the Eastern Nubians, and Nubians of the Nile, the latter called Berberines.

The country of the Nubians is limited on the west by that of the Tibbus, who are spread over the eastern portions of the Sahara, as far as Ferran and Lake Tsad. Their color is not uniform, some being quite black, and others copper-colored. They are a pastoral people, and live in square villages, a portion of which is devoted to their flocks.

"All that is not Arabic in the kingdom of Marocco," says Dr. Latham, "in the French provinces of Algeria, in Tunis, Tripoli, and Ferran, is *Berber*. The language also of the ancient Cyrenaica, indeed the whole country bordering on the Mediterranean, between Tripoli and Egypt, is Berber. The extinct language of the Canary Isles was Berber; and, finally, the language of Sahara is Berber. The Berber languages are essentially inland languages. As a general rule, the Arabic is the language for the whole of the sea coast, from the Delta of the Nile to the straits of Gibraltar, and from the straits of Gibraltar to the mouth of the Senegal. The Berber nation is one of great antiquity, and from the times of the earliest history, has been spread over the same extent of country as at present.

The *Moors* inhabit large portions of the empire of Marocco, and are spread all along the Mediterranean coast. They are a mixed race, grafted upon the ancient Mauritanian stock, whence their name. After the conquest of Africa by the Arabs, they became mixed with their conquerors. Having conquered Spain, in their turn, they intermarried with the natives of that country, from which they were afterwards driven back to Mauritania. They are a handsome people, having a resemblance to the European. They are also intellectual and not altogether unlettered; but they are cruel, bloodthirsty, and revengeful. Their religion is Mohammedan. They generally lead a settled life as merchants, mechanics, or agriculturists, but there are many wandering tribes; and along the coast of Marocco, they carry on piracy with armed boats.

At two different periods, separated from each other by perhaps a thousand years, Africa was invaded by Arabic tribes, which took a lasting possession of the districts they conquered, and whose descendants form no inconsiderable portion of the population of North and Central Africa, while their language has superseded all others as that of civilization and religion. The second of these was effected by the first successors of Mohammed, who conquered Egypt, and subsequently the whole north of Africa, as far as the shores of the Atlantic, in the course of the first century of the Hegeira, or the seventh of the Christian era.

After the destruction of Jerusalem, the Jews spread rapidly over all the Roman possessions in Africa; and when Philip II. drove

them from Spain, thousands of families took refuge on the opposite shores of Africa. They are now numerous in all the northern towns. They live in great degradation, except in Algiers, where the French have given them freedom and independence.

Ever since the conquest of Egypt by Sultan Selim, Turks have settled in the north of Africa, and as they were the rulers of the country, the Turkish became the language of the government; but they can hardly be considered as permanent settlers.

For a description of the Abyssinians, see *Abyssinia*. The Ethiopian race comprehends by far the greater number of African nations, extending over the whole of the middle and South of Africa, except its southernmost projection towards the Cape of Good Hope. A line drawn from the mouth of the Senegal in the west to Cape Jeddaffur in the east, forms its northern limits; but this race are not all negroes. The latter are only one of its numerous offshoots. The principal negro nations are the *Mandingoes*, who are numerous and powerful, and partially civilized, in Senegambia, and farther inland, around the head waters of the Kawara, where they have established a great many kingdoms and smaller sovereignties. They are black, with a mixture of yellow, and their hair is completely woolly. The *Wolofs* or *Yolofs*, whose language is totally different from those of their neighbors, are the handsomest and blackest of all negroes, although they live at a greater distance from the equator than most of the other black tribes, their principal dwelling-places being between the Senegal and the Gambia, along the coast of the Atlantic.

The *Foulahs* or *Fellatahs* occupy the central parts of Sudan. Their color is black, with a striking copper hue. They are one of the most remarkable nations in Africa, very industrious, live in commodious and clean habitations, and are mostly Mohammedans. Of the principal nations of Guinea, among whom the negro type is particularly distinct, especially around the Bight of Benin, are the *Felofs*, near Caramanca, very black yet handsome, and the *Ashanti*, who surpass all their neighbors in civilization. In South Guinea we meet with three principal nations, the Congo, the Abunda, and the Benguela negroes. The next great branch of the Ethiopic race comprehends the Galla, who occupy an immense tract in Eastern Africa, from Abyssinia as far as the inland Portuguese possessions in Mozambique, to the south of the equator. An interesting tribe of them, the *Somali*, have lately been brought to the knowledge of Europeans, a widely scattered nation, who lead a pastoral life on the uplands, and also nearer to the coast of the Indian Ocean from Cape Jeddaffur southward to a considerable distance. They seem to be of a mild and peaceful disposition, while the other Galla tribes are a warlike race. The *Kaffres*, *Hottentots*, and

Bushmen, occupy the greater portion of Southern Africa. (See *Kaffres* and *Hottentots*.) The island of Madagascar is inhabited by a race of Malay origin, exhibiting traces of Negro and Arabic mixture.

The total population of Africa is vaguely estimated, according to the most recent researches, at 100,000,000.

*Languages.*—The Arabic is the language of the North, and the Mandingo is used from the Senegal to the Niger. But the languages or dialects of the negroes are as multitarious as the nations. According to Seetzen, the languages of Africa must amount to 100 or 150; but some trace them to a common origin. Rev. John Leighton Wilson, late missionary of the American Board at the Gaboon, in an article in the *Bibliotheca Sacra* for November, 1847, says: "Too little is yet known of the numerous and diversified dialects of Africa, to determine with certainty the precise number of families which they form.

"In the northern half of the continent, or that portion of it inhabited by the black races, the number of languages is very great, the different families of which show very little, if any, affinity for each other; while in the southern division, one great family prevails over nearly the whole of it, even to the Cape of Good Hope."

*Government.*—Most forms of government may be found in Africa. Despotism, however, in its worst and most offensive shape, is by far the most prevalent; and, with few exceptions, slavery and anarchy reign triumphant throughout Africa.

*Industry,* in Africa, is at the lowest ebb. The Africans have, of themselves, generally made little progress in the arts. All the more laborious occupations are imposed on the females. In some parts, the wives of kings and petty princes till the land for the support of their lords. The Mandingoes, however, have made considerable advances in civilization, and the Ovas of Madagascar are an industrious people.

*Commerce.*—An extensive intercourse has been carried on, from the remotest antiquity, between very distant parts of the continent, in consequence of the natural adaptation of the products of one part to supply the wants of another. Thus Northern Africa supplies Central Africa with dates and salt, and receives, in return, gold dust, ivory, gums, palm-oil, feathers and slaves. Egypt and the towns in the Barbary States have always been the great seats of trade, which is carried on wholly by caravans, numbering from 500 to 2000 camels.

*Slave Trade.*—Slaves have been the staple article of export from the African coast; and in some years as many as 110,000 or 120,000 have been carried across the Atlantic. In order to supply slaves for the market, a wholesale system of brigandage and robbery has been organized in many extensive districts, the

people being hunted down like game by the petty princes, and by the Mohammedans, who affect to believe that they are entitled to capture and sell the "idolators," to serve as beasts of burden in another hemisphere.

The sufferings and misery which result from this traffic, the merciless waste of human life, and the "horrors of the middle passage," no tongue can tell, no imagination can paint; yet these are but the lesser evils of this horrid trade. Its deepest wound has been inflicted upon the moral and social condition of the country. It has undermined all the deep foundations of society, dissolved the bonds of friendly alliance between adjoining villages, destroyed the peace of families, and extinguished the last remaining spark of parental affection. Even the mother will sell her own child for a few strings of beads or a gallon of rum. It is gratifying, however, to know that the efforts of the British government, together with the influence of the American colony at Liberia, have nearly extinguished the inhuman traffic upon a large extent of the western and south-eastern coasts, where it has heretofore been carried on to the greatest extent.

The traffic has also received a considerable check on the eastern coast, in consequence of a treaty for its suppression between the British Government and the Imaum of Muscat.

*Religion.*—Christianity is professed in Abyssinia, and in Egypt by the Copts, but its doctrines and precepts are little understood or obeyed. Mohammedanism prevails in all the northern countries; but the native mind generally is surrendered to superstitions of indefinite number and character. The labors of Christian missionaries have, however, especially in South Africa, done much towards turning the benighted Africans from idols to the living God. (See *Western and Southern Africa*.)

The *social condition* of Africa is, of course, extremely depressed. The lowest form of polygamy is diffused all over Africa; and although forbidden in Abyssinia, the marriage tie is there so slight as hardly to have any sensible influence; and morals are in a state of almost total dissolution. Cannibalism formerly prevailed to a frightful extent throughout Africa; and though checked by the motive of providing slaves for market, is still found to exist in some parts. Among some considerable nations, the exposure of children, and the slaughter of those that are deformed or maimed, is not only tolerated but enforced. In some parts human blood is mixed with the mortar used in the construction of temples. *McCulloch's Geography; Malte Brun; McQueen's Geographical Survey; Condor's Dictionary of Geography; and especially the Encyclopædia Britannica.*

#### MISSIONS.

Africa, notwithstanding its terrible climate, bad government and petty wars, forms one of the most interesting missionary fields in the

world. Its native inhabitants, though deeply degraded, are found peculiarly susceptible to religious influences. And wherever the gospel has been preached long enough to penetrate through their ignorance and superstition, it has generally found a congenial soil. No missions in the world have been more successful, in proportion to the means employed, than those of the Moravians and the London Missionary Society, in South Africa, and the Church Missionary Society in West Africa.

The way is opening up for the extension of Christian missions into the interior; and so much preparatory work has already been accomplished, in reducing the languages to writing and translating the Scriptures, that we may look for rapid changes, and confidently hope that the day is not distant when a large portion of the continent will be Christianized. The results of the missionary work in Africa will be seen by the following

## TABULAR VIEW.

	No. of Missions.	Stations.	Laborers.	European or American.	Native.	Ordained Missionaries.	Physicians.	Females.	Churches.	Communicants.	Schools.	Scholars or Persons under Instruction.
WESTERN AFRICA.												
Church Missionary Society.....	3	22	116	24	79	23			22	2,976	69	5822
Wesleyan do.....	3	12	27	22	5	28	1	11		6,608	48	3919
English Baptist do.....	1	3	15						2	118	7	450
German Miss. Societies.....	3	4	10								1	58
United Synod of Scotland.....	1	3	16	10	6	4			1			
American Baptist Union.....	1	1	6	2		2		4	1	16	1	46
American Board.....	1	3	11	7	4	4	1	2	1	22	5	70
American Prot. Episcopal.....	1	11	26	22	4	11			11	101	11	213
American Methodist Epis.....	1	11	10			23				1100		200
Amer. Miss. Association.....	1	3	14	12	2	3	1	6	2	32	2	109
Amer. Presb. Board.....	3	5	15	15		6		6	5	114	7	179
Southern Bap. Convention.....	1	15	13	13					11	600	11	400
Total West Africa.....	20	93	279	127	100	104	3	29	56	11,687	162	11,457
SOUTHERN AFRICA.												
United Brethren.....	3	8	29						8	1882		6935
London Missionary Society.....	6	28	32						26	4301	60	3883
Wesleyan do.....	5	44	46			39				4206	47	7877
Free Church of Scotland, and United Scotch Presbyterian Church } French Protestant Missions.....	2	10	20	20		8				109		
American Board.....	4	12	15	14		14				1283	12	310
Rhenish Missionary Society.....	1	12	38	29	9	13		15	8	166	11	155
Norwegian do.....	1	15	26							1654		760
Berlin do.....	1	2	4									
Berlin do.....	1	8	13							833		170
Total South Africa.....	24	139	223	63	9	74		16	41	14,384	83	20,090
AFRICAN ISLANDS.—London Miss. Soc.....												
	1	2	3							1170		
EAST AFRICA.—Church Miss. Soc.....												
	2	2	8	5	3							
Total Africa.....	47	236	513	195	112	178		44	97	27,241	245	31,547

Owing to the manner in which some of the societies make their returns, it was not possible to make the foregoing table perfect in all its parts, as several items are not reported at all, by many of them. But few of the societies give any account of the female members of the missions; and but few give any distinct intimation whether their laborers are clergymen or not. But on several points of chief importance they are complete, viz.: the whole number of laborers, communicants, and scholars in school. These items will indicate very clearly the state of the work. Deducting the females and native helpers, it appears that there are less than four hundred European and American missionary laborers, on the whole continent of Africa; which will give 270,000 to each laborer. This presents an appalling aspect of the destitution of that dark, benighted land. On the other hand we have a most encouraging and cheering view of the

success of missionary labor in this portion of the vineyard of the Lord, which fully sustains what we have said of the susceptibility of the African character to religious impression; for we have but little less than eighty converts to each missionary laborer on the continent and islands of Africa. The missions are generally represented as in a prosperous condition, except that in some portions of South Africa, they have suffered from the Kaffir war, and in Madagascar, the converts still suffer persecution. These statistics can be corrected at any future time on referring to the January and February numbers of the London Missionary Register for the current year.

AFRICA, EASTERN. East Africa, according to McCulloch, comprises the region to the north of the Zambezi river, round by the sea coast, to the confines of Abyssinia. The Encyclopedia Britannica makes it extend from Natal to the Red Sea, (which would take in a por-

tion of the limits we have allotted to Southern Africa,) comprising Sofala, Mozambique, Zanzibar, and the Somali country. But little is known of that region beyond the coast. The Sofala country, extending from Delagoa Bay to the Zambezi river, is flat, sandy, and marshy, gradually ascending towards the interior. The soil is very fertile and produces chiefly rice. In the interior gold and other metals and precious stones are found.

Mozambique extends from the Zambezi to Cape Delgoda, and is similar in its natural features to the Sofala coast. The country is inhabited by the large and powerful tribe of the Macuas. The principal river is the Zambezi.

Zanzibar or Sawahili coast extends from Cape Delgoda to the river Jub, near the equator. The coast is generally low, and has but few bays or harbors. Its northern portion is rendered dangerous by a line of coral reefs. The region possesses a great number of rivers, but none of the first magnitude. The climate is similar to that of other tropical coasts of Africa, hot and unhealthy. In some portions, however, the elevated ground, which is more temperate and healthful, approaches near to the coast.

The island of Zanzibar is the residence of the Imaum of Muscat, (whose dominion extends a considerable distance along the coast,) and is the seat of an extensive commerce. Mombas, on a small island close to the main shore, possesses the finest harbor on the coast.

The Somali comprises the eastern born of Africa, from the equator northward to the Bay of Tadjurra, near the Red Sea. The coast is generally bold and rocky; and the extensive region it encloses, presents a slightly ascending plain, traversed by large and fertile valleys. Along the Arabian gulf, the coast is very abrupt, and girded with a range of mountains, the highest of which, Jebel Ahl, reaches an elevation of 6,500 feet. The Somali country is famous for its aromatic productions. The inhabitants belong to the Galla tribe.—*Encyclopaedia Britannica*; *Harris's Highlands of Ethiopia*; *The Nile and its Tributaries*; *McCulloch's Geography*; *African Repository*, Jan. 1850.

#### MISSION.

*Church Missionary Society.*—The Abyssinian Mission, which was commenced in 1829, was, in 1841, changed into the *East African Mission*, embracing a much wider range than was originally contemplated by it. (See *Abyssinia*.) Mr. Krapf writes from Ankobar, in 1841, that the people of Shoa manifested a great desire for the word of God, and that they besieged his house from morning till evening, to procure copies of the Scriptures. He had translated the four Gospels into the Galla language.

During the year 1842, the Mission was interrupted by various causes; but a treaty of

friendship and commerce was concluded between the British Government and the King of Shoa, which provides protection for British subjects in the territories of Shoa. Mr. Krapf undertook a difficult and dangerous journey to the capital of Abyssinia, in order to ascertain what encouragement the new Abuna would give to missionary operations in Abyssinia. He afterwards proceeded to Alexandria to meet Messrs. Isenberg and Mühliesen, who were on their way to join him.

About this time there arose a fierce dispute between the more enlightened party and the monks, in the Shoa province, respecting some frivolous points of speculation; and the monks prevailed with the king, by threatening excommunication, which gave the more ignorant and bigoted party the ascendancy. Mr. Krapf before leaving expressed a fear that their influence might prove unfavorable to the mission. And, on his return, with the brethren, he found that the king had prohibited their return, and all efforts to induce the chiefs of the countries lying between the sea and Abyssinia to let them pass were unavailing.

Messrs. Isenberg and Mühliesen proceeded to Abyssinia by the way of Massowah, to ascertain the disposition of the new Abuna, and see whether there might not be an opening for the renewal of the mission at the Capital. But in this they were disappointed. They found the enemies of the mission in the ascendancy; the Abuna gave them no encouragement; and the chief Oubea ordered them to quit Abyssinia. They had no alternative but to return to Cairo. But during their stay in Abyssinia, they were able to dispose of more than two thousand copies of the Scriptures.

Dr. Krapf, meantime, visited Aden, in order to concert a plan for reaching the Galla tribes in Eastern Africa, from the Indian Ocean; and from that place he wrote a letter to the committee, asking their approval of the plan, which he afterwards received; but while waiting for it he went to Massowah, and learning the difficulties encountered by his associates, he remained on the frontier of Tigre, and employed himself in the distribution of the Scriptures.

After receiving the approval of the committee, Dr. and Mrs. Krapf sailed for Zanzibar, but were driven back and exposed to great danger; and after a very trying voyage they arrived at Zanzibar, Jan. 7, 1844. There he was kindly received by the Imaum of Muscat, to whom they were introduced by the British Consul. The Imaum wrote a letter to the governors on the coast, after this manner; "This note is given in favor of Dr. Krapf, the German, a good man, who desires to convert the world to God. Behave ye well toward him, and render him services every where." After remaining there about two months, he proceeded on his way, touching at several places, and arrived at Mombas, a small island

at the mouth of the Tuaca river, about 4° south latitude, which he selected as the site of the mission. After his arrival there, Mrs. Krapf was called home, some of her last words being, "Do not praise me in your account of my last hours; but tell our friends that the Saviour has pardoned me, a poor miserable sinner." She had endured great hardships, in the tossings to and fro to which they had been subjected for months previous.

After this afflictive bereavement, Dr. Krapf devoted himself with energy and zeal to the work of his mission, giving his first attention to the study of the languages spoken in those regions. He, however, made several excursions among the Wonica and Wakamba tribes on the continent, declaring to them the blessed gospel, and surveying the ground with reference to future operations. He found the natives extremely degraded, indulging to a fearful extent in habits of intoxication, and frequently selling their children to obtain the means of indulgence. He also applied himself to the work of translation; and three years after the establishment of the mission, he had translated Genesis, Acts, Romans, Galatians, Peter, and 1 John into the Sooahelee language; and Luke and John into both Sooahelee and Wonica. He had also compiled a dictionary of 10,000 words of the Sooahelee, Wonica and Wakamba languages. In 1846, Rev. J. Rebbman was appointed to this mission. Dr. Krapf had suffered from severe and repeated attacks of fever, which greatly impaired his constitution. He had, however, continued his missionary tours, in which he gathered much valuable information respecting the interior tribes, laboring to preach the gospel every where; and wherever he could make himself understood, the natives would repeat what they heard to others, and thus spread the message of salvation.

On the arrival of Mr. Rebbman, immediate arrangements were made for commencing a mission among the Wonicas, and New Rabbai was selected as the location; which is situated about four miles to the west of the extremity of the bay, at a considerable elevation, commanding an extensive view. The people, with one mind, cheerfully gave their consent to the establishment of the mission, assuring the missionaries of their friendship and protection. Both Dr. K. and Mr. R. were laid aside some weeks with the fever; and before they had fully recovered, they set out in great weakness, for the new mission. Dr. K. saying, "The mission must be commenced; and should death or life result to me, I can now have no regard to sickness whatever." They found this place more salubrious than Mombas; and though encountering many difficulties, yet met with some encouragement. Although of a peaceable disposition, the Wonicas are deeply sunk in ignorance, indifference, superstition, and sensuality. In Sept. 1847, after laboring 13

months, they had established a small school and erected a small cottage for worship, which would hold 60 or 80 persons, but only a few had been induced to attend. These indefatigable missionaries continued to make exploring tours in the interior, and in one of their excursions to the north, they came in sight of the Galla country, so long the object of desire on the part of Dr. Krapf. Their journeys to the west opened a new country, of which the physical character and the disposition of the inhabitants present facilities for missionary labor of the most encouraging kind. The Wakambas, with whom the missionaries are in daily intercourse, carry on a traffic with the main body of their tribe, from 400 to 600 miles distant in the interior. Three groups of mountains, 4,000 to 5,000 feet high, enclose the Faita country, whose inhabitants are estimated at 170,000 souls; and Dr. Krapf thinks there are no insurmountable obstacles in the way of establishing a mission among them. In 1848, Mr. Rebbman explored the country beyond Faita, called Jagga, travelling on foot amidst a thorny jungle, infested by wild beasts, for seven days. But having ascended the second range of mountains, he felt as if walking in the Jura mountains, in the Canton of Basle, so cool was the air, so beautiful the scenery.

It will be recollected, that in 1843, the missionaries were forcibly driven from Abyssinia, through the influence of the emissaries of Rome. Since that time the Jesuits themselves have been obliged to leave the country. In June, 1849, Mr. Lieder writes that the young king of Shoa, Beshahel Ouereh, had written to the Queen of Great Britain, desiring a renewal of the friendly intercourse that had existed between the British Government and his father, and to Dr. Krapf, requesting his return. The young king, only 14 years of age, had renounced the heterodox notions of his father, and delivered hundreds of persons whom the late king had thrown into prison, because they would not embrace his views. He had also taken the Metropolitan, Amba Salame, (see Abyssinia,) as his spiritual guide. Amba Salame himself, had also written to Mr. Lieder for two good teachers, as he was anxious to open a school of a superior character, in Gondar. And the king of Abyssinia and the Abuna had both written to Bishop Gobat, proposing that he should undertake the superintendance of the Abyssinian Convent at Jerusalem; in consequence of which the Committee determined to establish a mission at Jerusalem, to provide, among other objects, for the instruction of Abyssinian pilgrims.

Dr. Krapf and his associates, in their reports for 1849, speak discouragingly of their prospects at the new station of Rabbai-Empia, owing to the depths of ignorance and superstition to which the people were reduced. Their minds are enslaved by sorcery; and many cruel customs, such as putting to death

all deformed children, prevail among them; yet the missionaries had been encouraged by the awakening of a poor cripple. This year the mission received a reinforcement; but one of the newly arrived missionaries was cut off by inflammatory fever soon after their arrival.

They had continued to prosecute the exploring tours, showing wonderful openings for the entrance of the Gospel into the interior. In the mean time, Dr. Krapf prosecuted the study of the languages, and the translation of the Scriptures, with zeal and success. He has come to the conclusion that, from the Galla boundary down to the Cape of Good Hope, there is one family of languages, which he calls the Suaheli stock; which stock, he thinks, from specimens he has received of West African languages, commences on the southern bank of the Gaboon River.

The report of the mission for 1850 is encouraging. The poor cripple noticed the previous year had been baptized and died in hope; and two others had made an open profession of their belief in Christianity, one of whom was the father of a family, in independent circumstances, and the other a learned Mohammedan, the Cadi of his village, who gave up his office, and the gains attached to it, for the Gospel's sake, and placed himself under the instruction of the missionaries.

The missionary tours have been continued; and Dr. Krapf gives the following view of the great results to which his discoveries may lead: "When once the time has fully come that the Hamitic race shall be made acquainted with the Gospel, and be received into the family of God's children on earth, the high roads of Africa will take every observer by surprise. It will then be manifested that the facilities of communication on the African continent, are not inferior to those of Europe, Asia and America. God's Providence has certainly paved the way for the speedy accomplishment of his sublime designs. The Niger will carry the messengers of peace to the various states of Nigritia, while the Tshadda, together with the Congo, will convey them to the western centre of Africa, toward the northern tribes of Uniamési. The different branches of the Nile will lead the missionaries toward the same centre from the north and north-east, while the Jub and the Dana will bring them in from East Africa; and the Kilimani will usher them in from the south. The sources of these great rivers are not so distant from each other as our present geographical knowledge would lead us to believe. Shall we propose, therefore, and undertake the formation of a mission chain, linking together the eastern and western coasts of Africa? Or, shall we follow up the water-courses of the continent, by establishing missions at the sources and estuaries of those great rivers? The Tshadda, the Congo, the Nile and the Kili-

mani rivers, take their rise either from the great lake in Uniamesi, or very near it. And if the communication with Central Africa shall be found so simple and so easy, why should we question the speedy spread of Christianity and Christian civilization in Africa?"

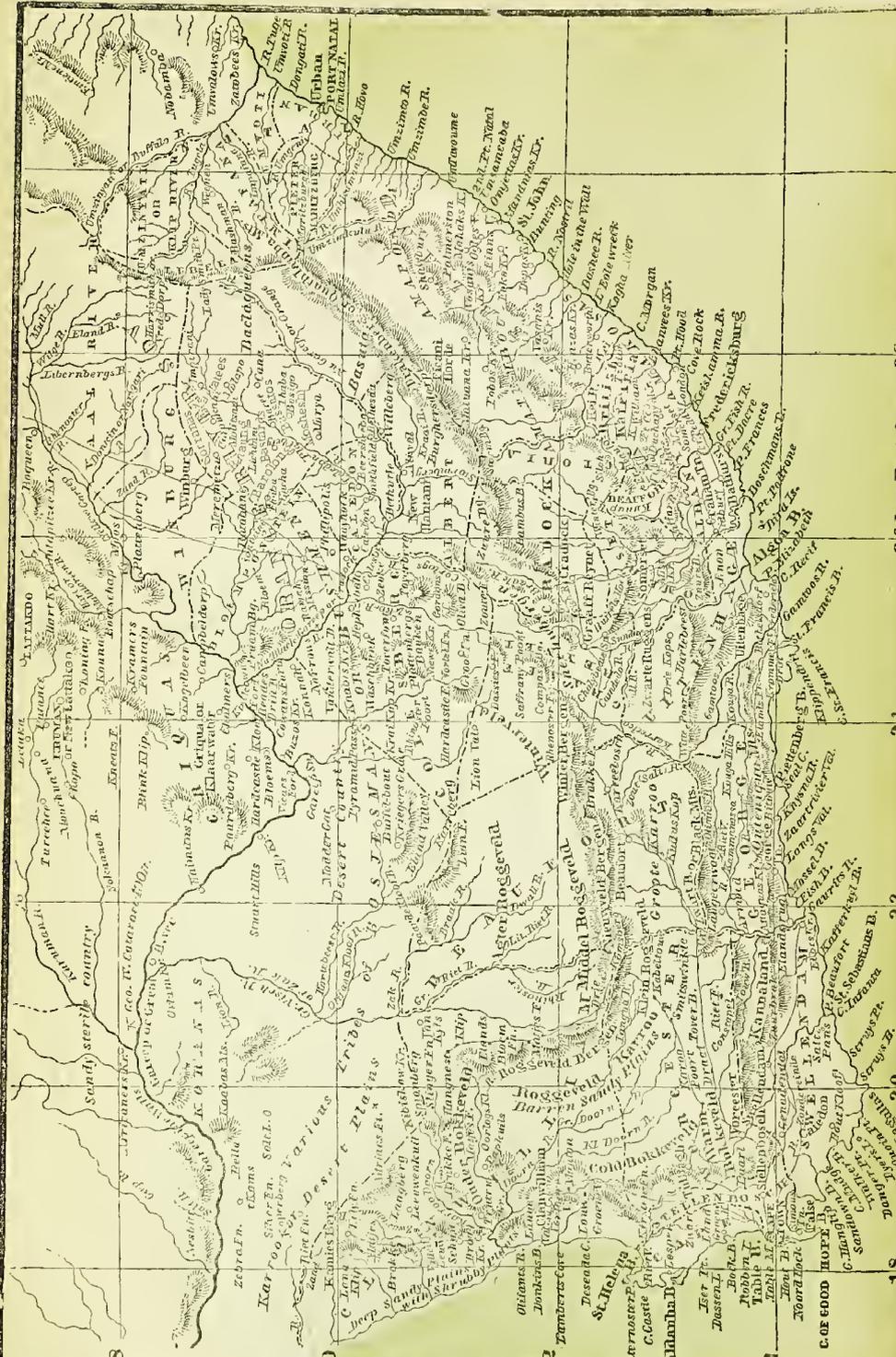
In these tours, the missionaries obtained much valuable geographical information; and among other objects of interest, they saw a range of mountains, the tops of which were covered with perpetual snow. After the completion of these tours, Dr. Krapf visited England, in order to print his translations, and to confer with the Society upon future plans for the East African Mission. He also visited Germany, where he selected three pious mechanics to accompany him to Africa, and one of the students at Basle, who was ordained by the Bishop of London. Dr. Krapf having fully explained to the Committee his views upon the East African Mission, he returned at the beginning of 1851, with the view of establishing new stations, retaining Rabbai as a starting point on the coast. He returned accordingly, with his new associates; and, after their arrival at Rabbai, he began preparations for going with Mr. Pfefferle to Usambara, to redeem a pledge given to King Kmeri, of establishing a mission among his people. But Mr. Pfefferle soon after died of nervous fever, the fever of the country, and Dr. K. prosecuted the journey alone, with some native servants, who deserted him in the hour of danger. He was attacked by robbers on the way, and obliged to give up the object, and to return to the coast. But while attempting to reach the river Dana, he was again attacked, and came near losing his life. And, after a fatiguing journey, suffering from hunger and thirst, and amid many perils, he at length reached the station. But, with indomitable resolution, he still pursues his object of establishing a chain of missions across the continent; but thinks they cannot at once penetrate far into the interior, but that they must first occupy a nearer post.

Dr. Krapf afterwards visited Usambara, and King Kmeri received him well, and desired that the mission might be established on a mountain thirty or forty miles from the estuary of the river Pangani; and offered to order a considerable number of his subjects to build houses and cultivate the land for him; and also to afford them protection and give them an opportunity to carry on their labors. A wide door for usefulness here presented itself, but at the latest dates, he had not entered upon the work.

**AFRICA, SOUTHERN:** The region south of Cape Negro, on the west, and of the river Zambezi, on the east, embracing, within its limits, the English colony of the Cape of Good Hope.

*Topography.*—The country consists of three successive plateaus, increasing in elevation ac-





28

30

32

34

18

20

22

24

26

28 Longitude from Greenwich

30

C-OF GOOD HOPE

Zanzibar

Mombasa

Victoria Nyanza

Nile

Great Lakes

Uganda

Kenya

Swahili Coast

Arabia

India

China

Japan

Australia

Antarctica

According to their distance from the sea, and separated from each other by as many chains of mountains. The first of these is called the *Lange Kloof*, or *Long Pass*; and between it and the sea is an irregular belt of fertile land, well watered with small streams and frequent rains, from 20 to 60 miles in breadth. It is well wooded with forest trees, and from its proximity to the ocean has a mild climate. The next chain is the *Great Black Mountain*, (*Groote Zwaite Bergen*.) It is more lofty and rugged than the first, consisting, in many places, of double and treble ranges, and sometimes rising to the height of 4,000 feet. Between these two is a belt of about the same area as that outside the first, composed in some parts of barren hills, in others, of naked arid plains of clay, called *Karoo*, interspersed with fertile and well-watered patches of land. The third chain of mountains, called the *Nieuwveldt Gebirgte*, unites toward the east, with the *Schneeuw-bergen* (Snow Mountain,) the highest in South Africa, its most elevated peak being 10,000 feet above the sea; and covered with perpetual snow. Between this and the second range is an arid, desert plain, nearly 300 miles in length by 80 to 100 in width, called the *Great Karroo*. This is not a sandy plain, like the great desert, but a sort of tableland, thinly covered with an argillaceous soil, impregnated with iron, upon a substratum of rock. It is about 3,000 feet above the level of the sea. The beds of numberless rivulets, in which water is rarely to be found, cross it like veins, in a thousand directions. Mr. Moffat says, the entire country, extending in some places hundreds of miles on each side of the Orange river, and from where it empties into the Atlantic to beyond the 24th degree of east longitude, appears to have the curse of Gilboa upon it. It is rare that rains to any extent or quantity fall in those regions. Extreme drought continues for years together. The mountains are few and precarious, and some of them have dried up altogether.

From the west coast the country ascends, in a similar manner towards the interior, by successive plateaus, separated by mountain chains. The *Roggeveldt* (Rye-field,) the loftiest of these, rises to more than 5,000 feet above the level of the sea. To the north of all, and near the boundary line of the territory, there is a chain of mountains 9,000 feet in height. The whole tract of country to the north is much more sandy, barren and thinly inhabited than that to the east, which, as it recedes from the Cape, seems to increase in fertility and beauty.

The third great chain of mountains forms the watershed, or division between the streams which flow north, into the country of the *Bosjesmans* or *Bushmen*, and those which run southwest, through the colony. On its northern side, rise the tributaries of the *Orange river*, and on its south the *Great Doorn*, (*Thorn*),

*Gamba*, *Camtoos*, *Sunday*, *Great Fish*, and other rivers. On the west coast, the principal streams are the *Great Berg*, (Mountain,) and *Olifant* or *Elephant* river. Both are navigable for small craft about twenty miles. On the south coast are the *Breede* or *Broad* river, the *Gawritz*, *Camtoos*, *Sunday* and *Great Fish*. The *Broad* river is navigable for small craft about 30 miles. Considering the extent of the coast, good harbors are few. *Saldanha Bay*, *Cape Town*, is the best.

*The Great Lake*.—On the 1st of June, 1849, Rev. David Livingston, son-in-law of Mr. Moffat, of Kolobeng, more than 200 miles N. E. by N. from Kuruman, proceeded on a tour of discovery to Lake Ngami, 300 miles N. W. from Kolobeng. But by the circuitous route which he pursued, he traveled about 600 miles. After proceeding about 300 miles through the desert of Kalihari, the party struck on a magnificent river, the *Zouga*, and following it to its source, it proved to be the *Great Lake*. The banks of this river are beautiful, covered with gigantic trees, some of them bearing fruit. Two of the *Boabob* variety measured 70 to 76 feet in circumference. The higher they ascended the broader the river became. It has a periodical rise of water, supposed to be occasioned by the melting of the snow on the mountains. Its waters are clear and soft, and it is said to be connected with other large rivers, running from the north. Another party visited this lake in 1852, and ascertained its length to be sixty-five, and its average breadth 12 miles. It is at an elevation of 2,825 feet above the sea. Mr. Livingston found a tribe of natives on the banks of the *Zouga*, called *Bakoba* or *Bayeiye*, in whom he was deeply interested. They are a totally distinct race from the *Bechuans*, their complexion being darker, and they speaking a different language. He admired their frank, manly bearing. They listened to the statements which he made respecting the *Divine Word*, and seemed to understand them. They were found dwelling around the lake, and on the banks of all the rivers to the north, which seemed to open a highway capable of being quickly traversed by boats. Thus is the way opening in every direction, for the entrance of the gospel into that dark region.

In 1851, Messrs. Livingston and Orwell again started for the north, but in a more easterly direction, when they reached the latitude of 17° 25' S., and discovered the *Chobe* and *Sesheke*, deep and constantly flowing rivers, supposed to be the feeders of the *Zambezi*. The *Zouga* was ascertained to be absorbed in sands and salt pans. The country through which the former rivers flow, is level and very fertile.

Capt. Vardon explored the region north-east of Kolobeng, tracing the *Limpopo* river to a considerable distance. In 1851, Mr. Galton explored a part of South Africa from

Walfish Bay, on the west coast as far as lat. 17° 58' S. and 21° E. long., accurately determining the whole region.

In 1852, a journey was made by Mr. Plant, from Natal to Dclagoa Bay, in which he discovered that St. Lucia Bay leads into an extensive inlet, hitherto unknown.

*Climate.*—The climate is in general temperate and healthy, but unsteady, disagreeable, and not well suited to agriculture. In the south-western districts, the rains in the cold season are profuse, but of rare occurrence in the summer. In the more northerly districts, sometimes no rain falls for years; which, however, Mr. Moffat attributes to the universal destruction of the forests. Generally, throughout the colony, the rain, when it does come, pours down in torrents, occasioning great damage. Sometimes the southeast wind is a species of Simoom, excessively hot, and loaded with an impalpable sand. The mean temperature of the Cape is about 67 1-2° Fahr., the coldest being 57° and the hottest 79°. Yet Mr. Moffat thinks the climate of the colony perhaps the healthiest to be found in any part of the world. With reference to the climate of the whole of Southern Africa, Mr. Moffat says, "It varies from that in which thunder-storms and tornadoes shake the mountains, and the scorching rays of an almost vertical sun produce the mirage, to that which is salubrious and mild, within the boundaries of the colony along Kaffre-land to the fruitful and well-watered plains of the Zulu country, in the vicinity of Port Natal; while the more mountainous and elevated regions are visited by keen frosts and heavy falls of snow."

*Native Population.*—When the Cape was first discovered by Bartholomew Diaz, and when it was taken possession of by the Dutch in 1662, the whole of what is now designated as the colony was inhabited by the Hottentots proper.

The *Kaffres* proper live beyond the fish river, on the eastern boundary of the colony. They form one tribe of the great Bechnana family. Their national character is bold and warlike. Their country is bounded by the ocean on the south, and a range of mountains on the north, and beyond them lie the *Ampondo* and *Zulu* tribes, belonging to the same family. North of Kaffre-land, between the Winterberg mountains and the higher branches of the Yellow river, lies the country inhabited by the *Basutos*, a tribe of Bechuanas. Beyond the Basutos to the north of Orange river, lie the other Bechuana tribes, whose numbers and extent are yet unknown.

The country from the limits of the desert to the west coast is called *Great Namaqualand*, and contains a thin population of the *Hottentot* race. To the north of the Namaquas, lie the *Damara* tribes, of whom comparatively little is known, except that they approximate, in physical appearance and color, to the negroes

on the west coast. These tribes inhabit a country extending from the tropic of capricorn to the Cape of Good Hope, and from the Atlantic to the shore of the Indian ocean.

The tribes which have been mentioned are those which have been the objects of missionary labor. (See CAPE COLONY, KAFFRES, HOTTENTOTS.)—*McCulloch's Geography; Moffat's Labors and Scenes in Southern Africa, Chav. I.; Encyclopedia Britannica.*

#### MISSIONS.

*Moravian Mission.*—Missionary operations were first commenced in South Africa, by the United Brethren. In 1737, George Schmidt arrived at Cape Town, a free passage having been granted him by the Dutch East India Company. His object was to make known the gospel to the Hottentots; and he soon commenced his labors at *Bavian's Kloof*, afterwards called *Genadendal*, (Vale of Grace.) Though obliged to preach through an interpreter, his self-denying efforts were followed by considerable success. The Hottentots regarded him with sentiments of unfeigned love and admiration; and in the course of a few years a number of them received his message as the truth of God. Finding himself, however, much embarrassed in his operations by the interference of the colonial government, he repaired to Europe in 1744 to obtain a removal of his grievances. But he not only failed to secure this important object; the Dutch East India Company even refused to sanction his return to the scene of his labors; and for fifty years the harvest which he had begun to gather, was left without a reaper.

At length, however, in July, 1792, Marsveld, Schwinn and Kühnel were permitted to search for the few sheep, who had been left so long without a shepherd at Genadendal. They found a part of the wall of the old mission-house standing; and in the garden attached to it were some of the fruit-trees which Schmidt had planted. An aged female whom he had baptized, and who still retained a remembrance of her beloved teacher, rejoiced exceedingly when she was told that the new missionaries were his brethren. The Hottentots,—some of whom recollected their old pastor, while many had heard of his brief but beneficent career,—rallied around his successors; and before the end of 1793, seven persons were baptized. Great opposition, however was encountered, from the Dutch farmers, or *boers*, as they are called, who, thinking the instruction of the Hottentots likely to prove injurious to their temporal interests, manifested their hostility by poisoning the minds of the natives, and by threatening violence against the missionaries. They also preferred charges against them, to the colonial government, thereby securing orders for embarrassing their proceedings. By these means the mission was for a long time kept in a state of constant alarm. In one

instance, a numerous body of the colonists rose in arms, to obtain a redress of alleged grievances, among which was the attempt to evangelize the Hottentots; in consequence of which, the missionaries were, at one time, driven from their post.

Mr. Schwinn, while traveling to Cape Town, on one occasion, was refused either lodging or refreshment by the colonists, and was compelled to ride all night, attended by a single Hottentot, through a desert country infested with runaway slaves. Through all these trials, however, the native converts stood by their teachers, in the greatest extremities.

But in 1795, the colony was taken possession of by the British Government, and the mission at Bavian's-Kloof, was taken under protection by the new government. After this, they enjoyed more quietness and peace, a considerable number of new people came to them, and the word of God was owned and blessed to the conversion of souls. A Church was built, and before the close of the year, twenty adult converts were baptized. Still their enemies were not quiet. In February, 1796, some of the neighboring farmers assembled a hundred armed men, with the design of murdering the missionaries, and destroying their settlement; but the plot was discovered by the government, and prevented. Afterwards the boers undertook to starve the missionaries and their people, by refusing them provisions, which occasioned much suffering. But the Lord turned the hearts of some of the worst of their persecutors, who acknowledged the utility of their labors, and sent a wagon load of corn to the settlement, at a lower price than it would have been sold elsewhere.

The mission now began to be visited by persons of influence at Cape Town, who bore honorable testimony to its good effects; and among others, Mr. Borrow, who gives the following account of what he saw: "Early on Sunday morning, I was awakened by some of the finest voices I had ever heard, and looking out, saw a group of Hottentot women neatly dressed in calico, sitting on the ground, and chanting their morning hymn. The missionaries were middle-aged men, plain in their dress, meek and humble in deportment, but intelligent and lively in conversation, zealous in their cause, but free from bigotry. Every thing partook of their characteristic neatness and simplicity. Their church was a neat plain building, and their mill the best in the colony. Their garden produced abundance of vegetables. Almost every thing had been done by the work of their hands, their society requiring every one to understand some trade. They have upwards of six hundred Hottentots, and their numbers are daily increasing. These live in huts dispersed over the valley, to each of which is attached a piece of land, and their houses and gardens are very neat and comfortable; and all are engaged in useful trades or

occupations. On Sunday they all regularly attended public worship, and it is astonishing how neat and clean they appear at church. Their deportment was truly devout. The discourse of the missionary was short, pathetic, and full of good sense. The women sung in a plaintive and affecting style, and their voices were sweet and harmonious."

In 1798, a reinforcement arrived from Europe, and the old church was converted into dwellings, and a new one built, capable of holding 1,500 persons, the settlement having increased to 1,230. Eighty-four were baptized during this year.

In the summer of 1800, an epidemic fever raged for some months, carrying off sometimes eight or ten a day. To meet the occasion an arrangement was made by which each missionary and his wife visited a certain district every week, making a circuit of four or five miles, at great peril to their own lives. They found the poor people lying in the greatest misery, upon nothing but a sheep-skin spread on the bare ground, without medical aid, and often without food; the convalescent tormented with hunger, and the poor, naked children crying for food. When they spoke to them, in those circumstances, of the love of Jesus, they were cheered by seeing them listen with eagerness, seeming to forget all their sufferings, and resigning themselves to the will of the Lord, expressing their confident hope that he would receive them to himself, and extolling his goodness, in sending them teachers to instruct them in the knowledge of their Redeemer.

By this time, (1801,) the fame of Bavian's-Kloof had spread far and wide, and the natives came in companies, some of them the distance of a six weeks' journey. One poor woman came, who said she understood Bavian's-Kloof to be an asylum for poor sinners like herself who had become tired of the service of Satan, and were desirous of finding rest for their souls. Peace being concluded between the English and Dutch, the colony was restored to the latter, and the new governor proved friendly to the mission, and one of the missionaries was appointed chaplain to the colony. At the suggestion of Gen. Jansen, the Governor, the name of the place was changed to *Gnadenthal*, or *Genadendal*, which means *Gracevale*.

In January, 1806, the colony was again conquered by the British; but the government continued friendly to the mission. In 1807, a new settlement was formed at Groenckloof, or Green-glen, in the high road between Cape Town and Saldanha Bay, and Messrs. Schmitt and Kohrhammer removed there with their wives in 1808. They soon gathered a settlement around them, and their labors were blessed by the Holy Spirit, and many were turned to the Lord, giving evidence of repentance and faith. The following remarks of one of these converts is a specimen of the feelings generally expressed, giving evidence of the

genuineness of the work of grace in the heart : "I seem to be surrounded by my sins, like a man standing in the midst of the fire, and am ready to be consumed by the anguish of my spirit ; but in this situation, I stretch out my arms toward heaven, and exclaim, Lord Jesus, suffer some drops of thy heavenly grace to quench the flame which threatens to destroy me."

The mission still continued to enjoy the protection of government and the blessing of God, and the converts made good progress in their knowledge of divine truth. The heathen from a distance were led in a remarkable manner, as by some unseen influence on their minds, to flock to the mission settlements. One woman said that her father one day called his family around him and said, "My dear children, though you are Hottentots and despised by men, yet behave well ; for I believe that God will, at some future time, send us teachers from a distant country. I may not live to see that day, but you will hereafter know that I have told you the truth. As soon as you hear that such persons have arrived, hasten to them, and obey their instructions." Soon after the old man's death, the teachers arrived, and as soon as the daughter heard of it, she went to them, was instructed in the way of salvation, and after some time, was received into the church.

In 1815, Rev. C. J. Latrobe, Secretary of the United Brethren's Society, visited the mission, accompanied by four male and two female missionaries. This visit was productive of much good ; and while there, he made an expedition into the interior, accompanied by three of the missionaries, and the surveyor of the government, and selected a site for a new station, on the banks of *Witte Revier*, near the frontiers of Kaffraria, which was afterwards called *Shiloh*.

In December of this year, the inhabitants of Genadendal were suddenly involved in distress, by the descent of a torrent from the mountains, which overwhelmed the greater part of their premises with destructive violence, and occasioned great damage. But when the missionaries spoke to the poor Hottentots of the damage done to their grounds, they replied, that they had cause to thank the Lord for his mercy, that notwithstanding their great demerit, they had been chastised with so much lenity.

In 1817, the Governor of the colony, Lord Somerset, visited the mission at Genadendal, and after expressing the highest gratification at what he saw, presented them with three hundred dollars for the use of the school.

On the 7th of April, 1818, Rev. H. Schmitt, and his wife, with three single men and the widow of Kohrhammer, commenced the mission at Shiloh, or Witte Revier, or White river. Considerable numbers of natives began to attend on their preaching, when they were involved in the greatest calamities by a preda-

tory excursion of the Kaffres, which resulted in the loss of their cattle, and the murder of nine of their Hottentots, and compelled the missionaries to leave the station. On the 18th of May, Mr. Hoffman visited Witte Revier, and found the mission premises burnt, and everything destroyed. But, in October, peace having been concluded between the Kaffres and the colonial government, the mission was resumed, and rapid and interesting improvements were effected at the new settlement. Rev. H. P. Hallbeck says, in 1821 : "On the spot where, two years ago, we knelt in the fresh track of an elephant, and offered up our first prayer for the prosperity of this establishment, I now found a beautiful orange tree, adorned at once with ripe fruit and fragrant blossoms; and shortly after my arrival, I was invited to tea, under the huge yellow tree, in the shade of which, but lately, there were no assemblies but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert."

The Tambookies were a wild race, on the borders of the Kaffres ; and the missionaries frequently complain of their intractableness, indifference, superstition and insubordination ; yet, from the first, they appear to have regarded the missionaries with esteem and veneration, going to them for advice and for the settlement of their difficulties ; and down to the period of the breaking up of the station, during the late Kaffre war, they have been gradually improving, and assimilating more and more to the habits and usages of Europeans. The gospel appears also to have taken effect upon the hearts of many of them.

In July, 1822, the settlements at Genadendal and Groenkloof again suffered severely by flood, involving them almost in complete ruin. The buildings were damaged to the amount of thousands of dollars, and the huts of the Hottentots, together with their grounds, very much injured. They also lost a great many cattle. At the same time the settlement at Enon was suffering severely from famine.

In 1826, the missionary writes : "A new dwelling-house is building under the inspection of a Hottentot mason of Genadendal, and I am surprised at the neatness and accuracy with which the work is done. This Hottentot has not his equal, as a mason, either among the Africans or Europeans, in the neighborhood. He is an excellent character and a pattern of sobriety, industry, and Christian temper : " thus showing the effect of missions in elevating the general character of the heathen, and qualifying them for the arts of civilized life.

In the year 1822, the Brethren were solicited by government to undertake the religious instruction of a number of lepers, for whom the Hospital *Hemel-en-Aarde* had been erected, in a romantic situation, at the foot of a mountain called the "Tower of Babel," near the sea. Rev. J. P. Lietner, in obedience to this request, removed there with his wife, in Decem-

ber of that year, and the poor patients were overjoyed at their arrival. Some of them, who had previously belonged to the church, at the stations, exclaimed, "Now we know that Jesus has heard our prayers and sent us help; for we have often entreated him to send our teachers to us." Others who had spent their time in fiddling and dancing, now broke their fiddles and became serious and attentive hearers of the word. This mission has been continued to the present time; but the hospital was subsequently removed to Robbin's Island, that the patients might enjoy the benefits of sea-bathing, the missionaries accompanying them.

The year 1832 was signalized by an encouraging work of grace among the neighboring farmers. They had begun to attend public worship at the different stations, and in several families a striking change had taken place. "In view of this work, our churches have been filled with attentive hearers, our schools with crowds of children, and both churches and schools have been filled with the hallowed presence of the Spirit of God, who has wrought a marvelous change in the hearts of many, both old and young. Wonderful indeed has been the revival of religion around us, by which the tone of society has been changed, and the farmers, who in former years opposed the work, are now brethren and fellow laborers in Christ, sympathising in our sorrows, and rejoicing in, and praying for our success."

The awakening among the farmers continued throughout the years 1833 and 1834, and the converts among them remained steadfast in the faith. One of the brethren called on a woman who was dangerously ill, who grasped his hand and with great fervency exclaimed, "The Lord himself sent you to this land, in order to be the means of saving my soul from perdition: this I wanted to tell you before I die." She informed him that she was awakened by a conversation he had with her in 1829, every word of which she remembered. Her husband also had been awakened, and had established family prayer.

There has continued to be, down to the present time, a steady increase of numbers at the several settlements, the natives sometimes crowding in, in great numbers. There has, also, been a steady improvement in industry, agriculture, mechanical employments, houses, dress and the arts of civilized life. And generally, every year, there has been evidence of the special presence of the Holy Spirit in the conversion of souls, and sometimes in large numbers. The converts have for the most part, given evidence of growth in grace, and general improvement; though almost every year it has been necessary to cut off some members for disorderly conduct. The general influence of the gospel in elevating the character of the natives, has been very marked and striking. The Governor of the colony on visiting Genadendal, in 1849, remarked to Rev. Mr.

Teutsch, "Your missionaries have been the greatest benefactors of the Hottentots; and you have conferred the greatest benefits on the Colony."

Great eagerness has often been manifested to hear the word. In 1849, Rev. Mr. Franke, on visiting the out-stations of Goedverwacht, some distance from Groenckloof, remarks: "Every time we visit that spot, our hearts are gladdened. Every word appears to be, as it were, devoured by those hungering souls, many of whom come from a distance, some from twelve to sixteen miles. They are constantly making inquiries whether they will not soon again be visited, and great joy is manifested by the arrival of the missionary among them." And often at the settlements the crowds are too great to be accommodated in the churches, and many stand outside. But at some of the stations the settlements have grown so large that many of the people have to go to an inconvenient distance to find employment, which frequently takes them for weeks from Christian privileges.

The missions generally have large farms connected with each station; and in several instances the government has appropriated three thousand acres of land to a station. Besides this, they have various kinds of mechanical employments in operation. These arrangements, while they furnish employment for the natives, and instruction in agriculture, and the mechanic arts, and afford a partial support to the missions, occupy too much of the time and attention of the missionaries in secular pursuits.

In 1839, at the request of the colonial government, a mission was commenced among the *Fingoes*, who being delivered from a state of bondage among the Kaffres, found refuge to the number of many thousands within the colony. This new station was called *Clarkson*, and the number of *Fingoes* residing there was 1,000. They had large herds of oxen, with flocks of sheep and goats, and had settled every place in the vicinity where the soil was capable of cultivation. The *Fingoes* received the missionaries with open arms, and their attention to the word was truly edifying. Such was their eagerness to hear, and the concourse of people, that they were obliged to hold the service in the open air; and very soon the most pleasing traces of the work of the Holy Spirit on their hearts were visible. In April, 1840, this became still more marked. At one of their meetings, the *Fingoes* poured in from all quarters, and great emotion was manifest among them, which was shown in various ways, some weeping for themselves and others for their unbelieving parents and relations; and in the afternoon, there were few dry eyes in the congregation. The blessing of God has continued to follow the labors of his servants at this station. The *Fingoes* are the relics of several inland tribes, who have been expelled,

and almost annihilated by their more powerful neighbors. They took refuge with the Kaffres, who treated them as serfs; and when the colonial troops overran a large portion of Kaffraria, they put themselves under the protection of the British government.

The effect of the emancipation of the slaves, or apprentices as they were then called, was greatly to increase the number of those who flocked to the mission stations, and especially, of the children in school. The missionaries at Genadendal, speaking of the genuine effects of the admission of the gospel into the heart, as manifested by the converts, say, "And among none more so than the lately enfranchised slaves, whose growth in grace and knowledge is most encouraging." In one instance, a man came a distance of two or three hundred miles, to obtain a missionary for a settlement of emancipated slaves, and offered a salary of \$500, but was obliged to return without one.

In the Diary of the station at Genadendal for 1841, it is stated that "The emancipated slaves seem animated by an uncommon desire after spiritual blessings. There is a fire in their hearts which has not been kindled by man, but by the Spirit of God. Freedom appears, by the divine blessing, to have awakened in their minds the feeling that they are beings who belong not to time only, but to eternity. 'The chains,' said one of them, 'were on my limbs from infancy. I could not come to the house of God, but was obliged to live like a brute. Now, God has broken my chains, and I am here; but my heart is quite blank; I am old, and can understand but little. My God! let but some drops of heavenly dew fall upon my barren soul!'"

The Kaffre wars have affected the missions of the United Brethren less than those of some other societies; yet several of their missions were disturbed, and some of them temporarily abandoned in consequence. Companies were drafted into the Colonial army from the different stations, which took them away from the means of grace. However, they were led thereby to prize them more highly. They kept up meetings at their camps, which were attended by the Dutch farmers, to their edification; and the British officers bore honorable testimony to the good conduct of the Christian Hottentots. Yet some of the young men returned with habits of dissipation, which led to their prompt discipline, and was the means of introducing the temperance reformation among the converts. Various measures were resorted to, from time to time, to prevent the use of intoxicating liquors. The farmers were entreated not to furnish them to the Hottentots; but this failing, Bishop Hallbeck addressed an earnest letter to the congregation at Groenkloof on the subject, and a general resolution was passed that no brandy, and but a limited quantity of wine should be brought into the

settlement; and on a petition from Genadendal, the civil commissioner refused to license the sale of liquors at that place.

Schools have been sustained from the beginning at all the stations, with increasing interest; and especially the infant school is spoken of from time to time, as producing a very happy effect, not only upon the children, but the parents.

In 1837, an institution was opened at Genadendal, for training Hottentot assistants, with eleven boarding pupils; and the foundation stone was laid, on the first of November, for a two-story building, 74 feet by 23. The first examination proved highly satisfactory, and those present were not a little astonished to hear several of the pupils explain everything with fluency in English, when called on to solve various problems with the use of the globe. At the latest dates, the whole number of pupils admitted was 26, of whom 11 had received appointments as assistants; two of whom, however, had been cast off for improper conduct. There were, in 1851, ten pupils in the institution, five of whom were Kaffres.

After the mission at Genadendal had been in operation a sufficient time to attract the attention of the public, the frequent visits of the English at the station suggested the idea of collecting a library of religious books for their use, which was effected and proved a means of much good to strangers, who, from time to time, became temporary residents of the mission settlement.

The brethren early introduced the practice of speaking individually to all the people, on the concerns of the soul, which they found very profitable. Mr. Lehman, describing such a conversation, in 1841, says, "Many of those with whom we conversed declared that they had been led to us by a secret impulse; and that though at first they could not comprehend much, they now began to understand and relish the word, and could not be sufficiently thankful for the grace of God." Their pious expressions, on these occasions, were often truly edifying. An officer of the church, on recovering from a severe illness, acknowledged his backslidings, and said, "I was like a dying, half-withered tree; but my Saviour in mercy remembered me and visited me with sickness. As the gardener saws off the whole crown of a withered tree, leaving only the stump to produce new and healthy branches, so has my Saviour done for me." A Fingo captain said, "My Saviour has not only purchased me with his blood, but in the days of my ignorance and misery, he showed himself an Almighty Redeemer in me, and subdued my desperately wicked heart. Now I sincerely believe he will keep me so that the powers of darkness shall not be able to separate me from him." Another, on being asked where true sanctification was to be found, replied, "On Golgotha, at the foot of the cross. When I am not there

in spirit, I have no power to resist sin." One on being asked wherein meetness for heaven consisted, replied, "It is his grace alone on which I build. He forgives my sins, for the sake of his precious blood. I come to him daily as a beggar." One who had been a slave, said her mistress used to reprove her, and she laughed at her; but having through God's mercy, been convinced of sin, she had gone and asked her pardon. "O, I am happy," said another, "for I love my Saviour. He is my treasure."

The genuineness of the work is also indicated by the happy deaths of the converts, notices of which appear in the journals of the missionaries every year. We mention, as specimens, two remarkable cases, in extreme youth. Also one of advanced age. Charlotte Orzom, a youth of fifteen, died in February, 1841. She had been baptized the year before. On being visited by a missionary, she said, "Ah, I love the Lord with all my heart! With my whole heart, I cleave to thee, and thou wilt come and dwell with me. This is my consolation. In joy and pain, my soul depends on thee with humble confidence, thou rock of my salvation!" In two hours afterwards, she was with the Lord.

Rev. Mr. Fritsch, writing from Elim, in 1849, says, "Of late, we have been much edified by the happy departure of several members of our flock. We were particularly struck with the happy frame of a young girl, eleven years of age, who expressed the happiness she enjoyed in the prospect of soon going to her Saviour, and entreated all who were present to remain faithful to Jesus, that she might meet them in eternity. Her grandfather, who soon followed her, after a short illness, said, "I suffer great pain, but what is it, compared with the torments which my Saviour endured for me on the cross?"

In 1845, some new regulations were introduced, among which were the annual contribution of a small sum by every able-bodied inhabitant, toward the expenses of the place; the formation of a Missionary Association; for securing a better attendance of the children at school; and for the more effectual banishment of spirituous liquors. Missionary collections had previously been taken up at some of the stations. In 1843, the Fingoes at Clarkson, after an address from their missionary, came forward with the utmost cheerfulness, the smallest offering being 1*s.* *od.* sterling, and the largest 7*s.* 6*d.* At Shiloh, the first public contribution was made in 1844, when young and old pressed to the boxes, with countenances beaming with joy. Showing that, among the first effects of the gospel is a benevolent desire, and a readiness to make sacrifices, that others may participate in its benefits.

In 1849, the station at Shiloh, was destroyed by the Kaffres. It was a frightful scene; but the missionaries escaped. Some of the people,

however, joined the rebels, but mostly by constraint. Many of the houses were burnt down, and the church was changed into a castle. In April, 1850, Messrs. Bonatz and Gysin visited Shiloh, and found all the huts of the Kaffres and Fingoes burnt; some houses of the Hottentots were standing, but occupied by the English and Fingoes. The dwelling-house of the missionaries, with its blackened walls, bore witness of sad events. The *Mamre* and *Goslen* stations have also been broken up by the war.

The following table presents the state of the mission before these sad events.

STATIONS.	Baptized Children.	Communicants.	Candidates.	Under Instruction.
Genadendal,	911	949	536	2846
Groenkloof, -	558	345	212	1341
Elim, -	369	308	364	1214
Enon, -	120	92	26	304
Shiloh, -	152	86	464	762
Clarkson, -	96	89	113	323
Robben Island,	4	13	16	45
Total, -	2210	1882	1731	6835

The whole number of male European laborers at these stations is 29.—*Choules's History of Missions; London Missionary Register.*

*London Missionary Society.*—The London Missionary Society, three years after its first formation, in 1795, sent out to Southern Africa, four laborers, two of whom, Dr. Vanderkemp and Mr. Edmonds, were appointed to that part of the colony bordering on Kaffria; and the other two, to the country north of the colony, inhabited by different tribes of *Bushmen* or *Bojesmans*. Dr. Vanderkemp was a son of a minister of the Reformed Dutch Church at Rotterdam. He was born in 1747, educated at the University of Leyden, and for some time practiced as a physician. In 1791, the loss of his wife and child at sea was the means of his awakening and conversion; after which, he devoted himself to the self-denying labors of a missionary. Mr. Moffat says of him: "He came from a university, to stoop to teach the alphabet to the poor native Hottentot and Kaffre; from the society of nobles to associate with beings of the lowest grade in the scale of humanity; from stately mansions, to the filthy hovel of the greasy African; from the army, to instruct the fierce savages the tactics of a heavenly warfare, under the banner of the Prince of Peace; from the study of physic, to become the guide to the balm in Gilead and the physician there; and, finally, from a life of earthly honor and ease, to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city, in the wilderness."

In 1799, Dr. Vanderkemp, in company with Mr. Edmonds, proceeded through many dangers, to the land of the wild and warlike Kaffres; and after no little parley and delay, the chief gave his consent that they should remain in his dominions. They selected a spot for a house, felled trees, and cut down long grass for a thatching, and then kneeled down on the grass, thanking the Lord Jesus that he had provided them a resting-place, and praying "that from under this roof, the seed of the gospel might spread northwards through all Africa." But, the next year, Mr. Edmonds went away, and Dr. Vanderkemp was left alone. He labored on alone for some time, but owing to untoward circumstances, left Kaffreland for Graaff Reinet; but not until he had sown some good seed; for thirty years afterwards, an aged woman was admitted to the church who received the gospel from his lips.

After this, the Doctor and Mr. Read attempted to establish a mission among the Hottentots near Algoa Bay; but after much opposition from the colonists, and sundry attacks from the plundering Hottentots, they were obliged to take refuge with about 300 Hottentots, whom they had collected in Fort Frederick. After the cession of the colony to the Dutch, a spot was granted them on Koooboo, where they commenced the station called Bethelsdorp; which, however, from its sterility and want of water, was unsuitable for a mission farm. Five years after its commencement, they wrote to the directors that they had been without bread for a long time, and did not expect to procure any for three or four months, nor had they any vegetables. Yet notwithstanding all these discouraging circumstances, there were many indications of the Divine blessing on their labors. The progress of their scholars was astonishing, and above all, their facility in acquiring religious knowledge, considering the apathy, stupidity, and aversion to effort, which characterize the natives. Dr. Vanderkemp closed his useful labors, Dec. 15, 1811, after breathing out the Christian assurance, "All is well."

Bethelsdorp, under many difficulties and disadvantages, grew and multiplied. In 1822 it was in a most flourishing condition, having large schools and other institutions, and a printing press. New churches were also planted at Pacaltsdorp, Theopolis, and other places, through the instrumentality of Rev. J. Campbell.

A mission was commenced at Kat river, among the Kaffres, in 1816, by Mr. Joseph Williams. Short as Dr. Vanderkemp's labors were among the Kaffres, he left a savor of the gospel behind him, which still remained. The commencement of the mission was most auspicious. Temporary houses were raised, ground was cleared for cultivation, a water-course and a dam were constructed, and the Kaffres assembled for instruction. A little

more than two years after, Mr. Williams was removed by death. His lonely widow, however, found sympathy in the hearts of the natives, who had just begun to appreciate their teachers. She instructed her half-civilized attendants to prepare the wood and make the coffin, and with a weeping band, followed the desire of her eyes to the silent dust. No successor was appointed, at that time, and the mission to the Kaffres was suspended.

At the same time that Dr. Vanderkemp proceeded to the land of the Kaffres, Messrs. Kircherer, Kramer and Edwards, took up their course for Zak river, between 400 and 500 miles north from Cape Town. Mr. Kircherer had been designated to Kaffreland. But the Bushmen, on making a treaty with Mr. Fischer, one of the colonists, who was a good man, beheld him solemnly appealing to God to witness the transaction, and observed that he was in the habit of assembling his family for worship morning and evening, and were thus led to inquire about God, and solicit a Christian teacher. Mr. Fischer took some of their principal men to the Cape, to see what could be done for them. And Providence so ordered it, that they arrived just before the missionaries, who received it as a call from God to labor in that quarter. They received great kindness and attention from the government, and assistance from the farmers, who accompanied them to the spot, and loaded them with things requisite to commence the station.

Zak river became the finger-post to the Namaquas, Corannas, Griquas, and Bechuanas; for it was by means of that mission that these tribes and their condition became known to the Christian world. The farmers continued friendly, and many Hottentots and Bastards flocked to the station; but the Bushmen, for whom the mission was designed, could never appreciate its object. The missionary's life was more than once threatened by them; but his labors were blessed to the conversion of a number of Hottentots and Bastards, who afterwards became pillars in the Griqua Mission. Mr. Kircherer having left, the mission, with no small regret, was abandoned in 1806.

In 1814, another mission was commenced among the Bushmen at Colesberg, south of the Great river, by Messrs. Smith and Corner. The settlement was commenced with about 500 Bushmen. For some time, however, they were jealous of the missionaries, fearing that they were employed to deliver them into the hands of the farmers, between whom and themselves, there had been a long and a mortal enmity. But it was not long before the light and power of the gospel reached their hearts, and many of them believed. A church arose, and with it the usual results of Christianity appeared, among which were extensive gardens, cultivated by the hands that used only to handle the bow and spear, as they roamed wildly over the country.

Another mission was commenced among the Bushmen at Hephzibah. But in consequence of some conflict between the farmers and the Bushmen, the missionaries were ordered by government to retire within the colony; and so these stations, in the midst of much promise, were broken up. Some of the Bushmen had acquired a good knowledge of the principles of Christianity, and appeared to receive it into their hearts; and they were zealous in endeavoring to convey it to their countrymen. And the experiment proved that the conversion of this wild, untractable race was not impossible. The last effort of the society to establish a mission among this people was attempted in the vicinity of the Caledon river; but the mission was afterwards transferred by Dr. Philip to the Paris Society.

In the month of January, 1806, the Orange or Gariep river was crossed by the missionaries of the London Missionary Society, for the purpose of carrying the gospel to the inhabitants of the wild and desolate regions of Great Namaqualand. Of this region, Mr. Moffat says, "As an inhabited country, it is scarcely possible to conceive of one more destitute and miserable." On his way there, he met a person who had spent years in that country, and on inquiring about it, his reply was, "Sir, you will find plenty of sand and stones, a thinly scattered population, always suffering for want of water, on plains and hills roasted like a burnt loaf, under the scorching rays of a cloudless sun;" of the truth of which, he says he had ample demonstration. The inhabitants are Hottentots, distinguished by all the singular characteristics of that nation, which includes Hottentots, Corannas, Namaquas and Bushmen. After a long journey of great hardships, and much suffering for want of adequate supplies, the missionaries arrived at the Orange river, where they waited at a place which they named Silent Hope, till Christian Albrecht visited Great Namaqualand and returned with encouraging prospects, when they went forward to the spot selected, which they named Happy Deliverance. Their prospects were alternately bright and gloomy. Their proximity to Africaner added not a little to their anxieties. But he came to them and welcomed them to the country, because they were sent by the English, saying that though he hated the Dutch, he loved the English, because he had heard they were friends of the poor black man. This man, being driven to desperation, by the oppressions of the Dutch boers, had risen upon his master, and putting himself at the head of his tribe, had become the terror of the whole country.

Africaner, hearing that it was the intention of the missionaries to remove to another place, came to them and entreated them not to leave that part of the country. They did, however, remove to Warm Bath, about 100 miles west of Africaner's neighborhood. Here they re-

sumed their labors, among a mixed population of Namaquas and Bastards from the Colony, whom they found it difficult to manage. For a season their prospects were cheering, and their labors blest; though they labored in a debilitating climate, in want of the necessaries of life, spreading their scanty fare upon the lid of a wagon chest for a table. While here, their congregation was increased, by that desperado, Africaner, who with part of his people, drew near and attended occasionally the instructions of the missionaries, who visited his place in return. But some jealousy and perhaps alarm were excited in the minds of the people of the station, which induced him to retire to his former place. But Abraham Albrecht's health failing, he took an affectionate leave, on the 14th of May, 1810, accompanied by his brother, leaving the mission in charge of Mr. Tromp. After a tedious journey, he expired at the house of Mr. Botmas, at Honing Berg, on the 30th of July. His last words were, "I go to Jesus; I am a member of his body." After this, Christian Albrecht proceeded to the colony, married a lady of superior education, and returned to his field of labor. But in consequence of the imprudence of some of the people at Warm Bath, in joining an expedition against Africaner, he became enraged and vowed vengeance on the mission. For a whole month, the missionaries were kept in the greatest terror, and at length were obliged to flee, and return to the colony. Africaner and his men soon arrived, and after obtaining what booty they could find, set fire to the premises, and left them in ruins. In Dec., 1811, they set out to return again to the scene of their labors and trials. After a most distressing journey, they arrived at Silver Fountain, the residence of Cornelius Kok; where, five days after, Mrs. Albrecht breathed her last. The Namaqua mission was resumed at Pella, south of the river, where they were joined by about 500 of the Warm Bath people. Mr. Christian Albrecht, having occasion to go to the Cape for medical advice, suddenly expired, leaving behind him a bright testimony of zeal, love, and self-denial. But before leaving the country he had the unspeakable joy of making peace with Africaner, and seeing the standard of the Prince of Peace raised in the very village of the man who once "breathed out threatenings and slaughter," against not only his fellow heathen but against the saints of the Most High. Rev. J. Campbell, on his first visit to Africa, while passing through Namaqualand, had written a conciliatory letter to Africaner, to which the chief returned a favorable reply through Mr. Albrecht, who sent Mr. Ebner to occupy a station at Africaner's Kraal. Mr. Ebner's labors were blessed, and in a short time, Africaner and his two brothers, David and Jacobus, with a number of others, were baptized. Yet he does not appear to have been altogether the

man for the place; for by some means he got the ill-will of the natives, and on the arrival of Mr. Moffat, in Jan., 1818, he was in great danger of losing his life; and he soon after left the mission.

Soon after Mr. Moffat's arrival, Christian Africaner made his appearance, and inquired if he was the missionary appointed by the directors in London; and being answered in the affirmative, seemed pleased, and said as Mr. M. was young, he hoped he would live long with him and his people. He then ordered a number of women to come, who soon made their appearance, bearing bundles of native mats, and long sticks like fishing rods. Africaner, pointing to a spot of ground, said, "There you must build a house for the missionary." A circle was formed and the women fixed the poles, tied them down in the hemispheric form, covered them with the mats, and in about half-an-hour the house was done, all ready for habitation.

Soon after Mr. Moffat commenced his services, which were attended every morning and evening, he was cheered with tokens of the Divine presence; and in none were these tokens more marked than in the chief, Africaner, of whose wonderful change and devoted piety, Mr. M. has given a thrilling account. But as the memoir of this Christian chief is a common book among us, the sketch will not be repeated here.

After some time, Mr. Moffat visited the Cape, for the double purpose of procuring supplies, and of introducing Africaner to the government; and while there, he was appointed by the Society to the Bechuana mission.

The mission which was commenced and afterwards broken up on the Zak river, after migrating for a few years, finally settled down at Griqua Town in 1804, with Messrs. Anderson and Kramer, and a mixed multitude of distinct tribes, having different languages, customs, &c. Mr. Anderson says, when he went among the Griquas, they were without the smallest marks of civilization; excepting one woman, they had not one thread of European clothing. The missionaries' lives were in danger, the natives afterwards having confessed that they had frequently meditated killing them but were overawed by what they had learned of an Almighty power. They were in the habit of plundering one another, and seemed to see no wrong in this or any of their actions. Violent deaths were common. Their usual manner of living was disgusting, and devoid of all shame. But after a series of hardships, requiring much faith and patience, the instructions of the missionaries were attended with a blessing which produced a great change. The people became honest in their dealings, abhorring those acts of plunder which had become so common among them. They entirely abandoned their former manner of life, and decency and modesty prevailed in their families.

The Griquas at first showed great aversion to the labor of cultivating the ground. But after some time, they were prevailed upon to try the experiment; and this was followed by a great and visible improvement in them as a body. As early as 1809, the congregation consisted of eight hundred persons, who resided at or near the station. In 1810, they were threatened with an attack from a marauding party of Kaffes. Mr. Jantz, the missionary, with the people, set apart a day of fasting and prayer, and at the same time sent a pacific message with a present to the Kaffes, who immediately retired. The mission continued to flourish, till in 1814, Mr. Anderson received an order from the colonial government to send down twenty Griquas for the Cape regiment. This demand greatly exasperated the natives, and produced such an excitement that Mr. Anderson was obliged to leave them; while the refusal of the natives to comply with the order, led to the introduction of a restrictive system by which the missionaries were prevented from crossing the northern boundaries of the colony. Mr. Anderson was succeeded by Messrs. Moffat and Helm, the former of whom, in his book, bears honorable testimony to his zeal, perseverance and success as well as to the warmth with which his memory was cherished by the natives. One object of Mr. Moffat's appointment was to make a vigorous stand against interference on the part of the missionaries with the government of the people. The former chief of the Griquas, Adam Kok, had abandoned Griqua Town, and the acknowledged chief, Berend, lived at the distance of fifty miles, and paid very little attention to their interests. The consequence was, they were without any regular government. The hint was given them to appoint one of their own number to take the government of the village. The idea was eagerly embraced. The choice fell unanimously on Andries Waterboer, a man who had been educated at the station, and employed as an assistant teacher in the school, but who possessed neither name nor riches. The missionaries took no part in the matter; but the choice afforded them entire satisfaction. This was a new era in the mission, as it relieved the missionaries from constant attention to the secular affairs of the people. Waterboer, however, feeling his insufficiency, spent several evenings every week in conversing with them on the subject of his duties and responsibilities. His administration was not unattended with difficulty and trouble; but by the blessing of God, he succeeded in establishing the principles of order and peace. He always continued, however, to preach. He obtained afterwards a liberal salary and supplies from the colonial government, and was able, at length, to present the Griquas in a most favorable aspect. The mission received a new impulse in 1831, since which time it has continued to increase, and to extend its

influence around, having been blessed in no ordinary degree. Mr. Helmore, having been appointed to Lekatlong, a station of Bechnanas connected with the Griqua Mission, 190 of their members were transferred to his care, and a new church was formed, and at the request of the chief, 100 of the Basutos returned home, and connected themselves with the French mission.

Mr. Moffat states that the missionaries experienced great difficulties, and were frequently in imminent peril of their lives, in consequence of holding the office of agent of the colonial government. He says, "More than twenty years' experience among the aborigines beyond the bounds of the colony, has convinced the writer that the two offices are incompatible." The reason is that it places them in a suspicious attitude toward the natives. But it is the testimony of those well acquainted with the subject, that without this official character, they were able to exert a wide and strong influence over the natives, to restrain their warlike, marauding and revengeful disposition.

A mission was commenced by Mr. Hamilton, among the Bechnanas, at Lithakoo; though with but the reluctant consent of Mothibi, the chief. These people have no notion of idolatry, and no religious ideas of any kind, so that they can only be approached, at first, through motives of self-interest, which, however, when resorted to, must ultimately react against the missionary's object. In consequence of a disastrous defeat of a marauding expedition against the Bakuenas, Mothibi, and a majority of his people removed to the Kurnman river, in June, 1817. In 1820, Mr. Moffat arrived, in company with Mr. Campbell; and in 1821, the former became permanently connected with the mission, where he now remains. This mission passed through perils and dangers almost incredible, which are described by Mr. Moffat with graphic power. First, they were the objects of suspicion to the natives, who ordered them to leave, and threatened their destruction. Then the country was visited with a long and terrible drought, which threatened to destroy every thing. A rain-maker was sent for, who charged it upon the missionaries; but, after having deceived and fleeced the people, he was obliged to flee for his life. Afterwards a new station was commenced, at a place more favorable for water; but no sooner had they commenced operations, than the whole country was thrown into a scene of the wildest excitement and confusion, and nothing but wars and rumors of wars, and attacks from handitti, seemed to be the order of the day. Several times the mission was scattered. But at length, after unheard of confusions and terrors, hardships and disasters, things settled down into comparative quiet, and the appearances at the station were indicative of the long desired change. And shortly after the return of Mr. Hamilton from a visit

to the Cape, they were favored with the manifest outpouring of the Spirit from on high. The simple gospel now melted the hearts of men who had scorched to weep. The missionaries were taken by surprise. So long accustomed to indifference, the scene overwhelmed their minds. Their chapel became a *Bochim* and the sympathy spread from heart to heart, so that even infants wept. An emancipated slave, named Aaron Josephs, who had come to the station for the education of his children, was awakened, and giving evidence of a saving change, was received into the church. The services on this occasion gave a new impulse to the work, and soon the sounds predominant throughout the village were those of singing and prayer. Those that were awakened held prayer-meetings from house to house; and when there were none able to engage in prayer they would sing till a late hour. Before the dawn of morning they would assemble again at some house for worship, before going to labor. Aaron and two other men now came forward and offered to build a school-house, that might serve as a place of worship, at their own expense. And as all gave their assistance, the building was soon completed. Many important improvements were also made in the outward affairs of the mission, in which there was no lack of native assistance, while the language and translations were attended to. On the first Sabbath in July, 1829, six of the converts, after a careful examination had shown a good knowledge of divine truth and a simple faith relying alone on the merits of Christ, were baptized and received into the church. And Providence had so ordered, that a large number were present from Philipolis, Campbell, Griqua Town, and Boochoaup, who were profitably impressed by the solemnity. There were present, also, parties from the interior, who had come there to trade. The place was crowded to excess. In the evening, they sat down at the table of the Lord, and enjoyed a cheering and encouraging season. The converts clothed themselves in decent raiment; and soon after a sewing school was started, to teach the women and girls to make their own garments. The same gospel which had taught them that they were spiritually miserable, blind and naked, discovered to them also that they needed outward reform, and thus prepared their minds to adopt those modes of comfort, cleanliness and convenience, which they had been accustomed to view only as the peculiarities of a strange people. And the same improvement was manifest in the other departments of household economy.

Prospects continued cheering. The desire for instruction was great, and the experience of the inquirers and converts was such as to give good evidence of grace. "I seek Jesus," one would say, and another, "I am feeling after God. I have been wandering among beasts of prey; the day has dawned, and I see my dan-

ger." Another, "I have been sleeping in a lion's den; or been blown to and fro like a calabash upon the water, and might have sunk." A woman, who was about to die, called her husband and friends, and addressed them: "I am going to die. Weep not because I am going to leave you, but weep for your sins, and weep for your souls. With me all is well, for do not suppose that I die like a beast, or that I shall sleep forever in the grave. No, Jesus has died for my sins; he has said he will save me; I am going to be with him."

The people now made rapid progress in civilization; and as the country had been blessed with plentiful rains, they began to adopt European modes of cultivation, and to increase the variety of their agricultural productions. And the spiritual affairs of the station kept pace with external improvement. Progress was made in reading, and knowledge increased; and early in the year 1830, the foundations of a church were laid.

Mr. Moffat, having completed the translation of the gospel of Luke, repaired to the Cape to get it printed, and returned with the treasure, together with a hymn book in the native language, a printing press, type, paper and ink, having learned to print during his absence; also bringing with him Mr. and Mrs. Edwards, as a reinforcement. Nothing could exceed the surprise of the natives, when they saw a white sheet, after disappearing for a moment, emerge spangled with letters. The mission continued to prosper after this. Mr. Moffat made frequent excursions into the interior to visit other tribes, where, in the midst of great peril and strange adventures, he was mercifully preserved, and permitted to scatter some seeds of divine truth, and prepare the way for other laborers. He afterwards made a visit to England, where he spent several years in the translation and printing of the Scriptures and other books for the mission among the Bechuans.

In the latter part of 1843, he returned to his field of labor, where he arrived on the 13th of December, accompanied by Rev. Messrs. Ashton and Inglis, as a reinforcement. He met a warm reception. "Many were the hearty welcomes," says he, "we received, all appearing emulous to testify their joy. Old and young, even the little children would shake hands with us. Some gave vent to their joy with an air of heathen wildness, and some in silent floods of tears; while others whose hearts had sickened with deferred hope, would ask again and again, "Do our eyes indeed behold you?" Thus we found ourselves again among a people who loved us and who had longed for our return. It has afforded us hallowed delight, and often called forth from our hearts the liveliest feelings of gratitude to God, to witness the progress of the knowledge of divine things, and of the power of the gospel, among the people connected with this place, as well as at our out-stations."

The missions of the Society, embracing many stations not named in the foregoing sketch, though subject to occasional interruptions from the predatory excursions of hostile tribes from the former wars with the Kaffres, and from hostile boers, enjoyed, in general, continued prosperity, till the breaking out of the Kaffre war, in 1846, when the stations in Kaffreland were abandoned.

The presence of the Holy Spirit has been manifested at most of the stations to a greater or less extent, every year; and, as the result of seasons of refreshing, additions have been made to various churches, in different years, varying from a few individuals to ten, twenty, and even as high as ninety at one time. In 1839, the Caledon Institution was favored with a remarkable awakening. Its beginnings were at first small, and without noise; it continued, till men, women, and children, became anxious about their salvation. At one public meeting, after service, Mr. Helms asked all to remain who felt anxious about their souls, and only fourteen retired out of three or four hundred. A great moral reformation took place; 122 were added to the church, and the members appeared to walk worthy of their profession, their character being marked by humility, their views simple and scriptural, with much spirituality of mind, and disposition to converse about the things of God. The next year reports the work as still continuing, and as having produced great changes in many families, many having been brought in, who were considered as hardened beyond hope. In 1843, Mr. Helms wrote: "We have still the spirit of prayer, sinners are awakened, and the new converts are growing in grace."

In 1847, a revival commenced at Gossiep, an out-station of the Griqua Mission, among the young people, as the result of which, ninety were added to the church, of whom the missionaries say, the following year, "Generally, the new converts give us great satisfaction." In 1851, there was a gracious work at Long Kloof, which continued, with very little intermission, to the following year, and fifty of the converts had been received into the church.

The effects of the gospel are visible, also, in outward things, at all the stations. The report of the Caledon Institution for 1849, says, "the people are gradually and steadily advancing, not only in knowledge, but in civilization, which is chiefly seen in their adoption of better clothing, the increase of domestic comforts, and the superior quality of their food. And, as long ago as 1841, Dr. Philip, while on a tour among the missions, writes from Caledon: "This station presents a most gratifying spectacle to those who saw it in former times. In 1823, the people were in rags. Few of them had any covering on, except the filthy sheep-skin kaross. Their huts were of the most wretched description. They were given to drunkenness, and its kindred

vices, and the ground on which they resided lay waste. In 1825, and the two following years, their condition was, if possible, still more miserable, and the lands were in the possession of the neighboring boers. The people are now dressed in British manufactures, and make a very respectable appearance in the house of God. The children who formerly went naked, and presented a most disgusting appearance, are decently clothed. Instead of a few wretched huts, resembling pig-styes, we have now a rising and regular village; and the valley on which it stands, which till lately was uncultivated, is now laid out in gardens. While religion was low among the people, we could not get them to build decent houses; but last year the walls of forty houses were raised."

Among the Fingoes, who are constant in their attendance on the means of grace, a marked and pleasing change is exhibited in their outward appearance. In 1843, Mr. Passmore wrote: "The red clay, used for anointing their bodies, has been superseded by the cleansing waters of the spring, and the kaross and blanket have given place to garments of European manufacture. Many have made great progress in several branches of knowledge. The desire for instruction is very great. In the summer, many of them come from their work, and remain in school till half-past nine o'clock in the evening, before they go home for refreshment, and they purchase with avidity all the books that are published."

Mr. Solomon, on arriving at Griquatown, in December, 1843, writes: "I found the great majority of them no longer living in their mat huts, covered with their filthy karosses, subsisting on roots and game, but dwelling in European houses, many of them of stone or brick; decently clothed in European attire; cultivating all the ground capable of cultivation; possessing flocks and herds; and enjoying many of the comforts of life. I found many of them intelligent and respectable, in every sense of the term, who would reflect credit on any community." He says, also, that the influence of the mission was not confined to that particular spot, but had extended to some distance in all directions; and that there were several outposts where churches had been gathered, some of them containing 100 to 200 members, walking as becometh Christians.

Testimonies of this kind might be given to an indefinite extent; but we have room for but one incident more on this point, which will show that the change is perceived by the heathen, and its cause acknowledged: A Fingo, traveling through Haukey, where the society have a station, sat down to rest at the door of the place of worship, and looking round on the houses, behind which the gardens were concealed, asked one of the deacons how the people got food in such a place. The deacon told him to look at him, and see if he was not healthy and well clothed. He then

called a fine child, and told the man to look at it, and see if it was not well fed. The stranger assented, but seemed perplexed. The deacon then told him if he would attend service the next day, he would see that it was so with them all. The Fingo rose to depart, and lifting up his eyes and right hand to heaven, exclaimed, "*It is always so where that God is worshipped!*"

The following incident, which occurred in 1848, at Long Kloof, shows the influence of the schools upon children, even of a tender age, and their reflex influence upon the parents. A man utterly regardless of divine things was induced by a relative to send two children to the school, a boy of eight and a girl of six years. After a few weeks he came for the boy, as he wanted him to herd calves. The boy objected to going, "because," said he, "there is nothing good taught at the place where father lives." "But," said the father, "what can such a thing as you learn here?" "Father," said the boy, "I have learned something." "Repeat it, then," said the father. The boy replied, "'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' Does father know who Jesus Christ is? He is the Son of God. Does father know who are sinners? All are sinners." This conversation so affected the father that he returned home without the boy, and in a few weeks came back, an altered man, having, as he said, "met with the precious word of God."

Polygamy has been found to be a great hindrance to the progress of the gospel. The people seemed to have no idea of the sinfulness of the practice. But the missionaries gave no countenance to it, and required the converts to give up all but one wife, and to prefer the first one. Sechele, the chief at Kolobeng, was the chief rain-doctor of his district, and had been reckless of human life. But, from the commencement of the mission, he attended school and all other services. The truth took hold of his heart, and he professed it boldly among his people. But the great sacrifice he had to make was the renunciation of polygamy. His surplus wives were the most amiable women, and the best scholars of any in the town. Soon, the chief sent two of them to their parents, with the message that the word of God had come between him and their daughters. The others were properly disposed of. Each of them carried away all that belonged to her, and the chief supplied each of them with new clothing. As soon as it was known that he had renounced his wives, a general consternation seized both old and young. The town was as quiet as if it had been Sunday. Not a single woman was seen going to her garden. Councils were held during the night, in order to intimidate him. But he remained firm, and after being tried in various ways for two months, he was baptized.

Many very interesting cases are mentioned, to show the effect of the gospel, in producing a spirit of liberality. At all the stations they have generally shown a disposition to contribute according to their ability. A poor woman, a cripple, hired herself out to earn something to give to the missionary cause. When the time for the missionary meeting came, she asked her mistress for five shillings, who, in reply, told her that sober and industrious people ought not to give anything, but rather drunkards, who squandered their money. She replied, "Mistress, such persons can do as they choose, but *we feel that we must give.*"

At the conclusion of a Sabbath service at Port Elizabeth, the missionary called on a man to offer prayer. He commenced by alluding to the condition of himself and countrymen before they heard the gospel, when they indulged in vice, and when they were ready to murder each other; but when he came to speak of God's goodness in having sent the gospel to them, and in having made them partakers of its blessings, his voice faltered, and his heart seemed too full for utterance. He said, "How can we ever love thee as we ought to do, for thy love to us?" He could go no further, but sat down, and continued sobbing all the time of the last hymn. This man, who was a poor Fingo, obtained his living by working on the beach, up to his waist in water, landing goods; and he brought the missionary eight shillings for the jubilee fund, and a sovereign as his annual subscription. In 1843, there was extreme scarcity from want of rain in all the villages, yet, that year, the churches in South Africa, out of their deep poverty, contributed £1,600 for the support and extension of the gospel.

The society have turned their attention to the raising up of a native agency. In 1844, Mr. Moffat writes: "The state of our mission is very promising, with regard to the native agents employed in teaching and addressing the people. Six men are connected with Kuruman, and these, from what I know of them, are, through the divine blessing, calculated to do much good. It is truly delightful to observe the fervent zeal of these godly men. In my opinion, this is the only means by which the interior of the country can have a stated ministry." And, again, in 1846: "At all our stations the simple, but evangelic labors of our native assistants are receiving the divine blessing."

In the report of the society for 1847, the directors say, "During the greater part of last year, this field of the society's labors has been the theatre of war, and scenes have daily occurred over which the friends of humanity and religion must bitterly mourn. Thousands of lawless Kaffres invaded the colony, destroying the villages, stealing the cattle, and slaughtering the inhabitants. During the progress of these events, the four missionary stations of

the society in Kaffreland were ruined; the missionaries and their people were compelled to seek refuge in the colony; their property fell into the hands of the enemy; and the several settlements, with their houses and chapels, were totally destroyed. All the Christian institutions and villages within the colony occupied by our brethren suffered in various degrees, but the flourishing settlement of Kat River most severely." The reports of the missionaries generally speak of the bad effects of the war, in engendering dissipation and vice; but they bear testimony to the good conduct generally of the church-members, who were called into active service in the army.

In the report of the society for 1852, the directors say: "The war has continued throughout the year to spread desolation and death. Alarm and distress have been universally prevalent throughout the eastern districts, and many valuable lives have been sacrificed. A portion of the Hottentots, who, on all former occasions, proved loyal and able defenders of the colony, have been, unhappily, induced to unite with the hostile Kaffres. But it is to be regretted that the conduct of the colonists has been calculated to produce, in the minds of the colored people, distrust, estrangement, and enmity. At the commencement of the contest, the governor, in his proclamation, *doomed the Kaffres and their allies to extermination*, and the British settlers joined heartily in the design. Extermination was the watchword in the field, and the motto inscribed on their banners,—producing, in the minds of the native population, the impression that it was a war of races. But the only stations of the society at which disaffection to the government has been manifested, are those of Kat River and Theopolis; and, from its thirty-five stations, from four only have the missionaries been obliged to retire."

In the report for 1853, they say: "This deadly conflict has at length terminated, and, as might have been foreseen, by the triumph of the British arms. The principal Kaffre chiefs have been driven, with their people, out of their country, and their lands allotted to British settlers and colonists, and on the widely extended frontier there will be military posts, from which the troops and settlers are to guard the colony against the return of the exiled natives." But they justly complain of a treaty which has been concluded between the British government and the Dutch boers, by which the territory north of the Vaal river has been ceded to the latter, as the *Free Dutch Republic*, without any provision for the protection and freedom of the British missionaries, some of whom have been laboring among the aborigines for more than twenty years, or for the numerous and prosperous Christian churches which they have gathered. In this treaty, the boers engage not to subject the natives to slavery, but no security was taken, and the

directors have no confidence that it will be executed. Already, three of the society's missionaries and the natives among whom they were stationed, have suffered grievous outrage and wrong from the Dutch emigrants. During the month of August, 1852, they attacked the native tribes, among whom Messrs. Livingston, Inglis and Edwards labored; the men were killed, and the women and children captured; the property taken as spoil, and their villages destroyed. The house of Mr. Livingston was broken open, his property stolen, and his books torn to pieces and scattered to the winds. And, in the month of October, these three missionaries, after a mock trial, were sentenced to be banished from the country. And, on application by the directors to the home government for redress, they were coolly informed that the treaty with the Dutch emigrants had been confirmed by the government, thereby precluding the expectation of future liberty for the British missionaries, or of freedom for the native tribes. Rev. Mr. Helmore writes, Jan. 25, 1853: "The boers are subjugating the Bechuana tribes to their iron yoke. Mamusia is destroyed; the missionaries of Matebe and Mabotsa are driven out of the country; Kolobeng is destroyed. Kuruman and Lekatlong are the only stations of our society that yet exist in the Bechuana country. Alas! for the tribes beyond us, still enshrouded in the black cloud of heathenism."

It may not be out of place here to remark that, according to the statements of Dr. Philip, Mr. Moffat, and others, the missions in South Africa have met with greater hindrances from the opposition of the colonists and the interference of the colonial government, than from all other sources, and that the oppressive policy pursued by the colonial government towards the natives, has been one of the chief obstacles in the way of their success.

Much complaint is made of the *canteens*, or grog-shops, by which the mission settlements have been infested, and, in some instances, successful attempts have been made to counteract their influence, by introducing the pledge of total abstinence. At Dysalderp, the Total Abstinence Society, in 1844, numbered 420 members, and was the means of a great moral reformation.

Here, as in all parts of the world where missions have been successful, the emissaries of Popery have come in to take possession of the harvest. In 1846, Dr. Philip says there were priests in all the villages, and some of these are represented as men of learning and ability, and they were employing every means that their zeal could dictate to make converts.

The native converts, in speaking of their own religious feelings, manifest a simple-hearted piety, a knowledge of their own hearts, and of the gospel, in its adaptedness to their wants, with an implicit faith, truly remarkable; and the death-beds of the departed have shown that

this faith was able to sustain them in that hour which brings nought but terror and wailing to the heathen.

The latest intelligence from these missions is encouraging. The report of the society for 1853 states that, "Although the stations throughout the colony have suffered, in consequence of the Kaffre war, some diminution in their temporal resources, and the men who entered the military levies have been exposed to the influence of the camp and the battle-field; yet these evils have been far less than might have been dreaded. Even at the Kat River settlement, Rev. James Read has collected the scattered members of the church, and recommenced the schools; and at every other station, with the solitary exception of Theopolis, the believers have walked together in the fear of the Lord, and in the comfort of the Holy Ghost, and have been multiplied." But beyond the bounds of the colony, it has been otherwise. Yet it is gratifying to learn that the members of the churches, at the stations which have been broken up, have generally sought refuge at other mission settlements, and that their conduct, in these trying circumstances, has been such as to honor their profession.

While the surrounding country has been subjected to the lawless attacks of the emigrant boers, the station at Kuruman has been unmolested. Mr. Moffat writes, in November, 1852, that he is going on with the work of translation, and that the state of the work is more encouraging than in former times; the people are more settled in their habits, and better informed; the grounds at and near the station are becoming more generally cultivated. Mr. Ashton writes, January, 1853, that they had just admitted two young women to the church *who were baptized in infancy*, thus bringing in the fruits of the second generation.

At the station at Long Kloof, within the colony, and at an out-station not far distant, an interesting work of grace commenced in 1852, about the time the men returned from the war. To the missionary it was an overpowering time. Many who had grown old in sin, as well as the youth of both sexes, were crowding around to speak with him of the concerns of their souls. In the report for 1853, the work is noticed as still continuing. Seventy-three had been received into the church, as the fruits of the revival, and the church was apparently in a healthy state.

The Rev. Dr. Livingston has returned from his third journey into the interior of the country, having penetrated 300 or 400 miles northward beyond the limits of his former travels. He found a country abounding with rivers, some of much greater magnitude than he had hitherto seen in Africa, and an interesting population, far more numerous than the native tribes farther south. Though speaking different languages, they generally understood

the Sichuana, in which Dr. L. preached to them the gospel. They received him with kindness, and he purposes, with the sanction which he has received from the directors, to return and establish a mission among them.

In 1848, Rev. J. J. Freeman, Home Secretary of the London Missionary Society, paid a visit to South Africa, for the purpose of devising means for rendering the missions more efficient; to inquire into the best means of economizing the society's funds; and to aid in carrying into effect any new arrangements. He visited all the stations, and gave a highly encouraging account of their condition; but he agrees with Mr. Moffat and Dr. Philip, in his views of the oppressions exercised towards the natives by the Dutch boers and other colonists, as well as by the impolitic measures of the colonial government;—by means of which, the cause of missions is greatly embarrassed. And he expresses the fear that the native tribes, though yet numerous, may be destined to extinction. Slavery among the Dutch emigrants still exists. Mr. Freeman gives an account of a party of them visiting a peaceable settlement of natives, and demanding the orphan children; and, on being refused, they took the children of the people by force, and on resistance being made, shot down the men, and carried off their children.

The following table will exhibit the present condition of the several mission stations:

	Missionaries.	Church Members.	Additions past year.	Day Scholars.	Sunday Scholars.
Paarl.....	1	104		104	200
Caledon Institution.....	2	243	10	140	120
Peeleisdorp.....	1	127	43	140	125
Hankey & Kraais Fontein.....	2	230		604	460
Port Elizabeth.....	1		12	40	90
Uitenhage.....	1	241		232	
Graham's Town.....	1	214		130	140
Graaf Reinet.....	2	67	5	167	
Colesberg.....	1	36		25	50
George Town.....	1	32		6	
Somerset.....	1	177	15		150
Kat River* (before the war in 1850)	2	600	36	600	
Cradock.....	1	27		39	92
Long Kloof or Avontuur.....	1	199	73	105	
Fort Beaufort.....	1	164	20		
Dysalldorp.....	1	171	76	70	
Bethelsdorp.....	1	91		91	160
King William's Town.....	1	72	5	85	100
Knapp's Hope* (1850)	1	16	3	30	
Peelton* (1850)	1	40	10	50	70
Griqua Town.....	1	550	5	350	
Lekatleng.....	1	460			
Philopolis.....	1	324	32	250	
Kuruman.....	2	187	2	125	
Mamusa* (1850)	1	115		40	
Mabotsa* (1852)	1	5		16	
Kolobeng*.....					
Matebe*.....	1	9			
Stations.....	28	32,450	358	3,483	1,757

The stations marked \* have been broken up

by the Kaffre war and the Dutch boers. Notwithstanding the excitement and the unsettled state of things, consequent upon a state of war, this table presents the churches in a healthy state. The yearly additions have, in some cases, been large; while the average is eleven to a missionary, which is, we fear, greater than the average yearly additions to our country churches. The aggregate of church members shows the number of converts to be equal to 134 to each missionary. This, taken in connection with all the incidental good accomplished, shows a large return for the labor bestowed.—*Moffat's Southern Africa; Dr. Philip's Researches in South Africa; Reports of the London Missionary Society; London Missionary Register; Freeman's Tour in South Africa.*

*Wesleyan Missionary Society.*—The first missionary sent to South Africa by the Wesleyan Missionary Society was *John McKenny* of Coleraine, Ireland. Some pious soldiers in an English regiment, at the Cape of Good Hope, in 1812, requested the English Wesleyan Conference, to send them a man to preach the gospel. Mr. McKenny offered himself for this service. On his arrival at Cape Town, in August, 1814, he applied to the Governor, *Lord Somerset*, for permission to preach, but this was refused; and after several efforts at usefulness, in some other way, he was ordered to *Ceylon* the next year, to join the band of missionaries which had gone out with *Dr. Coke*.

*Barnabas Shaw*, a name which will ever be remembered in connection with South Africa, offered himself for the mission field in 1815. On his way to the Cape of Good Hope, he and his devoted wife buried their only little one in the "deep, deep sea." On their arrival, they applied to the Governor for the usual license to exercise his ministry at Cape Town. "His excellency replied, that considering the high and responsible office which he sustained, together with the adequate supply of clergymen for both the Dutch and English population, and that several of the slaveholders were opposed to the instruction of the colored classes, he could not grant the sanction required. These restrictions on religious liberty had been imposed by the Dutch government in 1804. But Mr. Shaw believing that the command of the "King of kings," could not be countermanded by any earthly authority, proceeded to open his commission as God's ambassador, on the following Sabbath day to a congregation composed of soldiers. His heart, however, was set on preaching Christ to the perishing heathen, and he earnestly looked for an opportunity to do so. Just at this juncture, *Rev. H. Schumlen*, missionary of the London Missionary Society, arrived in Cape Town, with some *Namaquas*. Mr. Shaw sought an interview with them, and was encouraged by Mr. Schumlen to attempt a mission among the

heathen beyond the *Orange river*. - But the difficulties surrounding him were many and great. He had not yet the sanction of the committee for such an undertaking; then the expense would be great, and besides, his wife's health was very feeble. But in this emergency this intrepid and devoted woman urged her husband to undertake the arduous enterprise, and pledged her personal property to sustain it, should the committee in London *not* be willing to bear the expense. This decided him. A wagon and oxen, with other necessities, were immediately purchased, and Barnabas Shaw and his wife, without knowing where they should find a resting place, or to whom they should go, set off on their journey through the African wilderness. They soon crossed the bounds of civilization; and with the thermometer sometimes standing 110° in the shade, they plodded on their weary journey, and on the evening of the 27th day, they met a party of Hottentots, accompanied by a chief, who encamped near them. Mr. Shaw entered into conversation with them, and to his surprise and delight the chief informed him that having heard of the "Great Word," he was on his way to Cape Town to seek a Christian missionary, to teach him and his people the way of salvation. They had already traveled 200 miles, and there were yet nearly 300 more before they could reach Cape Town. It was certain that they could obtain no missionary there; and that a peculiar providence arranged this meeting. Had either party started but half an hour earlier on their journey, they must have missed each other, they coming from Little Namaqualand, and Mr. Shaw facing toward Great Namaqualand. The delight of this poor heathen chief may be imagined, when, after listening to his affectionate statement, Mr. Shaw informed him that he was a missionary of the Cross looking for a people to whom he might preach Jesus Christ; and when he agreed to go back with him to his tribe, the chief wept aloud, "and rejoiced as one that had found great spoil." They pursued their way through deep forests, and across the most rugged and precipitous mountains, (over which even 14 oxen could hardly draw the wagon,) and when within two or three days' journey of their destination, the chief hurried on to inform his people of his success. On the last day of the journey, between 20 and 30 Namaquas, mounted on young oxen, came hurrying on to meet and welcome the missionaries. They approached at full gallop, their eyes sparkling with delight, and having saluted them, set off again at the top of their speed to announce their approach, when the whole town turned out to meet them. Next day a council was held, which was opened with prayer, and a sermon from, "*This is a faithful saying,*" &c., and before the termination of the discourse, the chief and many of his people wept aloud. After which *Mr. Schemlen*, on

behalf of Mr. Shaw, propounded a series of questions, relating to the establishment of a mission, to all of which most satisfactory answers were given. This devoted German missionary, having seen them safely at their destination, left them for his own field of labor, distant four weeks' journey.

Mr. and Mrs. Shaw found themselves surrounded by heathen, far from friends, and scarcely yet able to speak the language, so as to make themselves understood. They took up their abode in a hut, with neither chimney, door, or window, and without furniture, sleeping on a mat laid upon the bare ground. The day was devoted to manual labor—building a house and tilling the ground,—and the evenings to communicating religious instruction. Within one month of his arrival, he was rejoiced to see some fruit of his labor. Soon a chapel was erected, a school commenced, a class formed, and a deep religious feeling extended itself among the people. In the month of June, Mr. Shaw admitted 17 adults into the Christian church by the ordinance of baptism; in July the Lord's Supper was administered for the first time, and in December, the first Love Feast was held. The converts delivered their sentiments with great freedom and simplicity, of which the following are specimens: "*Peter Links* rose and said, 'I was formerly an enemy to missionaries, and when some wished to have one, I opposed it; but now I am thankful for the word. I love it. It has taught me that I am a great sinner. When I felt this I wandered about eating bitter bushes hoping thereby to make atonement for my sins; but I never found peace till I heard Jesus came to save the lost. I am thankful for what the book says, 'Come, let us reason together, though your sins be as scarlet,' &c. I have been like a poor little silly lamb, which is only just beginning to go. When the ewe goes from it a short distance, it turns aside, first to one bush and then to another. The ewe has her eye upon it, and goes back again to it, and does all she can to induce it to follow her and will not forsake it. So the Lord has done for me.' The chief followed. His remarks were very brief: 'All the sins I have committed,' said he, 'from my childhood to the present time, seemed to be placed before my mind.' Very soon afterward he found mercy, and told Mr. Shaw, that 'though he had been extremely sorrowful on account of the weight of his sins, the burden had been removed by the grace of God, and his mind was now filled with peace and joy.' *Old Trooi* rose up and said, 'When I first saw my sins I felt pain in my heart; and by night, when all the people were sleeping in their huts, I could not close my eyes. I got up and went out. I wandered to and fro. I lay down on my hands and knees to pray. When I found one who told me what I should do to be saved, I was so delighted that I knew not how to go away.'"

In the depths of the African wilderness that same Divine Spirit, which had moved his people in England to undertake the mission, was enlightening the darkness of this people, and leading them to the enjoyment of a personal salvation through the labors of their solitary missionary. Early in 1818, *Rev. E. Edwards* arrived at *Lily Fountain*, (the name of the station,) to assist Mr. Shaw. His coming was most opportune, and greatly delighted the people. In gratitude for his arrival, the natives cheered them with "songs in the night." In their state of ignorance they had often danced at midnight to the sound of the *komet-pot*, and now, beneath the same bright moon, in the calm stillness of the night, the mission party are startled from their slumbers by the sound of distant music. They rise and listen, and as it comes nearer, they discover it to be a happy band of the redeemed heathen going from hut to hut, and the song that rose on the midnight air was "*a new song*"—a hymn of praise, in their own language, to their Redeemer, one verse of which according to their custom was often repeated :

"Faith loves the Saviour and beholds  
His sufferings, death and pain ;  
And this shall ne'er be old nor cold,  
Till we with him shall reign."

As they went onward they called on the head of each family to engage in prayer, and thus left in their track the cloud of incense rising up from the domestic altar, acceptable before God.

The committee had sent out with Mr. Edwards a *forge* and some iron, with other means of improvement. They set to work, and made ploughshares and other implements of industry, and soon agriculture began to show its happy effects around them. Nothing surprized them more than the heated iron, and the sparks from the anvil. It was to them the day of wonder ; and as the Greeks bemoaned the lot of their ancestors, who had not lived to see *Alexander* on the throne of *Darius*, so the *Namaquas* seemed to lament the lot of their fathers who had died before a forge was set up in their camp. A school-house was built, and with the assistance of Mr. Edwards, education began more rapidly to diffuse its blessings.

As an illustration of the difficulties attending the introduction of letters among a barbarous people, Mr. Shaw, when in England, about 1841, stated in the hearing of the writer, that for weeks he had tried in vain to make the *Namaquas* understand that the large letters he had traced on cards and hung up before them, each stood for a separate sound, and that their combination gave a word or idea. They looked astonished and burst into a loud laugh. He was growing disheartened ; but recollecting they had a name for each bullock, he again hung up his letters on a tree, while the *Namaquas* sat in a circle on the ground, and pointing to the first letter said, "There is bullock A," and to the second,

"There is bullock B," and so on. Their eyes brightened ; they had caught the idea, and he had no more trouble.

A good chapel and a mission house were erected. Meanwhile the work of God deepened in the hearts of the people. An awakening commenced. Even the children held meetings for prayer by themselves. Clad in their karosses of sheepskin, they bowed before the Lord, and sung joyful hosannas to the Son of David.

The news of this good work spread from tribe to tribe, and soon the cry was heard from distant places, "Come over and help us." Some of the *Lily Fountain* people went on a visit to a tribe of *Mulattoes*, about sixty miles off, carrying with them two little girls who had been taught to read and sing ; and so eager were those poor heathen to learn something of the way of life, that they kept the two little girls reading, praying, singing and answering questions incessantly, scarcely allowing them any rest day or night. A desire was thus awakened in the breasts of many to be "taught the way of God more perfectly." One of the men of the tribe soon arrived at the station, and told the missionaries that the people living near him, who had never heard a sermon or seen a missionary, were longing for the gospel. Mr. Shaw visited the tribe, (in *Bushman-land*), and preached there a few days.

In February, 1819, a Hottentot from a distant tribe, arrived at the station, and addressing the missionaries said, "My errand in coming here is to request that you will come and teach us, at our place, the good tidings of the gospel. I am now an old man, and have long thought of the world. I now desire to forget the world and seek something for my soul. We have many people—Bastards, (Griquas,) Hottentots, and Bushmen, all of them earnestly desiring the gospel. I could not sleep, but rose early in the morning, and went to one of my friends, whose house was a considerable distance from mine, to speak with him. I found him in the very same state of mind with myself, longing to hear the gospel and greatly troubled. I stood amazed, and said this must be from God ; if it be not from him I know not from whence it has come. I will go to the *Khamies* mountain and hear for myself. He said, if you (the missionary,) will go with me, or come to us, we will send a wagon and oxen for you. If I cannot procure men (though I am now old) I will come myself ; and be assured I will never leave you. I will give all my cattle over to the other people, and live free from worldly care ; but you must come soon."

Could it be possible that a mind thus drawn by the Spirit of God, (or those anxious ones in the tribes he represented,) would be left to grope its way in darkness ? No, at the very time these words were being uttered in Africa, the Committee in London were mak-

ing arrangements to reinforce the mission; and soon the *Rev. J. Archbell*, with his excellent wife were on their way. They arrived at *Lily Fountain* in July; and two weeks after, in company with Mr. Shaw, they proceeded to open the new station in Bushmanland, at a place called *Reed Fountain*, about two days' journey from *Lily Fountain* to the east. The old Hottentot received them with joy; ground was selected, and a station formed, where the word of life was dispensed and eagerly received by this people.

The pious natives of *Khamies Berg* (or mountain) continued to improve both in temporal and spiritual matters; and were as a city set on a hill. Their light shone in worshipping God in their families. Mr. Shaw testifies concerning them:—"Oft have I heard them engaged in family prayer, before the sun had gilded the tops of the mountains, nor were their evening devotions neglected. As I have stood by the mission house, with the curtains of night drawn around us, I could hear them singing their beautiful evening hymn:

"O Christ eternal, light divine,  
Who constantly on us doth shine;  
Thy presence shall be with us here,  
Though neither sun nor moon appear."

Then falling on their knees they felt the presence of the Most High, and the fulfilment of the promise, 'The habitation of the just shall be blessed.' The happy change was thus illustrated by one of their old men: "Myneer, before we received the gospel we were like an egg before the chicken is hatched; we were surrounded with darkness, and could see nothing; but when the gospel came it broke the shell, and now we see the light of day!" Religion also led to temporal comfort. When the mission commenced in 1816, the habits of the people were filthy in the extreme, so that the effluvia from a congregation of them was enough to make the missionary sick. But no sooner did they receive the gospel than they washed and clothed themselves. Instead of living on roots, or by the chase, and creeping into a smoky hut, or a hole in the earth to sleep, they built houses and cultivated the soil and received the reward of their labor; so that of many a spot in South Africa it may now be said, "There he maketh the hungry to dwell, that they may prepare a city for habitation, and sow fields and plant vineyards, which may yield the fruits of increase." *Geo. Thompson Esq.*, and also *Sir James E. Alexander* have both, in their respective volumes of Travels, put on record a most pleasing testimony concerning this mission and others established by Mr. Shaw and his associates in South Africa.

In 1820, Mr. Shaw undertook a journey to some of the tribes beyond the *Orange river* in order to explore the country and to avail himself of any opening which might be presented for the further spread of the gospel. His jour-

nal contains a record of dangers and toils and efforts, which has few parallels even in missionary history. Besides the burning sun and wind, they were constantly exposed to wild beasts and to savage men; often in danger of dying by hunger and thirst, or losing their way in the wilderness, or being dashed to pieces over the precipices round which they had to climb. But God preserved them; and after fourteen weeks' absence, they returned in safety. He made his report to the committee in London, and applied to the colonial governor, *Sir K. Donkin*, who kindly permitted and encouraged him to open missions among the chiefs he had visited, many of whom had requested to have Christian teachers sent to them.

In 1821, the mission was enlarged by the arrival of three more missionaries. *Mr. Archbell* and the Hottentot assistant missionary, *Jacob Links*, being sent to the Great Namaquas, *Messrs. Kay and Broadbent* were sent to commence a mission in the Bechuana country, and *Mr. Hodgson* to remain at the Cape, where permission had at length been obtained to communicate religious instruction to the slave population. The Albany and Kaffraria mission had been commenced the year before by *Wm. Shaw*, (brother of Barnabas), and two missionaries were also appointed to Madagascar. The next year the devoted *William Threlfall* was sent to assist Mr. William Shaw. Being again reinforced in 1823, Mr. W. Shaw opened a mission among the Kaffres under the protection of the Kaffre monarch, *Pato*, and Mr. Threlfall and *Mr. Whitworth* proceeded to open a mission still farther east, in *Delagoa Bay*. While Mr. Edwards left *Khamies Berg* to establish a station among the *Corannas*, on the banks of the Orange river, at a place called *Moos*. This and the station at *Maqnasse* (about three degrees east of the junction of the Cradock, and one day's journey north of Orange river,) were much interfered with by incursions of savage tribes in their vicinity. *Mount Coke*, on the Buffalo river, was established the following year. The missionaries were engaged in their great work, learning the languages, building school-houses and places of worship, and preaching the word of life with considerable success when an event transpired which filled them with the deepest sorrow. They were called to resign part of their number to become the first martyrs of the Methodist missions to South Africa. Among the first fruits of Barnabas Shaw's ministry at *Khamies Berg*, in 1816, was the family of the *Links*. This converted Hottentot family alone furnished three native teachers of such decided piety and suitable knowledge of the truth as to be very useful in the mission. One of these was *Jacob Links*, who was at first employed as interpreter. But his progress in knowledge and piety was such that he soon began to preach himself, and accompanied Mr.

Shaw in his various visits to neighboring tribes. He was very useful; in 1818, the conference accepted him as an assistant missionary, and placed his name upon the minutes. Besides his own language, (the Namaqua,) he could preach in the Dutch, and he also learned English, that he might have access to its religious literature. As an instance of his shrewdness: One day he and Mr. Shaw encountered a Dutch boer, who stoutly denied that the Bible or the gospel was ever intended for Hottentots. Links looked him in the face and replied, "Master, you told me that our names did not stand in the Book. Will you now tell me whether the name of Dutchman or Englishman is to be found in it?" No answer was given, and Jacob continued, "Master, you call us heathens. That is our name. Now I find that the Book says that Jesus came as a light to lighten the heathen, so we read *our name* in the Book!" The Dutchman was silenced.

On another occasion, Mr. Shaw says, "At the time of our going into Namaqualand, most of the distant (Dutch) farmers not only disapproved of the heathen being instructed, but some of them endeavored to turn it all into ridicule. One of them declared to me that he believed the Namaquas were only a species of *wild dog*, and had *no souls*. I therefore called Jacob Links, who was with me at the time, and offered to prove that Jacob, though a dog, could both read and write better than the farmer. I believe the farmer could do neither; and finding himself in an awkward situation, he called for his horse and rode hastily away."

In gratitude for his recognition as an assistant missionary by the committee in London, Jacob Links wrote them the following very interesting letter, which gives additional particulars of his personal history. This letter was written in Dutch, in a very good hand. Only three years previous to its date the writer of it was an ignorant Hottentot; let the reader bear *this* in mind, and then answer the question to his own conscience, whether or no the gospel of Christ is adequate to elevate and save the most degraded of mankind? The following is a literal translation:

"AFRICA, LEELEIE FONTEINE, }  
Nov. 19, 1819.

"Unknown but Reverend Gentlemen:—The salutations which you sent, I received from our beloved teachers, and wish you and the Society much peace and prosperity in the name of the Lord. I have long been desirous of writing you concerning my former and present state, but on account of weakness in the Dutch language, I have been hindered. I hope, however, your goodness will excuse and wink at my fault. Before I heard the gospel I was in gross darkness, ignorant of myself as a sinner, and knew not that I had an immortal soul; nor had I any knowledge of him who is called Jesus. I was so stupid that when a Hottentot

came by us who prayed to the Lord, I thought he was asking his teacher\* for all these things of which he spoke in his prayer. Sometime after this another Namaqua came upon our place. He spoke much of sin and also of Jesus. By means of his conversation I was very sorrowful and much affected, and knew not what to do. My mother having some leaves of an old Dutch psalm book, I thought if I ate them I might then find comfort. I ate the leaves up but my sorrow was not lessened. I then got upon the roof of an old house to pray, thinking if I were *high* the Lord would hear me better; but I found no deliverance. I then ate all sorts of bitter bushes, for I thought the Lord might possibly have mercy on me. But my heaviness did not then go away. I then heard that I must give my cause over to Jesus, and tried to do so, by which I found much lighter. There was then no one in this country to tell us of Jesus, and I desired to go to the Great river, (the Orange river, near 200 miles off,) to learn from the word. I was now persecuted both by black and white. The [Dutch] farmers said if we were taught by missionaries we should be seized as slaves. Some said I had lost my senses; and my mother believing this to be the case, wept over me. After this a missionary on his journey to Pella, remained some weeks with our chief; but as I was tending cattle in the Bushman-land, I heard nothing. Then our chief and four other persons went to seek one who could teach us. I was at this full of joy; and when they returned, and I saw the teacher (Mr. Shaw) whom the Lord had sent us, it was the happiest day for me that I ever knew. Through the word that the Lord gave the missionary to speak I learnt that my heart was bad, and that nothing but the precious blood of Christ could cleanse me from my sins. I also found Jesus to be the way of life and the sinner's friend; and I now feel the most tender pity for all those who are ignorant of God. I often feel sweetness for my soul whilst I speak about the gospel, and my own experience in the Lord. Before our English teacher came we were all sitting in the shadow of death. The farmers around us told us that if we prayed they would flog us, and some of them even threatened to shoot us dead if we attempted to pray. They said we were not men but baboons, and that God was blasphemed by the prayers of Namaquas, and would punish us for daring to call upon him. Now, however, we thank the Lord that he has taught us by his servants, and that he hath also given His son to die *for us*. We hear likewise, that many people in England remember us in their prayers; and we hope they

\* This was the late Mr. Albrecht, missionary at Pella. The Hottentot above mentioned held service among the people where he happened to go. Jacob Links heard him pray, but had no idea of God as a Being to be thus addressed.

will not forget us. The society of all praying people are by me saluted.

An unworthy Namaqua,  
JACOB LINKS."

This monument of the mercy of God continued to grow in grace and knowledge, and with great acceptance to exercise his abilities in preaching Christ to his own people and to the tribes around them. About this time a deep feeling of commiseration for the perishing heathen beyond the Orange river, had taken hold of the church at Lily Fountain. And notwithstanding the distance and the danger, Jacob Links had already offered, if no European missionary could be obtained, that he would take one of his Christian brethren with him, and go and live among the Great Namaquas, and teach them the way of life. Just at this time (early in 1825) the Rev. W. Threlfall arrived at Lily Fountain. Mr. Threlfall was a young man of amiable spirit and manners, of deep piety and of great promise as a Christian missionary. He left a home in England where the attractions of wealth and social enjoyment presented their charms in vain to detain him from the settled purpose of his heart to preach Christ to the heathen. He was appointed to Africa in 1822. But his decided predilection was for Madagascar, and he hoped to be allowed to proceed there from Africa. When on the point of embarking, (in addition to a donation of £100 which he forwarded to the Missionary Society,) he nobly intimated to the committee that if the low state of their funds was the difficulty which prevented their assent to commence a mission in Madagascar, if they would furnish another missionary to go with him, he would himself meet that difficulty. There never went forth a more devoted missionary than W. Threlfall. On landing in Africa and beholding what had been done already by the labors of the missionaries, he was so delighted that he wept for joy. After laboring in *Albany* for a time, he proceeded to *Delagoa Bay*. He made great proficiency in acquiring the language; but in the midst of his labors and usefulness his health failed and he set sail for Cape Town. On the voyage he and all on board were prostrated with fever; eleven of the crew died, including first and second mates, and the helm of the ship was tied a-lee, for no one had strength to steer, and she drifted in distress, till discovered, when she was run into Table Bay. Believing himself dying, Mr. Threlfall took his pocket book and wrote, "My request to my beloved father is, that whatever property he intended to give me may be devoted to the missionary cause." The vessel was prohibited from entering the harbor, and no communication allowed between her and the town. No one would venture to the ship. In this awful emergency the Rev. J. Whitworth, Wesleyan missionary, then at the Cape, volunteered

to go on board the infected vessel and attend to the sufferers, and under express stipulation that he was not to return till the quarantine was taken off. Providing himself with medicines, &c., he went on board, and God not only preserved him but also made him the instrument of raising up all the rest; and on the 25th of May, Mr. Threlfall, with the captain and crew landed, praising God for their deliverance. Mr. Threlfall then proceeded to Lily Fountain to join Mr. Shaw, and concert measures with him for extending the cause of Christ among the heathen. Mr. Shaw was delighted with him. His piety and zeal and love for souls was ever apparent. After regaining his health in some good measure, he projected a mission to the Great Namaquas on the north-west; and finding "a true yoke-fellow" in Jacob Links, every thing was soon arranged, and he, with Jacob Links and *Jonas Jager*, a native exhorter, left Lily Fountain on their perilous journey in June, 1825. Mr. Shaw heard from the party up to Aug. 6th. They were at that date suffering much from the disturbed state of the countries through which they were passing, and also from deficiency of food; but still trusting in God. No further information arriving, and several months passing over, fears began to be entertained for their safety, which were soon afterwards confirmed. It appears that a cruel ruffian, well known to the different tribes in Namaqualand as a blood-thirsty savage, who lived by plunder and murder, had with some others like minded, placed himself in Mr. Threlfall's path, and offered to become guide to the party. One night while they were asleep, he and his confederates rose and murdered them. *Jonas Jager* was shot while asleep. They then turned on Jacob Links and shot him, his last breath being spent in warning and exhorting his murderers and commending his soul to his Redeemer. Mr. Threlfall attempted to fly, but a shot struck him and he fell, and the cruel assassin came up and pierced him near the heart with his assagai, and killed him.

The only motive for this dreadful act was to obtain the few trifling articles which they had taken with them to provide food. Both Jacob and *Jonas* left wives and families to bemoan their loss, and all of them were under thirty years of age; cut down thus mysteriously in their bloom, at a time when the Church was expecting great results from their holy and zealous efforts.

Information having reached the chief *Africaner*, he pursued and at length arrested the party, and then sent information to the British authorities at the Cape. The murderer was sent to the colony to be executed. On his way he was led through *Lily Fountain*, and the whole village turned out to see him; but mark the change Christianity had wrought. The friends of the murdered men crowded round him, not to upbraid or torment, but to

exhort him to think of his awful condition, and earnestly repent before he left the world; and with an exemplification of the most exalted Christian charity, *Martha*, the sister of Jacob Links, said to the unhappy wretch—“Although you have murdered my brother, nevertheless, I am sorry for you, because you are indifferent to the salvation of your soul.”

The death of Mr. Threlfall produced a deep sensation in England, as well as in Africa; and the Christian hard, *Montgomery*, celebrated his untimely end in one of his most beautiful and pathetic productions. There was no reserve in the offering which Mr. Threlfall laid upon the missionary altar; his life, his blood, his property, his all, were joyfully consecrated in such a service. And, although, none living know where he sleeps—his devoted life has not been in vain, either to the posterity of Ham, or to the living Church of God. Redeemed *Africa* will yet place his name in the calendar of her saints and martyrs; and when “the Chief Shepherd shall appear,” Threlfall shall “be with him in glory.”

It is but just to add, that the wish he penned in his memorandum book, on board the plague ship, was honored, after his death, by his excellent father, so that, including his own donations and his effects, the noble sum of nearly \$8,000 was presented, in his behalf, to the missionary cause.

Animated by such an example, his brethren followed up his effort. *Great Namaqualand* was entered; and, in the country where he fell, the society in whose service he sacrificed his life, has now two stations, two missionaries, six local preachers, and twenty-one teachers, with nearly 400 church members, and more than 1800 Great Namaquas under religious instruction.

Barnabas Shaw came home to England, to recruit his health in 1837; but he shortly after returned to Africa, to resume his labors, and after 45 years of ministerial toil and suffering, this “Apostle of Wesleyan Missions in South Africa,” is still at his post, diligently employed; while his son, on the spot where he first drew the breath of life, became the successor of his venerable father, in the care of the *Khames Berg* Church, till forced from his position by failure of health in 1848.

W. Shaw, the brother of Barnabas, meanwhile, was engaged with his associates in extending the Gospel on the east coast, and in the interior, among the Bechuanas, as far up as *Plaatberg* in lat. 28.

The *Albany* mission was originally commenced with the settlers who went out from England, in the hope that it would connect itself with the *Hottentots*, and ultimately provide the means for extending itself among the *Kaffre* tribes. These hopes have been realized; and the brethren occupying them have successively given way to the new missionaries sent out from England, and have planted

themselves among the savages of *Kaffraria*.—From their labors have resulted 19 stations, besides those of Wesleyville and Coke’s Mount, in the *Albany and Kaffraria District*. In the *Port Natal and Amazula District* there are five stations; and in the *Cape of Good Hope District* there are nine, all of which with full information will be found in the tabular view at the end of this article.

The peculiar difficulties which our missionaries have to encounter in their labors among these people, arise from their feudal customs, their wandering life, (being herdsmen,) and the restless and warlike spirit of the *Kaffres* on the east coast. But, notwithstanding these difficulties the Gospel has been planted; schools and churches gathered; education and the press have been introduced; hundreds have been truly converted to God; the savagism of the unreclaimed, in some measure, softened down; and a large number are now before the Throne, who have died rejoicing in the faith which the missionaries first carried to them 30 years ago. An *Institution for training native teachers* is in operation in *Kaffraria*, and also a *printing press*, from which, besides Bibles, Hymn Books, &c., there is regularly issued a periodical in the *Kaffre* language. There is also another press at *Grahams Town*, and another among the *Bechuanas*. The languages employed by the missionaries are the *English*, the *Dutch*, the *Kaffre*, the *Bassa*, the *Sesuto*, the *Grebo*, and the *Sichuana*.

The leading authorities for this article are the “*Annual Reports*,” and “*Missionary Notices*,” of the Wesleyan Missionary Society; the “*Annual Minutes*” of the Wesleyan Conference; “*The Wesleyan Methodist Magazine* ;” “*Shaw’s Memorials of South Africa*,” and “*Moffat’s South Africa*.”—REV. WILLIAM BUTLER.

It is especially gratifying to see, in the self-denying labors of all denominations on missionary ground, and the blessed results that follow, the substantial unity of Protestant Christians. The Apostle expressed his earnest desire, that the primitive disciples, to whom he wrote, might all speak the same thing, and be joined together in one mind and one spirit; and this is fulfilled in the foreign missionary field. By whatever diverse names they are called, whether Moravian, Wesleyan, Episcopal, Presbyterian, or Baptist, they speak the same language of Canaan, and their converts, whether “*Parthians, Medes, the dwellers in Mesopotamia*,” or *Hottentots, Kaffres, Hindoos, Chinese, or New Zealanders*, all hear in their own tongue, and speak alike the language of penitence and faith. And, in the foregoing sketch, we find the German Presbyterian taking by the hand the English Wesleyan, and going a four months’ journey into the wilderness, to introduce him into the field; and soon we hear the “*song in the night*,” rising up from

the joyous hearts of those who have received the Gospel from his hands.

The following tables give a comprehensive and cheering view of the results of the labors of the Wesleyan Missionaries in South Africa.

There is a slight discrepancy between these statistics and the table at the end of the article on Africa, that having been made out for the year 1852, and these for 1854. A comparison of the two will show the growth.

TABULAR VIEW.

I.—THE CAPE OF GOOD HOPE DISTRICT.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	No. of other Preaching-Places.	Missionaries and Assistant ditto.	Number of Subordinate <i>Pastors</i> Agents.		Day-School Teachers.	Number of Unpaid Agents.		Number of Full and Accredited Church Members.	On trial for Membership.	Number of Sabbath-schools.	No. of Sabbath-Scholars of both Sexes.	Number of Day-Schools.	Number of Day-Scholars of both Sexes.	Total Number of Scholars deducting for those who attend both Sabbath and Week-Day Schools.			No. of Attendants on Public Worship, including Members and Scholars.
				Catechists, &c.	Day-School Teachers.		Sabbath-School Teachers.	Local Preachers.							Male.	Female.	Total.	
1. Cape-Town .....	2	1	2	..	..	1	68	9	249	12	3	425	1	146	201	260	461	1,200
2. Rondebosch .....	2	..	1	..	..	..	7	2	30	2	1	35	..	15	15	20	35	350
3. Wynberg .....	2	..	1	..	..	2	19	1	44	8	2	30	..	90	75	87	162	500
4. Simon's Town .....	2	1	1	..	..	..	8	..	66	8	34	12	..	34	12	22	34	300
5. Stellenbosch .....	2	1	1	..	..	2	6	..	29	53	2	104	2	185	108	125	233	500
6. Somerset (West) .....	2	..	1	..	..	2	28	1	258	23	2	212	2	224	160	180	340	800
7. Kramers-Berg .....	2	..	1	..	..	1	9	3	154	58	6	250	6	165	134	166	300	1,000
8. Nisbet-Bath .....	6	..	1	..	..	0	30	1	244	38	1	450	6	402	167	295	462	1,200
9. Hoole's Fountain .....	*	..	1	..	..	0	*	1	*	58	0	*	6	*	*	295	*	*
Totals .....	20	4	10	5	14	175	19	1174	202	19	1,650	1,273	14	872	1,145	2,017	5,850	

II.—THE BECHUANA DISTRICT.

1. Thabe-Druhu .....	1	6	1	1	1	8	8	220	17	2	130	2	2	70	100	200	300	*	
2. Platberg .....	1	6	1	..	1	12	10	202	30	1	100	1	1	50	40	60	200	*	
3. Tshabant .....	1	4	1	..	1	4	4	26	3	1	100	1	1	80	60	80	130	*	
4. Umputkani .....	1	4	..	..	1	2	2	3	3	1	100	2	2	50	25	35	60	*	
5. Imparant .....	1	4	..	..	1	6	6	50	6	2	130	..	..	70	70	35	105	*	
6. Galesberg, &c. ....	1	4	..	..	1	10	..	60	6	1	50	..	..	50	20	30	50	*	
7. Bloem-Fontein .....	1	3	1	..	..	..	..	15	13	..	..	..	..	..	..	..	30	50	
8. Tswane's Tribe .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	120
Totals .....	8	32	5	8	6	42	29	576	79	10	850	370	9	445	500	945	*		

III.—THE PORT NATAL AND AMAZULU DISTRICT

1. D'Urban .....	6	9	1	2	2	21	19	149	13	5	146	..	..	82	64	146	2,000
2. Pietermaritzberg .....	2	3	1	2	..	32	9	121	16	2	305	1	..	116	159	305	700
3. Kwa-naneni .....	2	4	1	1	..	..	..	24	2	2	30	..	..	13	17	30	2,500
4. Indaleni .....	1	1	1	1	..	10	..	33	2	1	50	1	..	24	20	50	200
5. Palmerton .....	1	12	1	1	..	6	4	70	25	1	128	1	..	82	55	128	2,500
Totals .....	11	31	6	10	3	69	32	397	58	12	659	3	160	286	373	659	7,900



*Society for Propagating the Gospel in Foreign Parts.*—Soon after the Colony of the Cape of Good Hope came into the possession of the British Government, in 1806, a colonial chaplain was appointed; but for a considerable period, but little interest was felt in the religious condition of the population, and no effort was made for the conversion of the heathen. In 1820, the Society sent out Rev. W. Wright to Cape Town, where he was succeeded in 1831 by Rev. Dr. E. J. Burrow. In 1840, a second clergyman was added to the Society's list. In 1847, there were found in all only 13 clergymen and one catechist, ministering to widely scattered congregations, throughout a territory which, exclusive of the recent additions of British Kaffraria, the Sovereignty, and Natal, was as large as Great Britain itself. In that year, the Diocese of Cape Town was constituted, including, together with all the British possessions in South Africa, the Island of St. Helena; and Bishop Gray having been consecrated on St. Peter's Day, 1847, arrived at Cape Town Feb. 28, 1848. The change which had been effected in the short space of three years, at the time of the Society's Jubilee in 1851, "shows," the Society say in their report, "how the presence of a single man, full of zeal for the glory of God and the extension of Christ's Kingdom, can, with God's blessing, infuse life and energy wherever he goes." At that time, the Bishop of Cape Town had made four visitations, which had been performed on foot or in a wagon; or, occasionally on horseback. In 1850, he crossed the Orange River, to visit the boers at Bloem Fontein and Vrede Dorp, whence he descended to Peter Maritzburg. On his way back, he passed throughout Kaffraria, sometimes into spots before unvisited by travelers, or at least unknown to geographers, for the purpose of bearing the Gospel to those savage tribes.

"The clergy have been multiplied nearly four-fold; two Archdeacons, Merriman and Welby, prove themselves noble coadjutors of their noble-hearted Bishop, and between forty and fifty active laborers were, in 1851, engaged in missionary labor throughout the long-neglected diocese. New churches were springing up in every direction, and the colonists were exhibiting their sense of the benefits conferred upon them, by making some efforts on their part to correspond with those of the church at home. A Collegiate Institution has been established at Woodlands, near Cape Town, which is in active and efficient operation. A Mission has been organized to the Mohammedans in and about Cape Town; and other missions, on a scale of unusual magnitude, are contemplated to the Kaffres and Zulus.—*Society's Report, at its Third Jubilee, in 1851, p. 54.*

*Scotch Missions.*—Some time about the year 1820, the Glasgow Missionary Society sent out Rev. W. R. Thompson as missionary, and

Mr. John Bennie as catechist, to accompany a colony of people from Glasgow, who went out with the intention of settling on the border of Kaffraria, the Society hoping a door would be opened for missionary operations among the natives; but the vessel which contained them suffered shipwreck, and the greater part of the company were lost. The missionaries, however, were saved; and the Government appointed Mr. Thompson as a missionary to the Kaffres, in conjunction with Rev. John Brownlee, the catechist, to be supported by the society. The Mission is located on the river Chumie, at the residence of the chief Gaika. Soon after the mission was established, Sicana, the chief of a Kraal near Kat River Mission, died. In the morning of the day of his decease, it being Sabbath, he went to the place of worship, and told the people that God had afflicted him with sickness, and that he should die that day, resigning his soul and body into His hands; and advising them to remove to the Teacher, as the situation of all without Christ was wretched. He died at the time signified, and all his people removed to the station at Chumie in June. It pleased the Lord to pour out his spirit in this wilderness, and in June, 1823, five Kaffres were baptized, and there were as many more candidates.

December 16, 1823, Rev. Mr. Ross and his wife arrived as a reinforcement. At this time, the schools, both male and female, were well attended, and the progress of the children encouraging. A printing press was in operation. From the chiefs of different tribes the missionaries had received warm invitations to become their instructors.

In 1830, a new and commodious church had been built, which would hold 400 persons, and not less than 300 attendants every Sabbath. Morning prayer was daily attended by about 150 persons, who were assembled in the evening and questioned on what they had heard in the morning. The settlement was in a flourishing state. The Kaffres had built a great number of houses for themselves, and had well-cultivated gardens. A new station had been formed at Lovedale, 12 miles from Chumie, to which Messrs. Ross and Bennie had been assigned. And the Gospel of John had been translated into the Kaffre language. In 1833, another station had been added, named *Balfour*, and it was stated that other societies were supplied with portions of Scripture from their press.

The Glasgow Missionary Society was originally formed of a union of members of the Established Church of Scotland, and Dissenters. On the 9th of January, 1838, this union was amicably dissolved, the members of the Established Church retaining the old name, and the Dissenters taking the name of the Glasgow African Missionary Society, and retaining the stations of Chumie, Iggibigha, Glenthorn, and Kirkwood; while the old So

ciety took Lovedale, Burnshill, Pirrie, and Kweleha.

On the 28th of February, 1843, the missionary brethren at Lovedale formed themselves into a session, for the purpose of conducting the ecclesiastical affairs of the station. At their first meeting, it was resolved to observe the first Monday of the month as a day of prayer for the extension of the Redeemer's Kingdom, and at the morning and evening service of that day to direct the attention of the natives to the subject. On the 18th of the same month, Jacob, one of the young men of their seminary, professing to see himself as a lost and undone sinner, and to put confidence alone in Christ, was received as a candidate for baptism.

At Lovedale, public worship is kept up both on the Sabbath and week days. Four meetings are held on the Sabbath. On week days there is a meeting at sunrise, and in the evening the people are called together and examined on the passage read in the morning.

At Pirrie the church was enlarged, Mr. Ross, the missionary, building the walls, his son doing the wood-work of the roof during his vacation, native assistants did the plastering and built the seats, Mrs. Ross glazed the windows, and the native women laid the floor, which was of clay, and whitewashed the whole within and without, coloring the inside with yellow ochre, which the school girls brought two miles. When all hands set to work with equal alacrity upon the spiritual building, how soon will its walls go up!

The station at Kweleha was abandoned, on account of the oppressive conduct of a native chief.

After the division which took place in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in the foreign mission scheme of the Free Church of Scotland; and its missionaries all being in South Africa, were placed under the care of the latter body. The vote of dissolution and transfer was passed on the 29th of October, 1844. At the time of the transfer, there was a mission seminary, valued at 2000*l.* to 3000*l.*, free from debt, with twelve or fourteen native youths in preparation for the ministry; and some of the pupils trained in the seminary were engaged in communicating Christian knowledge to their countrymen.

The mission continued to prosper till the breaking out of the Kaffre war, in 1846, when the missionaries and their people were obliged to flee, some taking refuge at the Kat River settlement, and some in other places. Mr. Gowan returned to Scotland, and Mr. and Mrs. Gorrie repaired to Cape Town, to labor among the colonists. Mr. Gowan thus describes the desolation left behind: "Burnshill station is destroyed, and several others have been burned. Some of the missionaries narrowly escaped with their lives. The houses at

Lovedale have been converted into a garrison. The seminary is occupied by 200 soldiers, with commissariat and military stores. The walls of our houses are loop-holed, and our gardens converted into cattle kraals."

In 1848, the missionaries were again at their posts; and at Lovedale, where they had been for some time, every thing was full of hope. At the other stations, things presented a sad appearance. The loss occasioned by the war was about 1,258*l.*, of which the government repaid about 189*l.* The personal loss to the missionaries was over 500*l.* In 1849, the seminary at Lovedale was reopened, with seven native and ten European pupils; and the Governor of the Colony had granted 100*l.* per annum towards the expense of the seminary, and 12*l.* a year to each native teacher, after leaving the institution.

In 1850, Rev. Mr. Macfarlane makes the following comparison of the present with the past: "When our missionaries began their labors, the Kaffre language had not been reduced to letters. The Scriptures, Catechisms, school books, and other publications are now translated. Native husbandry was conducted with wooden instruments instead of iron, and was unworthy of the name. Now, wheat and barley are grown in luxuriance, and oxen are trained for the plough. Polygamy was almost universal, and the women were treated as brute beasts. Now, Christian females refuse to marry in such circumstances. They dress in a becoming manner, and some of them earn their bread by the use of the needle. Then there was little or no Sabbath beyond the mission premises. Now, the Sabbath is generally respected over the district. There are probably a thousand native Christians in the district, and these are, in many cases, educated, and able to instruct others. The worship of God may be heard from many a Kaffre hut. The native mind has been found equal to any ordinary degree of culture. Both sons and daughters of the missionaries are employed in the work. All is full of hope."

<i>Stations.</i>	Missionaries.	Native As'ts.	Kraals.	Families.	Individuals.	Native Communit's.
Lovedale .....	2	2	220	1540	7700	35
Burnshill .....	2	2	270	1890	9450	17
Pirrie .....	1	1	165	1155	5775	..
Total .....	5	5	655	4585	22,925	52

In 1852, Mr. Ross and his assistant were compelled, for the fifth time, to leave the station at Pirrie, on account of the war. The rest of the brethren were laboring under many difficulties, yet with encouraging success.—There were then 21 candidates for baptism at Lovedale. The foregoing table will show the state of the mission, at the several stations, in

1844, before the war; the returns since the resumption of the missions, being very incomplete. — *London Missionary Register*.

*Glasgow African Missionary Society*.—The help of native assistants, in the conduct of meetings, was beginning to be called in requisition at Chumie, in 1843. At Iggibigha, in 1842, a man and two women, after being under the closest observation for four years, were baptized, as the first fruits of missionary labor at the stations; and soon after, another, who was a candidate for baptism, died, saying, among his last words, "I love to go to Jesus; I cast myself upon him. God has taught me to hope in Him who died for me; I desire to dwell with him for ever. I am going home." The first Christian marriage was celebrated this year; the heathen father of the young woman, after much persuasion, with prayer on the part of the young man, relinquishing the usual present of cattle, which was regarded as a heathenish claim. The operations at Glen-thon have been suspended.

Our schools are supported, at these stations, and the missionaries itinerate in the villages around, making these preaching places; and they say not a few of their candidates for baptism come from these schools. As an illustration of the cruelty of heathenism, they relate that a girl, who was afflicted with epileptic fits, was left to fall into the fire, burning herself severely, and was then carried out and left in the field, where, after remaining in this condition a day or two in great distress, she was carried off and devoured by the wolves.

This mission continued to prosper, till the breaking out of the Kaffre war, in 1846, when the stations at Chumie and Iggibigha were burnt and laid in ruins, the missionaries taking refuge at the Kat River settlement. On the 27th of July, 1847, this society transferred its missionary operations to the care of the United Presbyterian Church.

The Kaffre war has been most disastrous to the operations of this society. It has laid waste the mission stations, scattered the missionaries and converts, suspended entirely the work of instruction, and done an amount of evil, which can scarcely be exaggerated. And yet there is no disposition to abandon the field. The following table will show the condition of the stations in 1844, before the war. Whether they have recovered from the disasters of the war, we have no means of knowing. These facts have been gathered from the *London Missionary Register*.

*French Protestant Missions*.—The "*Société des Missions Évangéliques de Paris*," which was formed in 1822, sent its first missionaries to South Africa, to labor among their refugee countrymen, together with the Hottentots of Wagonmaker Valley, near Talbagh. But the farmers generally being unfavorable to the instruction of their slaves, and the colonists being adequately supplied with religious teachers, they, upon the advice of Dr. Philip, determined on the establishment of a mission beyond the bounds of the Colony. Messrs. Lemue & Roland, therefore, leaving Mr. Bisseux with the descendants of the French Refugees, set forward on the 9th of January, 1830, and were soon after joined by Dr. Philip; and after visiting the various stations of the London Missionary Society, they determined to establish themselves in connection with Lattakoo, among the Bechuanas, where they arrived, July 24, 1830, after a toilsome journey of nearly ten weeks, from Bethelsdorp. They immediately set about the study of the Sichuana language with such ardor, that they suffered in health, and were obliged to relax for some time, for which purpose, they visited Griqua Town.

On the first of September, 1831, Mr. Bisseux writes from Wagonmaker Valley, that he was about to baptize ten slaves, the first fruits of his ministry; and that the Gospel had wrought an advantageous change in the manners of many. On the 22nd of January, 1832, Mr. Pellissier joined the mission at Lattakoo, and in pursuance of an arrangement, previously made, visited the Chief of the Baharootzes for the purpose of establishing a new station; but the design was frustrated by the jealousy of the chiefs; and in this journey he had a narrow escape from two lions, by which he was pursued.

On the 21st of March, 1833, another reinforcement arrived, consisting of one missionary, and one male and one female assistant. On the 17th of February, 1832, the three missionaries set forward to renew the attempt to establish a mission among the Baharootzes. For three weeks they passed through vast solitudes, which the want of water prevented being cultivated; after which, they traveled many days through an inhabited country, till they reached Mosika, the residence of Mokatia, the chief of the Baharootzes. The town consisted of a great number of huts, scattered at the foot of two high hills, forming a chain of mountains, intersected with valleys. The chief received them with apparent cordiality, and on the Sabbath, ordered all work to cease, and the missionaries addressed a congregation of not less than eight hundred persons. But, in consequence of the jealousy of Moslekatsi, king of the Zulus, to whom Mokatia was tributary, they were obliged to leave the country; and, by the advice of Dr. Philip, they repaired to *Motito*, seven or eight miles from Old Lattakoo, Mahura, the chief, having desired that missionaries

STATIONS.	Mis- sionaries.	Assistants.		Commun- tants.	Scholars.
		Na- tives.	Euro- pean.		
Chumie .....	1	2	1	44	90
Iggibigha .....	1	2	1	13	..
Kirkwood .....	1	..	1	..	..
Total .....	3	4	3	57	90

should settle there. Moselekatsi, having made war upon the Baharootzes, and driven them out of their country, many of them were hunted out in the desert, by the missionaries, and induced to settle at the new station. Motito has a good supply of water, and the land is good for cultivation.

At Wagonmaker Valley, in 1833, there was quite an awakening among the people, and there were about forty who gave evidence of piety. The mission at Motito was, at this time, the advanced guard, being eighty-five leagues north of the colony, and no other settlement being so far in the interior. But the prospect seemed discouraging. The mission was established for the special benefit of a tribe of Bechuanas, called Batlapis, residing at Old Lattakoo. But, none of them had as yet come to reside at the station; and when the missionaries, after a fatiguing ride of two hours, inhaling the sand which the wind raised around them, arrived at the miserable dirty village of the chief, they were met with the greatest indifference, except when the chief wished to ask a favor, when the men would be seen retiring to the rocks from all quarters, for prayer! Yet, the settlement at Motito was greatly improved at the end of the first year. The few people collected there were attentive to the Gospel; schools were established, and the chief sent his son and daughter.

In 1833, the station called *Caledon*, a settlement at the junction of the Caledon and Orange rivers, was ceded to the Society by the London Missionary Society, and taken possession of by Mr. G. P. Pellisier. But, finding that the Bosjesmans, who had been collected there, had abandoned the spot, he turned his attention to the Bechuana wandering near Philipolis; and a chief with 1,200 followers was induced to join him. In a short time, the appearance of the station was entirely changed. The people had laid out a great number of gardens; and the inhabitants at the station amounted to about 1,800, most of them Batlapis.

On the 28th of June, 1833, a station was commenced at Morija, 54 leagues east of Caledon, near the residence of Moshesh, the chief of the Bechuana Bassoutos; and the chief quit his mountain, and settled with his people at the station. The plan of a new town was speedily traced, and all hands, old and young, were soon busied in collecting and preparing bamboos, laths, reeds and rushes. They set to the work with vigor, and pursued it with alacrity, until a new town arose before their eyes. The site of the mission, which was secured by regular purchase, was considered to be the best in the whole country.

In 1834, a house of worship was built at Motito, and the "sound of the church-going bell," was first heard in the valley of Motito; five adults were baptized, and the inhabitants greatly improved in their condition. Mahura,

having offended Moselekatsi, whose power was dreaded, fled from old Lattikoo, taking most of his people with him, so that the hope of reaching them by this mission was given up. The inhabitants of Caledon had increased to 2,500; and some of the people gave evidence of being truly awakened. The prompt and unexpected assemblage of so many people there was considered as an event unequalled in the missions in that country. On account of the departure of Mahura from Motito, and Mr. Rolland not being required there, he commenced a new station in 1835, at Beersheba, 18 leagues from Caledon, within the territory claimed by Moshesh. The missionaries at Morija had just begun to preach in the native language.

In 1836, a great change was visible at Wagonmaker's Valley, and the hostility of the colonists to the instruction and baptism of slaves was giving way. The departure of Mahura from Old Lattikoo, had proved advantageous to Motito, in opening the way for many natives to settle there without fear. The name of Caledon was changed to Bethulia; and the station was considered to be in a remarkably prosperous condition, with evidence of the special presence of the Holy Spirit. The first general conference of the missionaries, which they have continued to hold annually since, was held on the 5th of July, 1835, at Beersheba.

In 1837, a religious awakening occurred among the Bassoutos at Beersheba, and the labors of the last six months were blessed to many souls. A new station was formed among the same people at *Thaba Bossioli*, by Rev. Mr. Goselin, and another at *Mokotlong*, among the *Lighoyas*, by Rev. Mr. Daumas, who was very cordially received by the people, the women presenting their children to him, and saying, "Come! see your father!"

In 1838, the station at Motito had increased in population to 1,000; but had been visited with sore trial by the severe and protracted illness of Mrs. Lemue, in view of which Mr. Lemue had presented to his mind the alternative of sacrificing his wife or the mission. If he remained, he was persuaded she could not survive another season. If he left, he feared that the people, intimidated by Mahura would be scattered abroad. At Bethulia 28 persons were baptized. The administration of the ordinance was a scene of deep interest. "The audience, which had kept a profound silence, because they felt the presence of the Lord, at length interrupted it to give free course to tears, which the scene before them called forth." After the baptism of the candidates, they presented their young children, to consecrate them to the Lord, in the same ordinance. In the afternoon, the Church, with this new addition, making 48 in all, sat down to the table of the Lord. The converts generally were faithful and steadfast, maintaining family

prayer, and other religious duties. Fifty-five more professed converts were candidates for baptism, and there was about the same number of inquirers. Civilization also keeps pace with the gospel. All who embrace the gospel adopt, as much as possible, the manners of the civilized. At Morija, Molapo, eldest son of Moshesh, and second chief, was received as a candidate for baptism with ten others. Great progress had been made in the observance of the Sabbath, throughout the whole tribe, and the people were anxious to learn to read. The station was also advancing rapidly in temporal things. The new station at Thaba Bossiou is on an isolated hill of a pentagonal form, about 400 feet high, on the summit of which are the towns of Moshesh and his father Mokachane, from which 22 villages are seen. The missionary is greatly encouraged by the appearance of things. Moshesh, on a neighboring chief inviting him to join him in a marauding expedition, sent this reply: "Go tell your master that there is a house of prayer at Thaba Bossiou. I learn there to make power to consist in wisdom, and not in the number of cattle. My children at Morija are got ahead of me; it is time that I should get instruction." At Beersheba, the following year, after a rigid examination, 42 were admitted to the church by baptism. In this examination, Mr. Rolland availed himself of the assistance of some of the elder members, who, from their knowledge of the persons brought out many things by their questions which he would not have thought of.

In 1841, Rev. Mr. Casalis writes from Thaba Bossiou, on the eighth year after the establishment of the mission, that in his view, there were three periods in the missionary work: during the first, the natives manifest indifference and apathy, arising from ignorance of the true object of the missionary. To remove this ignorance, in this instance, required five years. The second era was distinguished by a remarkable effusion of the Holy Spirit, which en-

riched the church with many enlightened members. The third period was that of thoughtful, argumentative opposition; and this spirit had already begun to manifest itself; the loss of those who unite with the church giving serious offense to those that are wedded to their sins. This was very strong among the villages around, and had manifested itself decidedly at other stations, especially among the polygamists, who cannot bear the thought of giving up their wives. The aged chief, Mokachane was baptized at this station, saying, "I have done so much evil to Moshesh, by my pernicious counsels and flatteries, that, as long as I live, I shall not cease my endeavors to draw him to God by my words and my prayers." Persecution had manifested itself at some of the stations. A young convert on the Hart river, was subject to the bitter opposition and railing of his father and wife, and his life was repeatedly threatened by the people; but his reply was, "you may kill the body, but you have no power to kill the soul." This year a very successful attempt was made at several stations to secure contributions for the support of the gospel, the people, in their poverty exhibiting great liberality.

In August, 1841, a new station was formed among the Corannas at *Friedau*, 183 miles east of Motito, by Rev. J. A. Primmer.

At Morija, in 1843, an awakening spread far around the station in more than 100 villages. The members of the church continued to make progress in grace. They were simple, affectionate, united and zealous. There were about thirty, who were regarded as having truly received the gospel during the year. In 1851, Mr. Freeman, the missionary, says, "By dividing 280 villages into 28 districts, 12,000 souls are placed under the instruction of the word of God by means of native teachers."

The latest intelligence gives the results of missionary labor, at the several stations of this society, as seen in the following table:

STATIONS.	When com.	No. of Mis.	No. of Euro- pean Assist.	Inhabitants,	Congrega- tion.	Communi- cants,	Scholars.	No. of Bap. Last year.	Under In- struction.
Wagonmaker's Valley, now Wellington,	1830	1		6000	300	44		6	15
Bethulia,	1833	1		2500	400	200	100	16	
Carmel,	1846	2				40			
Beersheba,	1835	1			600	391	80		106
Bethesda,	1843	1	1			22		3	
Morija,	1833	2		4000		326			146
Thaba Bossiou,	1827	3			250	121			9
Berea,	1843	1				23			
Mekuatling,	1837	1			190	16	70		41
Motito,	1833	1			100		60		
Friedau,									
	13	14	1	12,500	1,840	1,183	310	25	317

The Kaffre war occasioned so much destruction and confusion among the missions, that for several years no reports were received. Previous to this time the missions were generally in a prosperous state; evidences of the presence of the Holy Spirit appeared at all the stations, and additions were yearly made to the churches. The church members gave gratifying evidence of piety amidst temptation, and in many instances, persecution. Many, even of non-professors, were abandoning polygamy, and other heathen customs. Civilization was generally advancing, the schools prosperous, many learning to read, and the work of translation and printing the scriptures was going forward. Many also had died in the triumphs of faith. In 1846, a new station was established at Carmel, between Bethulia and Beersheba, for the training of native schoolmasters. An awakening had taken place among the youth, and sixteen of them were candidates for baptism. At Bethesda, in 1851, the brethren say, "Never was our spiritual horizon more encouraging than at present. Some young persons have been awakened." At Thaba Bossion the station had been greatly disturbed by political commotions, and by the conduct of the three sons of Moshesh, who had renounced their profession of the gospel.

On some of the points embraced in this table, the returns are imperfect; but enough appears to show that the labors of this society have been quite successful; and from the examination we have given the subject, we think the number admitted as communicants may be regarded as giving credible evidence of piety. It has been the practice of the missionaries to keep them standing a long time as candidates, after professing conversion, before admitting them to the church.

*American Board.*—In 1834, the Board resolved on a mission among the Zulus; the design being to establish one mission among the maritime tribe, under Dingaan, near Port Natal, and one in the interior, among the tribe of which Moselekatsi was chief. To the former were designated Rev. Messrs. Aldin Grout and George Champion, *missionaries*, and Newton Adams, M. D., *physician*, with their wives; and to the latter, Rev. Messrs. Daniel Lindlay, Alexander E. Wilson, M. D., and Henry I. Venable, *missionaries*, with their wives. They sailed December 3, 1834, in the Burlington, and arrived at Cape Town on the 5th of February, 1835. The brethren destined for the interior commenced their journey of 1000 miles, on the 19th of March, in three large wagons, drawn by twelve yoke of oxen, accompanied by Rev. Mr. Wright, a missionary of the London Society, residing at Griqua Town, which place they reached May 16, 48 days after leaving Cape Town. Here they were detained five months to recruit their cattle. They were kindly and hospitably entertained by the English missionaries; and

they occupied themselves in learning the Si-chuana language, and in preparing a small spelling-book in the Sitibeli, the language spoken by the tribe to which they were going.

The brethren destined to the maritime tribe were detained at the Cape, in consequence of a war between the Kaffres and the Colony, as their route lay through Kaffraria. Meanwhile, they were employed in missionary labor at the Cape; and the church under the care of Rev. Dr. Philip presented them with £45 to defray their expenses. In July they sailed for Algoa Bay, near Bethelsdorp; and leaving their wives at Bethelsdorp and Port Elizabeth, with the missionaries at these places, they sailed from Algoa Bay, December 7, and reached Port Natal on the 20th. About 30 white men then resided at Port Natal, as hunters and traders, by whom they were kindly received, and furnished with cattle for their wagon. A fortnight brought them to the residence of Dingaan, about 160 miles from Port Natal. The chief consented that they should come to his country, but proposed that they should first stop at Natal, till he should see the effect of a school which they might open at his place; to which they consented. Mr. Champion was left at Natal to make arrangements, and the other two returned to Algoa Bay for their families and effects. On their arrival, Mrs. Grout was found to be ill beyond hope of recovery. She died of consumption, on the 24th of February following, full of faith, and rejoicing that she had been counted worthy to leave her country and home on such an errand.

January 22, 1836, Messrs. Lindlay and Venable proceeded from Griqua Town to visit Moselekatsi, and reached his place about the middle of May. The chief gave his consent to their commencing a mission among his people; but their impressions of his character were unfavorable, and the extent of his territory and number of his people fell short of their expectations. The mission was commenced at Mosika on the 16th of June, 1836. But having entered their houses before the mud floors were sufficiently dried, all of them but Dr. Wilson were attacked with fever, and Mrs. Wilson died, after being sick eight days. The survivors were afflicted with distressing rheumatism for three or four months. And they had scarcely recovered, when the Dutch farmers, having been plundered of their cattle by Moselekatsi, invaded his country, destroyed fourteen villages, slaughtered great numbers of his people, and carried off 6000 head of cattle. They threatened to renew the attack, and advised the missionaries to leave the country, which they did, taking their course overland, to join the brethren at Port Natal, where they arrived July 27, 1837, after a journey of ten weeks, in which they traveled not less than 1300 miles, over the worst roads they had seen in Africa.

Messrs. Grout and Champion and Dr. Adams arrived with their families, at Port Natal, on the 21st of May, 1836. Dingaan gave them a cordial reception, with permission to form a station at his capital. Mr. Champion was destined to the interior station at Ginani, about midway between Natal and the chief's residence; Dr. Adams to Umlazi, 6 miles from Port Natal; and Mr. Grout to divide his labors between the two. The king sent seven girls and four boys to be taught by the missionaries. At the end of eight or nine months, Mr. Champion had ten boys and twenty females under instruction, with a congregation on the Sabbath of about 200. But the despotic power of Dingaan, who held his subjects in abject slavery, was a serious obstacle in the way. Dr. Adams had about fifty children in his school, besides a morning class of adults. The Sabbath school for adults contained 250, and that for others, under the care of Mrs. Adams, 250 to 300. She also instructed 30 or 40 females twice a week in sewing. The Sabbath congregation was about 600, assembled in the shade of a great tree. Four boys were taken as boarding scholars. The press had been set up at Umlazi, and two or three elementary books printed for the schools. Mr. Lindley commenced a station at the Illovo River, 15 miles north-west of Natal, and Messrs. Venable and Wilson, at Klangezoa, 30 miles farther from Port Natal. Mr. Grout, with the permission of the committee, returned to the United States, bringing his own motherless child and that of Dr. Wilson.

The Dutch emigrants, after having destroyed the power of Moselekatsi, proceeded toward Port Natal. And, although Dingaan did not claim jurisdiction over the territory, they thought it prudent to gain his consent; and for this purpose, they sent their governor, Mr. Ratief, with a number of attendants, to consult him. Just before, some of Dingaan's cattle had been carried off by a party of Mantalis, disguised as boers. Dingaan required Ratief to see the cattle returned before he would treat with them; and he accordingly pursued the party of marauders, and recovered the cattle, without bloodshed, and returned with them to Dingaan's capital, with about 60 of his men, who, three days after their arrival, were all treacherously seized and put to death. At the same time, a party of soldiers were sent to attack the boers at their encampment; by whom, however, although surprised in the night, they were repulsed. The farmers now rallied their forces, and with the newly arrived emigrants and whites and Hottentots at Port Natal, prepared to attack the treacherous chief. The missionaries were obliged to retire; and leaving Mr. Lindley at Port Natal to watch the course of events, they sailed, with their families, for Port Elizabeth, on the 30th of March. By this time a righteous Providence had made a vagabond of Moselekatsi.

Four times he was attacked and plundered, after the breaking up of the mission.

The Zulus were victorious in a pitched battle with the people residing at Natal, and on the 23d of April, they invaded that place, and Mr. Lindley left on board a vessel, and after visiting Delagoa Bay, joined his family and associates at Port Elizabeth, on the 22d of June. The war continuing, Mr. Venable removed with his wife to Cape Town, and devoted himself to evangelical labors amongst a destitute class of its inhabitants. They afterwards returned to the United States, and Mr. and Mrs. Champion soon followed. The former, at their own request, received an honorable discharge from the service of the Board. The latter waited, with the hope of being able to return; but his wife's health had received such a shock from the hardships she had endured in Africa as to give little prospect of that cherished hope ever being realized. After laboring several years in the ministry in this country he was attacked with a pulmonary complaint; and having visited Santa Cruz, in the West Indies, with the hope of being benefited, he entered into his rest, at the age of 31. His life was one of rare consecration to the cause of Christ. Possessing an ample fortune, and the esteem of a most respectable circle of friends, he left all and entered on the missionary work; and his fondest desire to the last, was, to resume his missionary labors, and spend his life among the degraded Zulus in South Africa. His wife, after a few years of suffering, followed him to the grave, leaving a son an orphan. Mr. Champion, after providing for his family, left the residue of his estate to the Board. Dr. Wilson returned to this country, and afterwards joined the West African Mission.

The Colonial Government resolved to take military possession of Port Natal, and the boers gained a decided victory over Dingaan, and took his capital, and drove him from his dominions. Umpandi, the brother of Dingaan, to save his life, as was supposed, from the jealous cruelty of his brother, withdrew from the Zulu territory. Being joined by a majority of his people, he was declared king, defeated Dingaan in a bloody battle, and compelled him to flee. The Dutch afterwards chased Dingaan to a great distance.

Mr. Lindley and Dr. Adams with Mrs. Adams, returned to Port Natal on the 12th of June, 1839. Mrs. Lindley was detained till autumn, by the illness of one of their children. Meanwhile, the English withdrew their military force, and left the boers and the natives to themselves. Mr. Lindley immediately commenced his labors for the intellectual and spiritual good of the emigrants.

Mr. Grout returned to Port Natal, from the United States, with Mrs. Grout, June 30, 1840. By this time, a congregation of 500 had been collected by Dr. Adams at Umlazi, with a Bible class, and a Sabbath school of 200 chil-

dren. Mr. Grout accompanied a Dutch delegation to the residence of Umpani, and obtained his permission for the settlement of a missionary in the Zulu country. Passing by Ginani, where Messrs. Grout and Champion formerly resided, they found the buildings burnt, and the place solitary. A station was afterwards formed in the Zulu country, at a place called *Inkanyezi*, which means a *star*. Thirty-seven villages were so near this place that their inhabitants could be collected for worship on the Sabbath. The attendance on preaching at Inkanyezi was about 250, and at Umlazi about 800 at two different places. Each station had a school of about fifty pupils. Mr. Adams had a school for girls once a week, and a prayer meeting for adult females, both classes being instructed in needlework. One of the women gave evidence of having been born again. The mission, up to this date (1841) had printed 55,380 pages, more than half of it portions of the word of God.

Mr. Lindley, at his own request, received a dismission from the service of the Board, in order to accept the appointment of minister of the Reformed Dutch church, with liberty to resume his connection, should unexpected changes render it expedient.

At length, the interest and confidence of the people in the mission awakened the jealousy of Umpani; and some of the people being accused by those who wished to obtain his favor, of forsaking him and attaching themselves to Mr. Grout, sentence of death was passed upon them, before they knew anything of the matter. At daybreak, on the morning of July 25th, 1842, it was announced at Mr. Grout's window that an army was upon the place. Not knowing whether it was for him, or the people, or for both, he commended himself and his family to God, before leaving his room. An attack was made on the six places nearest the mission house, upon those who had been most friendly to the mission, with orders to put to death every man, woman, and child, in three of them. Mr. Grout immediately left the station, and arrived at Umlazi with his family early in August; and about a month afterwards, he commenced a new station on the Umgeni river, six miles north-east of Port Natal, where he immediately collected a congregation of 600 to 1000 attentive hearers. Meanwhile, the English, after some conflict with the boers, again took possession of Port Natal.

Since the overthrow of Dingaan, the Zulus, weary of his intolerable cruelty, and the scarcely less bloody proceedings of his successor, had been escaping from their country and taking refuge near Natal, until, including the country about 100 miles back, they amounted probably to 24,000.

In view of the repeated disasters which the mission had experienced, and the discouraging aspect of things, as well as of the fact that the Wesleyan Methodists were extending their

missions nearly to Port Natal, the Prudential Committee decided that it was inexpedient to continue the mission; and on the 31st of August, 1843, a letter was sent, instructing the brethren to bring it to a close. Previous to this, the native settlements about Umlazi and Umgeni had received great accessions of emigrants from the Zulu country. The Colonial Government, in creating a new colony at Port Natal, had officially announced that no laws should be allowed, recognizing any distinction on account of color; that no attack should be made upon any people without the colony, by persons not acting under the direction of the Colonial Government; and that slavery should not be tolerated in any form. A commissioner had also arrived, who declared himself in favor of giving the natives land on which they might form distinct settlements; of having one or more missionaries in each district; and of employing all the influence of the Government to induce the people to conform to the instructions of the missionaries. Dr. Adams had also visited Umpani, and a request had been received from him that a colonial agent and a missionary might be sent to reside near him. About the middle of November, Mr. Grout had about 10,000 people around him, within the extent of an ordinary New-England parish, and a congregation of 500 to 1000 on the Sabbath, to whom he preached in the open air, under a scorching African sun.

It was in these circumstances that the brethren received the decision of the Committee. They at once began making arrangements for carrying it into effect. Hearing of a vessel to sail from Cape Town for the United States, Mr. Grout immediately proceeded to that place. On his arrival there, a strong desire was manifested by the ministers of the Gospel and others, that the mission should not be given up. A public meeting was called. After hearing Mr. Grout's statement, addresses were made by Dr. Philip, the American consul, and others, and a collection of about \$800 was raised to defray Mr. Grout's expenses, till he could communicate with the Prudential Committee. Dr. Philip wrote to the committee, declaring that, rather than have it given up, he would visit America to beg for the mission. A joint letter was also written, to the same effect, by all the ministers at Cape Town. The Committee, therefore, could not hesitate to authorize the missionaries to resume their labors at Natal.

Before leaving Cape Town, Mr. Grout received the most encouraging assurances from the Governor of the Colony, together with the appointment of government missionary, with a salary of £150 a year, with the same offer to Dr. Adams; and Mr. Lindley was appointed preacher to the boers.

Within the limits of the new Colony there were supposed to be 100,000 Zulus, besides

20,000 immediately around the two stations occupied by Mr. Grout and Dr. Adams.

Dr. Adams was ordained as a minister of the Gospel at Cape Town, on the 10th of December, 1844, the services being performed by Drs. Philip and Adamson and Messrs. Faure and Brown, clergymen of that place.

On returning to Port Natal, having, by some means, lost the right of resuming his station at Umgeni, Mr. Grout turned his attention to a site on the Umvoti river, about forty miles north of Port Natal, which he regarded as a most eligible post, well watered and well wooded, with good arable and pasture grounds. Under date of October 15, Dr. Adams wrote that they had about 100 under instruction in the day schools; and that there had never been a time before, when the people, young and old, manifested so much interest in learning.

On the 18th of April, 1846, Rev. James C. Bryant, who had been for about five years settled as pastor over a united and attached people in Littleton, Mass., sailed for this mission, with his wife, and arrived August 15. About the middle of January following, Mr. and Mrs. Lewis Grout also arrived from the United States. Mr. Alden Grout resigned his appointment from the Government, (which resignation was kindly accepted,) and resumed his connection with the Board, in April, 1845. Dr. Adams had previously declined the appointment.

In 1846, five commissioners were appointed by the Colonial Government, for locating the natives, and adjusting their relations to the emigrant farmers, and among them were Messrs. Adams and Lindley; it being the wish of the Lieutenant-Governor to effect the safe and permanent settlement of all classes; to secure the country lying between the allotments assigned to the natives, so as to impose a restraint upon their migratory habits; to stimulate them to industry by establishing markets; and also to make provision for the new villages that would spring up, and for the internal management and defence of the whole district.

In September, 1846, Mr. Bryant wrote from Umlazi, that, within a few months previous, there had been unusual seriousness among the natives, and that a few gave good evidence of piety. The converts, of their own accord, had established a prayer meeting among themselves; and, in December, Mr. Grout wrote from Umvoti, that the respect and attention with which many listened to preaching, was truly gratifying; and he was not without a hope that a young married couple had been truly converted. They were married in a Christian way, pledging themselves to abandon polygamy, and very soon after commencing house-keeping, they set up family prayer.

In pursuance of the plans of the Colonial Government, five allotments of land were made to the natives, comprising about 2500 square

miles, with a population of about 50,000. The missionaries of the Wesleyan Society agreed to leave their American brethren in the undisturbed possession of the coast between the Umvogela and Umzinkulu rivers, a distance of 160 miles.

In 1847, five stations had been commenced, and permanent buildings erected at two of them. Dr. Adams had removed twelve miles south-west, to be nearer the centre of his district, and the name Umlazi had been transferred to his new abode, the place he left being called Umlazi River. Six were admitted to the church at Umlazi, this year, as the result of what seemed clearly to be a gracious visitation of the Holy Spirit. There had also been some seriousness at Umvoti, and a native helper had there been admitted to the church. Two or three boys, also, were regarded as hopeful converts.

Speaking of an evening school, which he had, of sixteen regular attendants, Mr. Grout says: "They do not confine their study of books to the particular hour appropriated to their instruction, but seize also upon other opportunities. Not unfrequently have I seen them reading or studying at intervals of labor, or reading the Scriptures together, by the light of a wood fire in the evening. I have seen the same young men and boys, eight or ten in number, singing their morning and evening hymn of praise to God in their own tongue; and I learn that one of their number is in the habit of leading the rest in prayer at these times."

Mr. and Mrs. Ireland arrived at Port Natal on the 13th of February, 1848, and were followed soon after by Rev. Andrew Abraham, Rev. Hyman A. Wilder, and Rev. Joseph Tyler, with their wives. At this period, free schools had been established at each of the stations. A few of the pupils could read all the books which the mission had printed. Among the pupils were several pious young men, who, it was hoped, would become future helpers in the missionary work. At Umlazi, most of the congregation had committed to memory the Catechism, the Commandments, and many passages of Scripture. The numbers that assembled at the different stations for public worship varied from 50 to 1000, who listened with great apparent interest, and behaved with decorum during all the services. This disposition to assemble and listen to preaching is an interesting feature of the mission, and one that promises much for its success. Evidences of the special presence of the Holy Spirit were manifested at all the different stations, this year, and twenty-four were received into the several churches. Some opposition had been manifested, but it was short-lived. At the close of 1848, which seems to be a later date, 15 members had been added to the church at Umlazi and 16 at Umvoti. Prayer-meetings had been sustained at all the stations, and the native converts took part in

them with a good degree of readiness and propriety. And Mrs. Grout and Mrs. Adams held weekly prayer-meetings with the females. The monthly concert was sustained at Umvoti and Umlazi, and was the most spirited meeting of all. All the male members took part in it with delight and to edification. About fifteen dollars had been contributed at Umvoti, to support a native missionary among their destitute countrymen, and about seventeen dollars at Umlazi.

December 23, 1850, Mr. Bryant was called to his rest. He was an excellent missionary, and the close of his course was eminently in keeping with his life. Rev. Jacob Ludwig Döhne, a native of Germany, who went to South Africa in 1836, in connection with the Berlin Missionary Society, was, at his request, and the strong recommendation of the brethren of the mission, appointed by the Board; and in the year 1851, the mission was reinforced by Rev. Seth B. Stone and Rev. William Mellen, with their wives. At the close of 1850, there were churches at nine of the eleven stations, containing 123 members, 36 of whom were received during the year. Regular preaching was maintained at 23 places. Three free schools, taught by pious natives, contained 89 pupils. The printing press was in operation, and 377,100 pages had been printed. The average population connected with each station was about 3000.

The distance between the extreme stations is about one hundred and fifty miles. The nearest English missionary station is 150 miles from the most southerly station, at Umtwalumi.

Dr. Adams died on the 16th of September, 1851, in the midst of his usefulness. His end was peace.

Evidences of an incipient civilization are making their appearance at the older stations. At Umvoti, for instance, nearly eighty persons, men, women, and children, come decently clad to the Sabbath worship, and some persons are usually clad while at work during the week. Three families live in civilized-looking houses, and some seven or eight natives are erecting similar habitations. These are substituting iron pots for cooking, in place of the old earthen; and are using spades, axes, saws, and other kindred instruments of husbandry and the arts. One native has procured a cart and oxen, and thus takes produce to the market. Household furniture is naturally found in the improved houses, and clothing to correspond, and some have procured writing materials, and learned how to use them.

The following table will show the state of the mission at the close of the year 1851, and the statistics of the following year, which are not so full, will not materially vary the result:

	MISSIONARIES.												
	Magomato, A. Abraham.	Umvoti, A. Grout.	Isidambini, J. Tyler.	Umsandazi, L. Grout.	Ngqonasi, S. D. Marsh.	Table Mountain, J. L. Dohne.	Inceda, P. Lindisley.	Umlazi, N. Adams.	Ifimi, William Ireland.	Amahlangwa, S. McKinney.	Ifjifa, David Rood.	Umtwalumi, H. A. Wilder.	
Native Assistants - - - - -	0	3	0	0	0	0	1	3	0	0	0	0	7
Out-stations - - - - -		2						2	1	2			7
Sabbath Preaching Places for Missionaries - -	1	1	1	1	1	1	1	1	1	1	1	1	12
Week-day Preaching Places - - - - -			1			*				1	2		4
Average Sabbath Congregation at the Stations	38	150	30	40	30	60	50	150	60	55	63	75	800
Schools - - - - -	1	1	1	1	1	2	2	1	1	1	1	1	12
Male Pupils - - - - -		3	6	12	5		23		10	9	10	10	
Female Pupils - - - - -		17	1	8	2		23		5	1	4	1	
Total - - - - -	8	20	7	20	7		46	30	15	10	14	11	188
Christian Marriages - - - - -		2		4	1	2	1	3	2				15
Children Baptized - - - - -		3				2	3	7	1				16
Churches - - - - -		1		1	1	1	1	1	1	1	1		9
Members received during the year - - - -		13		10		1	8	8	9		1		50
Suspended - - - - -													1
Excommunicated - - - - -				1							1		1
Died - - - - -								1					1
Male Members in good standing - - - - -		29		8	4	5	14	18	11	1	1		91
Female do. do. - - - - -		18		6		6	11	26	8				75
Whole number of Church Members - - - -		47		14	4	11	25	44	19	1	1		166
Candidates for admission - - - - -		7		3		3	3	5	4	2	1		28

\* Mr. Dohne makes it a rule to go from kraal to kraal daily, visiting and preaching to the people.

Eight churches have been organized in this mission, the largest of which has fifty-five members, and the smallest four. The gospel is preached on the Sabbath, and at other times, at each of the twelve stations, and with more or less regularity at seven out-stations, either on the Sabbath or during the week. Sabbath schools also are sustained, and weekly meetings for prayer and religious instruction. Eighteen persons were received into the churches during the year 1852. The report of the mission speaks also of twenty-five other cases regarded as "hopeful." "Such is the beginning of things. The work moves on as yet slowly. Still the light is spreading—knowledge is increasing. The fallow ground is being broken up, and the seed is falling, some by the wayside, some on stony ground, some among thorns, and some on good ground, as in other parts of the world. The harvest is not yet; but it will surely come. The number of persons constituting the Sabbath congregations varies from thirty or forty up to two hundred."

In the report of his station for 1852, Mr. Lindley remarks:

"With several of my church members, I continue, as I ever have been, well pleased. With most, I see no cause to find serious fault; yet my observation and experience, during the past year, have tended to weaken my confidence in the religious professions of this people. They do not give such evidence as I could wish of a thorough change of heart. And this question, always a difficult one, has now become painful: 'How much allowance ought to be made for imperfection in the Christian character of those who have barely, and but lately, emerged from the depths of a truly degrading heathenism?'"

*Rhenish Missionary Society.*—In the summer of 1829, this society sent to South Africa four graduates of their Mission Seminary, at Barmen. They sailed in company with Dr. Philip and the missionaries of the Paris Society. Soon after their arrival, two of them, Messrs. Lückhoff and Zahn, entered into the service of two local associations at Stellenbosch and Tulbagh; but afterwards these associations transferred their chapels and other buildings to the Rhenish society. The other two proceeded with Dr. Philip farther into the interior, and purchased the property of a boer, near Clanwilliam, which they named *Wupperthal*. This estate contained 60,000 acres of land, on which they established a mission colony. Whoever promised to submit to its regulations received a piece of land, and aid in the erection of a dwelling house. He was required to clothe himself, shun theft and drunkenness, remain with his family, and yield obedience to the missionaries. Thus speedily arose the flourishing African *Wupperthal*, which, crowned with beautiful gardens, looks like a village in Germany. The new settlers were instructed in all sorts of trades; and the

oldest colonists already enjoy considerable prosperity. Mr. Zahn established a similar colony in 1844, in the neighborhood of Kokfontein, where he bought 954 acres for the sum of \$3 500, on the following plan: Each family receives a piece of land for a house and garden, for which he pays a rent of \$12. The rent pays the interest on the money which Mr. Zahn borrowed for the purpose, in Cape Town, and the surplus is applied to the liquidation of the principal; and when the property becomes free, these families will own their places.

The Dutch boers call these colonies "*Institutes*," and are very hostile to them, because they interfere with their designs of oppressing the natives. Artisans, some of whom are sent out by the society, settle in these colonies, and instruct the natives in the various handicraft occupations. The Institute of Wupperthal maintains itself and requires no assistance from home. A strict discipline is kept up, and every one exerts himself to earn a living, and to leave off the former habits of filth and theft. But some of the German colonists, who have settled among them, have set them a bad example, and the society have determined to send no more such colonists in future.

In 1830, three more missionaries were sent from Barmen, and 2 new stations were founded. One of them, called Ebenezer, at the mouth of Elephant River, was also an Institute. The other was at Worcester. The station at Ebenezer, being dependent for its fertility upon the overflow of the river, often suffers severely from drought, as the river sometimes does not overflow for six or seven years. There are 300 or 400 inhabitants at this station, most of whom are baptized. On account of its drought, this station would have been given up, but for the fact that it furnishes an important starting point for the intercourse with the territories of Namaqua and Damara. The society have also stations at *Saron*, near Tulbagh and at *Kommaggas*, in the north-west corner of the colony.

At all the stations, buildings for the schools, and churches, and dwelling-houses for the missionaries, have been erected; and everywhere a formal living in community has been organized; that is, in every missionary community there are chosen, from among the baptized natives, elders or presbyters who form the church session to the missionary, and who maintain discipline over the community. Clerks and church officers are chosen, native assistants are educated, who especially give their aid in the schools. Missionary associations are established; and the people, though nearly all very poor, contribute according to their ability to the support of their ministers. The preaching of the gospel has nowhere encountered systematic opposition from the natives themselves; and the government has shown itself, for the most part, very favorable to the operations of the missionaries. But the boers are bitter foes of

the missionaries, because they rescue the negroes from their cruel oppressors.

Until the year 1840, the missionaries of the society in Africa had not advanced farther to the north than Ebenezer. Near to the boundary of Kommaggas, Mr. *Schmelen*, an esteemed German missionary, was stationed, in connection with the London Missionary Society. At an earlier period he had been in Namaqualand, on the other side of the Orange River, and he was now worn out with age. The London Missionary Society declined to send him any assistants, because they had given up the western coasts of South Africa, to be occupied by the Rhenish Society; thus *Schmelen* turned to this society, and prayed for fellow-laborers. The first brother sent him was *Kleinschmidt*, who went out to him in the year 1840; and in the following year, five others went.

In the year 1842, three of the brethren removed into Great Namaqualand, and as far as the tropic of Capricorn, where the boundaries of Negroland or Damara close, opposite to the territory of the Yellow Namaquas. The next year they were followed by two other missionaries into Little Namaqualand; and when, in 1848, the old *Schmelen* died, *Kommaggas* continued to be occupied by one of the society's missionaries. They have to the south of the Orange River, in Little Namaqua, three stations, *Kommaggas*, *Kokfontein*, and *Pella*, with several out-stations. In these are placed three missionaries, with several native assistants. They carry on their labors among some two thousand Namaquas, who are scattered over many hundred miles of these deserts, and, besides their Namaqua tongue, for the most part understand also the Dutch. About three hundred had been baptized in 1850, and the desire to obtain baptism was universal. The people are poor and filthy; but little grain is grown; and for cattle little grass can be found. The whole country is now English territory; and thus it is sure to happen that the rapacious boers will take from these poor people their last wells and their fertile strips of land.

Of the three brethren who proceeded into Great Namaqualand, two advanced to where the *Zwakop* flows into *Whale-bay*, and forms the northern boundary of Namaqualand. The third remained in the heart of the country, and built himself a house and a church near a beautiful fountain, and called the place *Bethany*. From this centre he commenced his labors all round, in a wide circle, which is larger than all Ireland. But very few people reside in these districts, only some three thousand; who, in order to find food for their small cattle, travel incessantly from one pasturage to another, keep as long as possible by their teachers in *Bethany*, but must always soon pull down their huts, in order to set them up again, for a short time, in more suitable localities. The missionary, too, travels the greater part of the year, and visits

all the separate parties in the desert, remains with each a few weeks or months, teaches and administers the sacraments, and then returns again to the centre at *Bethany*. With each troop is a native assistant, who carries on the work of instruction in the absence of the missionary. About 1000 were baptized in 1850, of whom, probably, the half partake of the Lord's Supper. The missionaries usually employ an interpreter, as the pronunciation of the Namaqua dialect is too difficult. But they have already succeeded in fixing the language by writing, and, besides a catechism, they have translated the Gospel of Luke into that tongue; and by the assistance of the British and Foreign Bible Society have had it printed at the Cape, and distributed among the people. The large circuit of the desert of Great Namaqualand is divided into two parts; and a second missionary has been sent.

The two missionaries who proceeded in the year 1842, to the northern boundaries of Namaqualand, met with a very friendly reception from *Jonker*, the Namaqua chief of that district, who had dwelt before in Little Namaqualand, and had there been baptized. They were the means of suppressing the desolating warfare which had hitherto been waged between the Namaquas and the Damaras, and of establishing peace. Upon this they thought that the door was opened to them to visit the populous tribes that live to the north, towards the Niger; but disputes in their own neighborhood prevented all extension of missionary undertakings; and, on account of them, the locality was abandoned to the Wesleyans, who claimed prior occupancy. But *Jonker* with his people have relapsed into the abominations of heathenism; and they have become the worst robbers and murderers, so that the missionaries in that district have no more dangerous foe than that *Jonker*, who formerly sat at their feet. Directly after the missionaries abandoned *Jonker's* locality, two brethren were sent out to their aid in 1845. They now divided themselves; two went forward into Damaraland, and one established at *Whale-bay* the station of *Scheppmansdorp*, of the highest importance for intercourse by sea; and one, somewhat farther to the south, and towards the interior, founded the flourishing *Rehoboth*, at some hot springs which are pretty numerous in that district, and the country round about is rather fertile. The Namaqua tribe, which has settled there to the number of 1800 souls, is not compelled, by the want of food for their cattle, to disperse at every instant; but reside so constantly that the chief and several of his principal retainers have begun to build for themselves stone houses near the beautiful church and school, a thing hitherto unheard of in Namaqualand. The congregation numbers four hundred baptized persons, and about one hundred participants of the Lord's Supper; and though it has existed only for a short time,





it is one of the most prosperous of the missionary communities. The two elders, the four deacons and deaconesses, discharge their offices in an exemplary manner; public worship is very regularly attended; a strict discipline is administered. Amidst the tumults of war, always raging around, Rehoboth has hitherto been preserved as a community of peace. A missionary association has also been formed.

The two missionaries who resolved to penetrate northwards into Damaraland, and to whom lately two other brethren have gone, have had to struggle with very great difficulties among the rude and savage negro tribes. Without an interpreter and without any assistance, they had to master a language to which they were perfect strangers, and which, from the hoarse throats of the people, sounds unintelligible in the highest degree, and appears to be extremely copious in inflections. It would seem that the Damara language is allied to that of the Kaffres. The missionaries have, with unspeakable pains and labor, reached that point, that they can both preach in the language, and they have printed some little books in it. At first they kept together at one station; but they have now three separate stations, and will probably extend them to a wider circle, as soon as the travels undertaken to explore the country beyond Whale-bay towards Lake Ngami have opened paths into the interior. In Damaraland, though the missionaries cannot yet speak of the fruits of their labors, they can speak of many lovely buds and blossoms.

This mission has planted an offshoot, far into the interior of the country. On the northern boundary of the Cape colony, not far from the middle, lie the Karroo mountains, on one extremity of which live a tribe of Bastards, on the other a tribe of Kaffres, that have been separated from their kindred tribes, and have wandered up and down for many years. Among both tribes a mission has been commenced; in 1845, among the Bastards (600), of whom 150 have been baptized; in 1847, among the Kaffres (700), of whom already 100 are baptized. The two stations are called Amandelboom and Schietfontein. They would all have the prospect of pleasing prosperity, if the hostile Dutch boers did not penetrate to them, with an intention to drive out the tribes, and to seize upon their fine pasture lands for their own herds.

In 1854, the mission was in a prosperous condition. Of its seventeen stations, ten are within the limits of the colony, four among the Namaquas, and three among the Hereros. Scheppmansdorf, the most northerly of the Namaqua stations, is near Whalefish Bay. New Barmen lies about two hundred miles north-east from Scheppmansdorf. Of the other two Herero stations, Otjimbingue is situated five days' journey west of New Barmen, and Schmelens Expectation is one day east of the

same place. The following table, though imperfect, will give a pretty correct idea of the condition of the different stations:

STATIONS.	Commenced.	Population.	Baptized from the beginning.	Communicants at the present time.
Stellenbosh - -	1830	2400	900	292
Sarepta	1843	400	145	72
Worcester -	1832	2000	303	120
Tulbagh -	1830	1000	190	75
Saron	1846	500	109	58
Ebenezer -	1834	300	158	60
Wupperthal	1830	400	217	117
Amandelboom	1845	800	182	48
Schietfontein -	1847	800	191	88
Kommaggas	1829	400	200	72
Richtersfeld -	1843	400	107	41
Steinkopf -	1821	600	250	60
Pella	1849	400	?	?
Bethany - -	1814	300	240	70
Beersheba -	1842	600	462	190
Rehoboth -	1845	900	430	160
Kam -	1842	400	209	90
Scheppmansdorf -	1846	300	47	30
New Barmen	1848	500	0	3
Otjimbingue -	1849	200	0	1
		13000	4,340	1,647

*Berlin Missionary Society.*—This society commenced operations in South Africa in 1833. One of the stations first occupied by its missionaries was Beaufort. Some of them went among the Corannas and Kaffres. Since 1838, they have had stations at Cape Town and Zoar. Its stations in 1847 were, Zoar, Bethel, Itembia, Emmaus, Bethany, and Priel. The number of its missionaries is 14; of baptized persons, 907; of scholars, 418.

*Norwegian Protestant Missionary Society.*—This society have recently commenced a mission near Port Natal, where they have sent four missionaries; but we have no particulars concerning their operations.

The following table presents a general summary of missionary operations in Southern Africa. The United Brethren and the Wesleyans do not distinguish, in their reports, between ordained missionaries and assistants. In several other respects, the returns are wanting, leaving the table incomplete; but, in the most important particulars, they are so nearly full as to give a fair impression of the work. The missionaries of the Society for Propagating the Gospel in Foreign Parts are chiefly employed in ministering to the established churches in the colony, and the results of their labors are not reported.

SOCIETIES.	No. of Stations.	Missionaries.		Assistants.		Baptized.	Churches.	Communicants.	Schools.	Scholars.	Candidates.	Under Instruction.
		European or American.	Native.	European or American.	Native.							
Moravians,	8	29					8	1882			1733	6935
London Missionary Soc.,	28	32						4301	60	3483		
Scotch Missions,	10	8		3	9			109				
French Protest. Missions,	11	14		1				1183		310		312
American Board,	12	12			7		9	166	12	188	28	
Wesleyan Society,	42	39	154		646			4970		7479		41,790
Gospel Propagation Soc.,		50										
Rhenish Miss. Society,	20	21		6	10			1647				13,000
Norwegian Miss. Society,		6										
Berlin Miss. Society,	6	14				907				418		
<b>Total,</b>	<b>137</b>	<b>225</b>	<b>154</b>	<b>10</b>	<b>672</b>			<b>14,258</b>		<b>11,878</b>		<b>62,037</b>

AFRICA, WESTERN :\* That part of the continent of Africa, which lies along the Atlantic ocean, from the Southern borders of the Great Desert of Sahara, in latitude  $16^{\circ}$  or  $17^{\circ}$  north, to Cape Negro, near the river Nourse, or the Southern boundary of Benguela, in about the same latitude South. It varies in width, from 200 to 350 miles, and bears about the same geographical relation to the continent of Africa, that the Atlantic States do to North America. The *Kong Mountains* form the eastern boundary of the northern half of West Africa, and the *Sierra del Crystal* mountains the eastern boundary of the Southern half. The former take their rise about 200 miles east of the Gulf of Beuin, and run in a north-westerly direction, keeping nearly parallel to the sea-coast, and not more than 200 miles distant, until they reach the latitude of Sierra Leone, where they make an immense sweep into the interior, inclining to the north-east, until they lose themselves in the sands of the Desert 700 or 800 miles from the sea-coast, and more than 1500 miles from their starting point. The latter rise nearer to the sea-coast, and for the first hundred miles are in sight of it; after which, they bear off in a southerly direction, for 200 miles, and then resume a parallel line to the sea-coast, till their termination, in the latitude of Benguela, 1000 or 1200 miles from the place of beginning.

The three grand divisions of Western Africa, are Senegambia, Upper or Northern Guinea, and Southern Guinea or Southern Ethiopia. The first of these extends from the southern

borders of Sahara to Cape Verga,  $10^{\circ}$  north latitude, reaching inward 700 miles. The second extends from Cape Verga to the Cameroon mountains, in the Gulf of Benin, a distance, on the coast, of more than 1500 miles, but not more than 250 miles wide. The third extends from the Cameroon mountains, in  $4^{\circ}$  north latitude, to Benguela.

The physical aspect of the country presents some of the richest and most exuberant natural scenery in the world. In the vicinity of Sierra Leone, Cape Mount, and Cape Messurado, the eye rests upon bold headlands and high promontories, enveloped in the richest tropical verdure. In the region of Cape Palmas, there are extended plains, somewhat undulated, and beautified with almost every variety of the palm and palmetto. On the Derwin coast, the country rises to high table land, of the richest aspect, and of immense extent. The Gold Coast presents hills and dales of almost every conceivable form and variety. And, in the neighborhood of Fernando Po and the Cameroons, mountain scenery presents itself of exceeding beauty and surpassing magnificence.

The western coasts of Africa are watered by four great and noble rivers; the Senegal and Gambia in Senegambia, the Niger in Northern Guinea, and the Congo in Southern Guinea; besides which, are several small rivers and streams, which run into the Gulf of Guinea.

The discharge of the rivers and small streams is frequently obstructed by the heavy swells from the open ocean, and form themselves into back waters or lagoons, in consequence of the exposed condition of the sea-coast. These lagoons are separated from the ocean by a narrow sand bank, thrown up by the outer swell. They are sometimes 200 or 300 miles long, but generally only a few feet deep, and seldom more than a quarter or half a mile wide. They furnish great facilities of intercourse and

\* For the principal portion of the introductory part of this article, embracing the geography of the country and the character and the condition of the people, the author is indebted to a work on *Western Africa*, in preparation for the press, by Rev. John Leighton Wilson, the manuscript of which was kindly loaned for the purpose by the writer; the chapters on these subjects having been copied, with some slight abridgment, but in many parts, nearly verbatim. The paragraph on *moral condition* is condensed from a printed pamphlet by the same writer.

commerce to the maritime tribes, but are too shallow for ordinary shipping. The coast of Africa is greatly wanting in good bays and harbors.

The extent of territory belonging to the English colony at Sierra Leone, is about 3000 miles. The British possess also several small settlements on the coast of Guinea, viz., *Cape Coast Castle, Succondee, Dix Cove, Annamaboe, Akra* and *Lagos*. The town of Bonny is situated at the mouth of the river Niger, and has been a great mart for the slave trade. The Islands of Ascension and St. Helena belong to Great Britain; the Madeira and Cape De Verde Islands, to the Portuguese. The Portuguese have also formed settlements below the Niger, on the coasts of Congo, Loangho and Benguela.

*Climate*.—The heat is seldom oppressive on the sea-coast. Alternate land and sea-breezes blow fresh every day. The mercury seldom rises to 90°, and usually ranges between 74 and 84°. In-doors, the air is seldom oppressive. During the *Harmattan* winds, the mornings are cool, and the wind blows very strongly. On the coast of Senegambia the heat is oppressive, but not so on the coast of Guinea. In the interior, beyond the reach of the land and sea breezes, the climate no doubt would be oppressive.

*Inhabitants*.—The inhabitants of Western Africa are divided into three great families, corresponding with the three grand geographical divisions. Although these families belong to one race, yet there are marked and essential differences between them.

In Senegambia there are three leading families, known as the Jalofo, Mandingoes, and Foulahs. By many it is doubted whether either of these are pure negroes. The Foulahs are evidently a mixed race. They are Mohammedans, while the inhabitants of Northern and Southern Guinea are essentially Pagan.

Northern Guinea is inhabited by the Nigritian family, so called from their supposed descent from the great negro families living in the valley of the Niger. They are here subdivided into six or seven families.

Southern Guinea is inhabited by the Nilotic family, so called from their supposed descent from the ancient nations of the Nile. They are spread over the whole of the south half of the continent. They differ in many respects from the inhabitants of Upper Guinea. They are not so robust and energetic as the Nigritian race. Their forms are more slender, their features are better, and they are characterized by more shrewdness and pliancy of character.

*Government*.—There are no extended political organizations in Western Africa, excepting the kingdoms of Ashantee and Dahomey, and neither of these is larger or more powerful than the second-rate kingdoms of Europe. As a general thing, the people live together in small independent communities, varying in

population from 1000 to 20,000. The form of government, nominally, is monarchy, but in reality, it is more patriarchal than monarchical.

*Social Condition*.—Though greatly debased by their heathenism, yet the inhabitants of Western Africa are not to be ranked among the lowest of the human race. They have fixed habitations; they cultivate the soil, have herds of domestic animals; and show as much foresight as most other people in providing for their future wants. They have made considerable proficiency in most of the mechanic arts, and evince a decided taste and capacity for commercial pursuits. They have no written literature, (excepting the Mohammedans among them;) but they have abundance of unwritten lore, in the form of fables, allegories, traditions, and proverbial sayings, in which are displayed no small share of close observation, lively imagination, and extraordinary shrewdness of character.

*Moral Condition*.—Selfishness, the controlling principle of the heathen heart, has full sway here. The principles of justice, the rights of individuals, the rules of decency, the voice of humanity, the ties of kindred and friendship, are trampled under foot. Theft, falsehood, fraud, deceit, duplicity, injustice, and oppression, are favorite agents and constant companions. Intemperance, licentiousness, gluttony and debauchery furnish the aliment upon which it feeds. It is almost impossible, says Mr. Wilson, to say what vice is preëminent among these degraded natives. Falsehood is universal. No man speaks the truth, who can find a motive for telling a lie. Theft, fraud, and intemperance, are considered as praiseworthy acts. Chastity is an idea for which they have no word in their language, and of which they can scarcely form a conception. Envy, jealousy, and revenge, enthrone themselves in every heart, and wield their triple sceptre with uncontrolled power. Hence, there can be no confidence between man and man, no sympathy of interests,—in fact, no such thing as society. As might be expected, in such a state, their intellectual faculties are obtuse and circumscribed, almost beyond conception. Beyond a few local associations, the ideas of the most intelligent native on the coast of Africa are not one particle above the speculations of a child in this country of two or three years of age. And over such minds, superstition reigns with absolute sway. Although the African is by nature preëminently social, yet *polygamy, witchcraft*, and the *slave trade*, together with the general influence of heathenism, render him an entire stranger to social happiness. Even *cannibalism* prevails to some extent, in connection with punishment for witchcraft. A man's importance in society is regulated by the number of his wives; but between them and himself, there exists no affection. The African woman detests her

husband above all others, and strifes, jealousies, and endless bickerings, prevail among the women of his household. The belief in witchcraft sunders all the ties of nature, brings fatal suspicion upon the nearest relatives, and fills the minds of all with a fearful sense of insecurity. Their persons, houses, and almost every article of property, must be guarded by *fetishes*, and a man must be careful what path he walks, whose house he enters, on what stool he sits, and what he touches. The ceremony of "taking off the *fetish*" must be performed before a particle of food or drink is tasted. The hair of the head, and the parings of the nails, are concealed with studied care; and yet, notwithstanding these and a thousand other expedients, yet more silly and stupid, these people enjoy no sense of security, but are wretched and miserable among themselves, and know not where to turn for relief.

*Religious Belief, and Superstitious Customs and Traditions.*—It has been found very difficult to ascertain or describe the religious views of the Pagan tribes of Africa, owing partly to their indefiniteness, and partly to their habits of concealment in relation to what might expose them to ridicule. The belief in One Great Supreme Being, the Creator and Upholder of all things, Mr. Wilson thinks is universal. This conviction stands out in every man's creed; so much so, that any theory of Atheism would strike them as absurd and indefensible. Their conceptions of the character and attributes of God, however, are extremely low. They think of his power over the natural world as great and irresistible; but they have no just ideas of his moral purity; but ascribe to him, motives and feelings utterly at variance with his true character. The tribes along the coast have a name for Jehovah, and most of them, two or more, significant of his character as Creator, Preserver, and Benefactor. The general impression, however, is, that He exercises very little agency in the government of the world, feeling too little interest in the affairs of men, or being too far off, to concern himself with what is transpiring upon earth. On some great occasions, his name is invoked, and in the Grebo country he is called upon *three* times, in a loud voice, to witness any very solemn transaction, as the establishment of peace after war, the ratification of some great treaty, or other measures of national importance. The same thing is done by an individual when he is about to drink the "red wood ordeal." Whether the practice of calling upon God *three* times, about which they are very particular, has any reference to the Trinity is matter of conjecture; but it is not improbable that it may have been handed down by tradition, or borrowed from Christianity.

The belief in a future state of existence is also general; but they have no very definite or consistent views as to what that state is. Some believe in transmigration, and hence

animals in certain localities, as the monkeys about Fishtown, are regarded as sacred, because they are supposed to be animated by the spirits of their deceased friends. The soul of one man is supposed to have been revived in another, especially when there is any marked resemblance between the two. The Mpongwe people suppose there is a place where the spirits of the dead will be ultimately collected; and the Grebos connect with it the idea of an ordeal that must be passed through in going to that place, which may, perhaps, have been derived from the Popish doctrine of Purgatory, taught by the Portuguese missionaries, who visited this coast in the 16th and 17th centuries. But at present, the spirits of the dead are supposed to mingle freely with the living; hence their dreams and sudden impressions upon their minds are regarded as visitations from the dead; and any hints or admonitions received from such sources will be more readily followed than the dictates of reason and common sense. Sometimes the living are reprimanded by the dead for their remissness in duty, and not unfrequently the streets and precincts of the largest towns are swept and thoroughly cleansed, in obedience to some such hint from the dead.

The idea of a future state of rewards and punishments is not clearly developed; but a separate burying place is kept for atrocious criminals, and there is a repugnance felt to mingling with the notoriously wicked and cruel.

*Fetichism and Devil-worship* are the characteristic and leading forms of religion of the Pagan tribes of all Africa. The two things are entirely distinct in themselves; but they run together at so many points, and have been so much confounded by those who have written on the subject, that it is by no means an easy task to set them in their separate and true light. A *Fetich*, strictly speaking, is little less than a charm, amulet, or talisman, worn about the body, or suspended from some part of the dwelling, and is intended either to guard the owner from some apprehended evil, or to secure for him some coveted good. On some parts of the coast it is called a *grigré*, (griegree,) at other places, a *juju*, (jewjew,) and others still, a *fetich*, all implying the same thing. It may be a piece of wood, in the form of an ornament, the horn of a goat or sheep, a piece of metal or ivory, or any thing else that has been consecrated by one of the priests. There are several classes of these fetiches, for which they have separate names: those worn about their persons; such as are suspended over the doors, and in different parts of their dwellings, corresponding somewhat to the *penates* of the ancient Romans; such as may be found along their highways, to protect their farms and fruit trees from depredation; such as are used in war; and finally, such as belong to the town and are kept in a house at

the entrance of the village, or at the residence of the chief.

The fetishes are supposed to possess extraordinary and varied powers. They preserve the life and health of one who uses them, and guard not only from visible evils, but from the secret machinations of witchcraft, so much dreaded by the simple-minded African. The fetish is also supposed to be able to protect itself against violence; which power the superstitious people are afraid to test. If the fetish fails, in a given instance, it only proves that this particular one has no efficacy, and it is thrown away for a better one; but every one is considered effective till experience has proved the contrary. And, if nine out of ten fail, the success of the one is balanced against the failure of the nine, and the successful one is the more valued. They talk to their fetishes, try to stir them up to action in great emergencies, pour rum upon them, and act as if they supposed they possessed life and intelligence: but in no other sense can their fetishes be considered objects of religious worship. As a general thing, they are regarded as inanimate objects, without intelligence, but nevertheless, exercising a silent mysterious influence, either for their protection and preservation, or to the injury of their fellow men. They regard this as an established fact; and think it as easy to see the connection between the fetish and the result, as between poison taken into the stomach and death that follows.

The practice of wearing and using fetishes is universal. They may be seen along every path, at the gate of every village, over the door of every house, and around the neck of every one. The young, especially those who have had some intercourse with the civilized world, show some skepticism on the subject; but the older people, especially when they become contemplative, and feel the infirmities of age, cling to them with greater tenacity. The people, however, have less feeling of security than if they had none of these charms; and they never rely upon them in any very trying or dangerous emergency. Indeed, when flying from imminent danger, they will tear off their fetishes and throw them away, to relieve themselves of the incumbrance.

Fetishes are extensively employed to protect property, and to punish offenders. They are made fast to fruit trees, set upon the borders of a farm, or tied around the neck of a goat; by which it is supposed that trespassers will be punished. And so, when any great national law has been adopted, a fetish is made, to punish the offender. But this is more frequently done, when they are too feeble to take the execution of the law into their own hands. The use of fetishes is intimately connected with the belief in *witchcraft*.

*Devil-worship.*—The only thing in Western Africa that can strictly be regarded as religious worship, is that which is offered to the spirits of the dead, and usually denominated "*Devil-*

*worship.*" Some of them are regarded as good spirits, and their aid and protection sought, others are considered as evil spirits, and their displeasure deprecated. But it is doubtful whether they have any idea of evil spirits distinct from those which are supposed to have proceeded from wicked men. The presence of some spirits is courted; houses are built for their accommodation, and occasional offerings of food, drink, clothing, and furniture are taken to these houses for their use. They place large quantities of cloth, beads, knives, pipes, tobacco, and ornaments in the coffin, and large articles of furniture around the grave outside, for the use of the dead.

There are also other spirits, whose presence is much dreaded. They are supposed to cause sickness, drought, wars, pestilence, and other forms of national evil; and, in some places, they make offerings to the devil to appease his wrath, and induce him to withdraw the scourge. On the Gold coast, there are stated occasions when the people turn out at night to drive the devil away from town with clubs and torches. At a given signal, the whole community start up, commence a most hideous howling, beat about in every nook and corner of their houses, then rush into the streets like frantic maniacs, beat the air with their clubs, brandish their torches, and scream at the top of their voices. Soon, some one announces that the devil is leaving the town by some particular gate, when they all rush in that direction, and pursue him for miles from the town.

Supposed demoniacal possessions are very common, and the feats performed by those who are believed to be under the influence of these agents, are not unlike those described in the New Testament. Frantic gestures, convulsions, foaming at the mouth, feats of supernatural strength, furious ravings, bodily lacerations, gnashing of the teeth, and other things of a similar nature, characterize all those cases which they regard as being under the influence of evil spirits. But some of these, Mr. Wilson says he found out had been occasioned by the administration of powerful narcotics, and others were the natural results of a highly excited state of the nerves. But there were other exhibitions of feeling and actions, which could scarcely be ascribed to either of these causes. However, we cannot tell what effects may be produced by frequent and violent strain upon the nervous system.

In the beginning, it is not easy to distinguish these possessions from an ordinary attack of disease; and when it is determined to be a possession, it is no easy matter to ascertain what kind of a spirit it is. On the Pongo coast, there are four or five classes of these spirits; and when a man is known to be possessed, he passes through the hands of the priests of these different orders, till some one pronounces it to be a case with which he is acquainted and is able to cure. A temporary house is built

dancing commences, a variety of ceremonies are performed, medicines are administered, and after a fortnight spent in this way, night and day, the friends of the invalid furnishing abundance of rum and food for the performers, he is pronounced cured. A house is then built near his own residence, for the accommodation of this outcast devil, who is henceforth to become his tutelary god; and so long as he treats him with proper respect, and obeys the injunctions imposed on him when he was healed, he will do well. But if the disease returns, it is evidence of neglect of duty towards his patron spirit, and the ceremonies must be repeated.

The spirits who are objects of worship in the country, are supposed to inhabit certain great rocks, trees, mountains, rivers, caverns, and groves; and these places are always sacred. They are passed in silence, and not without dropping some kind of offering, if nothing more than a leaf of a tree, or a shell picked up on the beach. To these places they carry offerings of food, drink, cloth, or furniture; but they must be presented by the priest, who pretends to hold intercourse with these spirits. When the priests would make an impression upon the people, one of their own number is concealed in some recess of the grove, or corner of the rock, and answers are given to the questions proposed, but always in an unnatural tone. There is no danger of the exposure of the trick, for no one has courage to venture near the spot, lest a legion of angry spirits should rush out and tear him in pieces. One of these oracles near the mouth of the Cavali river has acquired great celebrity; and it is visited by pilgrims from the distance of nearly 200 miles; and as offerings are always brought, it is a source of considerable revenue to the king of Cavali. It has been visited by several white men, and found to be nothing but a cavern, in which is an echo, that the priests interpret to mean whatever they please, and the people are simple enough to credit the word of men, of whose dishonesty they have daily proofs.

These patron spirits are supposed also to inhabit certain animals, and hence such become sacred. At Fishtown, on the Grain coast, certain monkeys found in the wood about the grave-yard are sacred, because it is thought they are animated by the spirits of their departed friends. At Dixcove, on the Gold coast, the crocodile is sacred. At Papo and Whidah, on the slave coast, a certain kind of snake is sacred. At Calabar and Bonny the shark is sacred, and human victims are occasionally offered to it. At the Gaboon, the natives will not eat the parrot, because it talks, and, as they say, is too much like man; but in reality, perhaps, because they have some suspicion that these birds have the spirits of their forefathers. A certain tiger, at Cape St. Catherine, is also sacred.

These animals have the sagacity to find out

that they are not liable to be molested, and therefore appear to be very presuming. The monkeys about Fishtown are quite tame; the alligator at Dixcove will come at call, and follow a man with a white fowl in his hand, to the distance of half a mile from his den; the snake at Papo has become so much domesticated that it may be handled with impunity, and so far trained that it will bite or refrain from biting, according to the pleasure of its keeper. The shark at Benin will come up to the river's edge every day, to see if a victim is prepared for him; and the tiger of St. Catherine will traverse the streets of the village at night, and will burrow somewhere during the day, in the immediate neighborhood, without any apparent apprehension of being disturbed.

The spirits of the dead are supposed to take an active part in the affairs of the world; hence, when in great distress, they go into the woods and call upon them for help, in the most piteous strains. They sometimes send messages to their friends in another world, by one that is about to die. Mr. Wilson says he has known mothers who have shunned their own sons, lest they should use some unfair means to get them out of this world, with the hope that they would do them more service in another. They frequently invoke the spirits of their forefathers, when about to discuss any important matter; and the leading men in the Pongo country rub their foreheads with chalk that has been kept in the skull of some great chief, for the purpose of imbibing his wisdom and courage.

The practice of sacrificing human beings to the manes of the dead, which is more common in Ashantee and Dahomey than any where else, grows out of this belief in a future existence. The victims offered at the death of any member of the royal family, or of any great personage, and which are repeated at stated periods afterwards, are intended to be servants or escorts to such persons in another world. They have no right conceptions of a purely spiritual state of existence, and hence they reason from the visible to the invisible. Although they have no distinct impression of the resurrection, they suppose that their deceased friends have all the bodily wants which they had in this world, and that they would be gratified by the same kind of attentions that would be acceptable here.

A deranged man is regarded as one who has lost his soul, and the same is said of the imbecility of age. In sleep, they suppose it not uncommon for the soul to wander out of the body, and sometimes to come in conflict with other wandering spirits. If a man wakes up in the morning with pains in his bones or muscles, he suspects at once that his spirit has been wandering about in the night, and has received a severe flagellation from some other spirit.

*Witchcraft.*—Nearly allied to the foregoing,

is the universal belief in witchcraft, which is, perhaps, the heaviest curse that rests on Africa, and one of the last evils to be rooted out of the African mind. In its leading and essential features, it does not differ materially from that form of it which prevails in other parts of the world. (See *Witchcraft*.) A person who professes this art, is supposed to exercise nothing less than omnipotent power, not only over the minds and bodies of his fellow men, but over wild animals and the elements of nature. He can transform himself into a tiger and keep the community in a state of agitation for months or years; he can turn himself into an elephant, and destroy their farms and fruit trees. He can turn another man into an elephant, so that he may be shot by his own father or brother. The wind and the lightning are his agents, and they never fall upon any one but they have been directed by his machinations. It is not known how this mysterious power is acquired. By some it is supposed to be secured by eating a certain kind of leaf in the woods, and by others to be conferred by evil spirits. No very logical proofs are required to show that a man has exercised these extraordinary powers. It is known that he once had a pique at one of his fellow men, and because this man happened to die the same day that an elephant was killed, he is suspected of having turned him into that elephant, and so arranged every thing that he should be put to death. A thunder storm passes over a village, a house is struck with lightning, and some one is killed. The whole community is thrown into the most direful agitation. The inquiry is raised, "Who brought the lightning down upon that man?" the meaning of which is little else than "Who had a grudge against him?" The friends and family of the deceased have the right to single out the person and require him to drink the "redwood draught." This is a sure and infallible test of guilt or innocence. No man can hesitate submitting to it, without acknowledging his guilt. This draught is a decoction made from the inner bark of a large forest tree, called by the Grebos, *gian*, and by the Ashantees, *adum*. The bark is pounded in a mortar, and then thrown into a pot of water until the strength is extracted, when it is drawn off for use. Its appearance is like the water of a tan vat, and it is both astringent and narcotic, and when taken in large quantities, it acts as an emetic. The accused, before he takes the draught, makes confession of all the evil deeds he has committed in his past life, and then invokes God to make "redwood draught" kill him if he is guilty of the crime with which he is charged, but if he is innocent to let it pass off without harm. He is required to drink more or less according to circumstances. If he vomits freely, he is declared innocent. But if otherwise, he is the more strongly suspected, an additional portion is administered, and if death

follows, it seals his guilt. The greatest indignities are then heaped upon his body, sometimes even before life is extinct. Women and children are summoned, and required to beat, kick, and spit upon it; and even the friends and relatives of the victim have to join in these outrages, or else they are suspected of participating in his crime. And besides this, the family are heavily fined, and it is a long time before the stain upon their character is wiped out.

On the other hand, if the accused comes off clear it is the occasion of great exultation. He is washed, decked out in his best, and parades the streets with no little pride and complacency. He receives presents from all his friends, and the party who accused him wrongfully are mulcted in a large sum. But a man who has drank this portion once, is not entirely exempt from it in the future.

The use of the "redwood draught" is not entirely confined to the case of persons suspected of witchcraft. It is used as a punishment for some other crimes; and when it is the determination of those who administer it to kill the man, it can be forced upon him in such quantities as to insure the result. This mode of punishment appears to have been adopted for the purpose of exonerating the administrators of justice from the responsibility of putting men to death in cases of doubtful guilt. They say it was the "redwood" that killed him; and it is the general impression that the "redwood" has in itself the discrimination to detect guilt; and thus the people exonerate themselves from the tedious process of searching out evidence. They never assign any reason for the use of this ordeal, except that their fathers did it, and because of the many marvelous stories they can tell of the wonderful feats of this mysterious agency.

A different article is used in Lower Guinea for this ordeal. It is a small shrub with a red root, from which the decoction is made, called by the Mpongwe people *nkazy*. This is a diuretic and narcotic; and if it operates freely as the former, and does not affect the brain to produce delirium, the man is considered innocent; but if it produces vertigo, he is guilty. Small sticks are laid on the ground, a few feet apart, and after having taken the draught, he is required to step over them. If he does this without difficulty, he is innocent; but, if he fancies they are great logs, and raises his feet high to get over them, he is, of course, guilty. The quantity in this case is not more than half a pint; but in the other it is half a gallon or a gallon.

The natives on the Grain Coast have another, called the "hot oil ordeal," which is used to detect petty thefts, and in cases where women are suspected of infidelity to their husbands. The suspected person is required to plunge the hand into a pot of boiling oil. If it is withdrawn without pain, he is innocent. If he

suffers pain, he is guilty, and is fined or punished as the case may require.

*Traditions.*—Although the Africans have no knowledge of letters, they have a great deal of what may be called unwritten literature, in the form of legends, traditions, fables, and proverbial sayings. Their fables are highly dramatic, animals being made to act and speak with life and naturalness. They have several traditions, which would seem to have been derived from the Bible. They believe in the common origin of the human race, and have a curious legend to account for the difference between the white and black man, for which see *Ashantee* and *Gold Coast*. They have traditions also of a deluge and of the advent of the Saviour, but coupled with much that is extravagant and gross.

Among all the tribes of both Upper and Lower Guinea, there are many unmistakable traces of *Judaism*. The existence of twelve families in most of the large communities on the coast; the extreme care taken to keep them distinct; the rigid interdiction of marriages between members of the same family; and various other customs, show that they have views akin to those of the Israelites. On the Gold Coast, they divide time into weeks, have their lucky and unlucky days, and observe the new moons with as much interest as the Israelites. Circumcision is practiced among all the tribes in Western Africa, with the exception of those on the Grain Coast; and the neglect of it exposes a man to much ridicule. The practice of sprinkling the blood of animals, as they invariably do, on the door-posts of their houses, and about the places where their fetiches are kept, would seem to indicate a Jewish origin. In the house of the chief-priest, there is usually an *altar with two horns*, and criminals fly to it and lay hold of these horns, as the Jews did of old, and no one can remove them but the chief-priest himself. They have their stated ablutions and their purifications; they shave their heads and wear the poorest kind of clothes as marks of mourning. At the funerals, the women are the chief mourners, and the time of mourning corresponds with that of the Jews.

*Funerals.*—African funerals are attended with great pomp and display. The corpse is washed, painted, and decked out in the grandest style. It is then laid on boards, or in a rude coffin, in a conspicuous place, during the funeral ceremonies, which occupy the greater part of the day; the character depending upon the standing of the man. At an early hour, the friends and townsmen of the deceased assemble in a circle, in front of the house. A bullock tied by the fore feet is brought to be slaughtered in honor of the dead. Every visitor is expected to bring some kind of present, to be laid in or beside the coffin. The male relatives and others, to the number sometimes of forty or fifty, get within the circle, and keep up a rapid

discharge of muskets for hours. When the ceremonies have been continued long enough, as they suppose, to gratify the dead man, two bearers take the coffin on their heads to carry it to the burying ground. But sometimes the dead refuses to go, and the bearers are whirled round, first one way and then another, and finally run back into the town. Some one then comes and soothes and coaxes the dead man to consent to be carried to the grave yard. The bearers start off again in a trot; but before they get out of town, they are violently forced against some man's house, which is an accusation that the owner has been accessory to his death; and he is forthwith arrested and subjected to the red-wood ordeal. After some delay, the corpse is deposited at the usual place of burial, and the bearers run and plunge themselves into the water. The female relatives assemble morning and evening to mourn for the dead, for one month; after which they wash themselves, put aside all the badges of mourning, and resume their wonted duties. The wives of the dead man are then divided among the brothers of the deceased; but before they enter upon this new arrangement they are permitted to go and visit their respective families.

#### MISSIONS.

Many of the efforts hitherto made to introduce the gospel into West Africa, it is well known, have been singularly disastrous. The *United Brethren* directed their attention to the Gold Coast as early as 1736; but after repeated attempts to establish themselves at Christiansborg, extending through a period of nearly forty years, and after eleven of their number had fallen by the diseases incident to the climate, they relinquished the undertaking as impracticable and hopeless. In 1795 two missionaries were sent to Sierra Leone by the English *Baptist Missionary Society*; but, owing to the indiscretion of one and the ill-health of the other, the enterprise was abandoned. In the following year three societies, the *Scottish Missionary Society*, the *London Missionary Society*, and the *Glasgow Missionary Society*,—made a joint effort to establish a mission among the Foulahs; but this plan was defeated by the combined agency of disease and dissension; and the only one of six laborers who promised to accomplish anything, was cruelly murdered. Two years later (1797) the Glasgow Missionary Society attempted to introduce the gospel among the *Tinnahs*, and sent out two missionaries for this purpose; but they were grievously disappointed in the character of their agents. And even those societies which have been able to maintain their position till the present time, have suffered frequently and severely from the loss of valued missionaries. The hope may be indulged, however, that a better acquaintance with the diseases of West Africa will cause a diminution in the number of deaths. The oc-

casional return of missionaries to their native land is already proving highly beneficial. It may be found also, as many expect, that a residence upon the hills and mountains of the interior will be comparatively free from danger. But whatever may be the obstacles, the gospel must be carried to all parts of Africa, in obedience to the Saviour's last command; and we may encourage ourselves with the hope that "Ethiopia shall soon stretch out her hands unto God."

CHURCH MISSIONARY SOCIETY.—This society sent missionaries to the *Susoo* country in 1804; but one of them left the service, and the other, Mr. Renner, remained as chaplain at Sierra Leone. In 1806, Messrs. Bretscher and Prasse, with Mr. Renner, went to the *Susoo* country, and met with a friendly reception from several chiefs; and a trader named Curtis gave Mr. Renner a house and garden, in a pleasant location, on condition that he would teach his children. Messrs. Bretscher and Prasse built a house at another town called *Fantimania*, further up the country. Soon after, Mr. Prasse died. This station was reinforced in 1809, by the arrival of Messrs. Barnett and Wenzel; but Mr. Barnett soon after died of fever.

Supposing that the slave trade had exerted such an influence upon the adults that there was no hope of doing them any good, they did not attempt to preach, but confined their efforts to the children, thus erroneously limiting the power of the gospel. Some of the children they ransomed from slavery, and others they supported. In 1810, Mr. Bretscher had thirty boys in a school-house, which he had built; and Mrs. Renner had a school of twenty-eight girls, all neatly dressed in frocks and gowns, made with their own hands. But they were often much straitened. At one time, they could not even buy a basket of rice, and they had not provisions for a fortnight. But *Fananda*, a chief about 40 miles distant, who had been educated in England, being applied to, offered to thresh two tons of rice for them, leaving them to pay when they could, assuring them that he looked more to the good object they had in view than to the money. But they met with much opposition from the slave-traders, who feared the effect of Christianizing the natives, upon their inhuman traffic, which exerted a most debasing influence on the people; thus in effect making gain of the souls as well as the bodies of men.

In 1813, Mr. Bretscher visited England, and returning with his wife and seven other persons, was shipwrecked with the loss of \$13,000 worth of stores. A new station was now commenced on the *Rio Dembia*, called *Gambier*, and one had been recently established on the *Bullom* shore.

At *Canoffee* a church had been erected, and on the 7th of August, 1815, 50 children were baptized. But by the arrival of a slaver, every thing was thrown into confusion, the mission

premises, school-house, and church at *Bashia* were burnt, and the missionaries compelled to leave, saving nothing but a single trunk and a bed, Mrs. Meisner being taken into the field, from a sick bed, in a blanket. Other indignities were heaped upon the missionaries, and they were threatened with death. They, however, escaped to *Canoffee*.

On the 13th of February, 1815, Rev. J. C. Sperrhacker and wife, and four other persons arrived as a reinforcement; but Mr. S. was removed by death soon after his arrival, and several other missionaries fell victims to the yellow fever.

In January, 1816, Rev. Edward Bickersteth, secretary of the society, visited the mission; and in view of the repeated fires, and violent opposition of the people, he directed the station at *Bashia* to be abandoned. He also brought about a change of policy in the mission; reminding the missionaries that their great business was to preach the gospel, and inducing them to make the attempt. But in consequence of the continued hostility of the dealers in human flesh, the stations among the *Susoo*s and the *Bulloms* were both broken up, and the missionaries and most of their pupils retired within the colony.

After the abolition of the slave trade, a great number of negroes with hundreds of children, were rescued from slave ships, and settled in different parts of the country, and fed and clothed at the expense of the government. To provide for these children, the Church Missionary Society obtained a grant of land at *Leicester Mountain*, and erected the necessary buildings for what was called the "*Christian Institution*." This was afterwards changed into a sort of college, where a superior education might be given to the most promising youths, to qualify them to labor as missionaries, or to fill important stations in the Colony. Some years afterwards, the establishment was removed to *Regent's Town*, and subsequently to *Fourah Bay*. The missionaries also established schools for the children of the recaptured slaves, in their different villages, in which they were countenanced and assisted by the government. The preaching of the gospel was also commenced among the adults, and in many instances crowned with great success.

When these people were brought together at *Regent's Town*, in 1813, they were in a most deplorable condition. In 1816, about 1100 congregated at that place, from almost every tribe in that part of the continent. A church had been erected, and much improvement made in their condition. In June, of that year, Mr. Johnson was appointed to the care of *Regent's Town*; but the aspect of things appeared discouraging. Natives of 22 different nations were collected together, mostly taken from the holds of slave-ships. They were in a state of continual hostility, with no means of commu-

nating with each other, but a little broken English. When clothing was given them, they would sell it, or throw it away. None of them lived in the married state, but they herded together like brutes. From ten to twenty of them were crowded together in a single hut. Many of them were ghastly as skeletons, and six or eight of them sometimes died in a day. Only six children were born in a year. Superstition tyrannized over their minds, and there was little desire for instruction. Hardly any land was cultivated by them. Some would live by themselves in the woods, and others subsisted by thieving and plunder. Many of them would prefer any kind of refuse meat to the rations they received from Government.

So many negroes continued to arrive from slave vessels, that Mr. Johnson had to issue rations twice a week for a thousand persons. He was greatly tried with their indifference, when he attempted to preach Christ to them, and was often on the point of giving up in discouragement. But he soon began to see that his labors were not in vain. The people were beginning to improve in appearance and manners. Their natural indolence began to give place to habits of industry. Those who had lived in the woods came and asked for lots in the town, which was now regularly laid out in streets, and built upon with avidity. The church, which originally contained 500, was five times enlarged, in the course of a few years.

In the course of a year from the commencement of Mr. Johnson's labors, an astonishing progress was made. One evening, when he was praying, and was much cast down, a young man followed him and said, "Massa, me want to speak about my heart. For some time my heart had too much. When I lie down, or get up, or eat or drink, me thinks about sins committed in my own country, and since me came to Regent's Town; and me dont know what to do." He was pointed to the "Lamb of God, which taketh away the sin of the world." The next week, several more came on the same errand. And from this time, the work of grace made progress. Young persons were seen retiring to the woods for prayer, and little groups assembled by moonlight to chant the praises of the Redeemer. Both old and young appeared anxious to be instructed in the way of salvation. Polygamy, greegrees, and the worship of the devil, were universally abandoned. In April, 1818, when Mr. Johnson sailed for England, the number of communicants was 263. All the people were decently clothed, and most of the females had learned to make their own apparel. About 400 couples were married. Their heathen customs were laid aside; and for a year before Mr. J. left, not an oath had been heard, nor a solitary case of drunkenness witnessed by him. The schools contained upwards of 500 scholars, and an equal number regularly attended church every

day, at morning and evening prayers; while the average attendance at public worship on the Sabbath was from 1200 to 1300.

At this time, the town contained 19 streets, made plain and level, with good roads round the town. A large stone church rose in the midst of the habitations; a government house, parsonage, hospital, school-houses, store-houses, a bridge of several arches, some native houses, and other dwellings, all of stone, were finished or in process of erection. Gardens, fenced, were attached to every dwelling. All the land in the immediate neighborhood was under cultivation, producing a profusion of vegetables and fruits, and about 75 of the natives had learned various trades.

The parting of the natives with Mr. Johnson was very affecting. Hundreds, of both sexes, followed him five miles to Freetown, and on his embarkation, said, "Massa, suppose no water live here, we go with you all the way, till no feet more move!"

After his departure, a mortal sickness broke out in the settlement, which carried off many of the people, as well as several of the devoted friends and agents of the society. Mr. Wilhelm took charge of the station, during Mr. Johnson's absence. On the 31st of January, 1820, Mr. Johnson arrived at Freetown, on his return. The news of his arrival soon reached Regent's Town, and a number of the people came down that night, and many more in the morning, and he says he never in his life shook hands with so many persons in one day. The joy of the people was beyond all bounds. In 1822, his wife returned to England, in a feeble state of health; and in 1823, he embarked for England to meet her; but on the way, was seized with a violent fever, of which he died.

The society, at this time, had stations at *Bathurst, Charlotte, Gloucester, Kent, Leopold, Waterloo, Walberforce, and York*, villages of recaptured Africans; in several of which, their efforts were crowned with success similar to that at Regent's Town, particularly at Gloucester, under Rev. Mr. Düring, where the work of grace and the general improvement were quite as remarkable.

The committee of the society attribute the distinguished success of these two missionaries, under God, to their tender, affectionate spirit. They say that the *parental* spirit is that which is alone likely to influence a people in the circumstances of the liberated Africans. "The *magisterial* spirit, which, in its mildest actings, must still tend to coercion and restraint, will repel and shut up the minds of men who have known little of Europeans, but as tyrants and oppressors." Sir Charles McCarthy, who visited them in 1821, states that some of them had "all the appearance and regularity of the neatest village in England, with a church, a school, and a commodious residence for the missionaries and teachers, though in 1817 they had not been more than thought of."

Having thus given a sketch of the early history of this mission, instead of following it in detail during the succeeding thirty years, we shall give a topical notice of its general progress, with the most prominent points of interest, down to the present time.

*Reverses, for want of Laborers.*—For a number of years, the mission experienced sad reverses in the loss of many of its most valued missionaries. By a mortal sickness prevailing in Sierra Leone, and by disasters at sea, in the short space of seven or eight months, in the spring and summer of 1823, the society lost no less than fourteen of its friends and fellow laborers, eleven of whom were missionaries and their wives, and among them, Rev. Mr. Johnson, who died at sea, as before stated, and Rev. Mr. Düring and Mrs. Düring, who perished, as was supposed, by shipwreck, the vessel in which they sailed for England never having been heard of. The following year, the mission was reinforced by the addition of seven new laborers; but before the close of the next year, an equal number was removed by death, and three others returned home. The following year, six returned home, and three were removed by death. And for several years, the loss of health and the death of missionaries were most discouraging. In some instances, this mortality could be traced to excessive labor, soon after arriving in the country. The society appointed a medical committee, who entered into an examination of the subject, and reported a precautionary plan, which was adopted, with good effect, in succeeding years. They also adopted the rule of allowing all their missionaries to return to England once in six years, in order to recover from the debilitating effects of the climate.

In consequence of this loss of laborers, the affairs of the mission were thrown into great confusion. Regent's Town was, for two or three years after the death of Mr. Johnson, destitute of a resident clergyman, and the attendance upon public worship on the Sabbath had fallen off to about 250; and the Christian Institution, for want of instructors, was quite deserted. In 1826, Mr. Betts gives a deplorable account of the state of things at this station; and similar reverses were experienced at other places, most of the stations having been left to the care of native assistants, who had not yet acquired the ability and experience necessary for assuming such responsibilities.

There was a general falling off of attendance on public worship, and loss of interest in Divine things. Yet, most of the communicants remained steadfast, though suffering some decline of interest. The society made great efforts to supply the deficiency of laborers; and for a time, there was no lack of self-devotion, on the part of missionary candidates, who were willing to enter the breach. But the loss of valuable lives was appalling. At length, however, this frightful mortality is a

measure ceased; and, as soon as the stations were supplied with missionaries, they began to revive, and to advance with a steady progress, which has continued, with slight interruptions, to the present time.

*Evils of Connection with Government.*—As in South Africa, so here, the connection of the missions with the Government, has proved a serious evil. Although the Government were influenced by the kindest intentions, yet the connection proved a constant source of embarrassment. Its relations to the Church Missionary Society were two-fold: first, in regard to the ministry; and second, in the management of education. In 1823 or 1824, an arrangement was made between the Society and the Secretary of State for the Colonial Department, by which they were to take upon themselves the preparation and support of all the English clergymen of the colony, subject to the approval of the Secretary; while the Government should provide for the education of the inhabitants, in the country parishes, and erect houses of worship, and provide houses and gardens for the residence of the clergymen and teachers.

In 1827, the Governor of the Colony introduced some new regulations, considerably affecting the Society's proceedings, as well as its relation to the government. The villages of liberated Africans were formed into three divisions: The RIVER DISTRICT, comprising, *Kissey, Wellington, Allen Town, Hastings, Waterloo and Calmont*, all lying to the south-east of Freetown; the CENTRAL, or MOUNTAIN DISTRICT, on the eastern border of the colony, on the Bunce river, and the *Timneh* country; the WESTERN or SEA DISTRICT, comprising *York, Kent*, and the *Bananas*. This regulation was approved by the Society. Another regulation, which was also approved, relieved the missionaries of the civil superintendence of the settlements; this office having been found burdensome and embarrassing to the mission.

In August, 1826, Gov. Campbell, thinking that he could place the education of the liberated African children on a more economical footing, and to give them early habits of industry, directed that the boys should not be kept in school beyond the age of ten or twelve years; after which, they should be distributed among the liberated adults, to be actively employed. The missionaries were released from the charge of the schools, except occasional inspection, and natives were appointed to conduct them.

This arrangement greatly diminished the attendance on the schools; and the missionaries afterwards finding that they could exert no beneficial influence upon the schools, broke off all connection with them, and established schools of their own.

The missionaries at Freetown greatly deplored the obstacles to the due performance of their spiritual duties, which had arisen out of

their connection with the Government; and contrasted their circumstances unfavorably with those of the Wesleyans, who were not hampered with any such connection.

The Government not having fulfilled their part of the arrangement respecting the support of religion, by which they agreed to furnish houses of public worship and dwellings for the clergy, the society applied, in 1846, for a termination of the arrangement, which was agreed to; and the Committee believed the change would facilitate the operations of the Society.

*Sierra Leone, as a Nursery of Missionaries for the Interior.*—The missionaries regard the collection of persons from so many different tribes in the interior, at Sierra Leone, as a providential arrangement for the supply of laborers for the evangelization of Africa; and, with this in view, they have directed their efforts both to the education of native helpers, and to the acquisition of the languages of the different tribes represented in the colony.

The work of reducing these languages to writing was commenced as early as 1829, and has been steadily prosecuted ever since. The society's report for 1853 says that some progress had been made in this department during the year. A *Timneh English Dictionary* had been prepared by Mr. Schlenker; and the Epistle to the Romans had been translated into that language by Mr. Schmid. Rev. S. W. Köelle had completed his grammar of the Vei and Bornu languages. He has also prepared specimens, consisting of 250 words and short sentences, translated into 200 different languages or dialects, showing that no fewer than 200 different nations, speaking 150 different languages, besides numerous dialects of the same, have their representatives in Sierra Leone. These tribes or nations lie along 4,000 miles of coast, beginning from beyond the Senegal, in the north, to the Portuguese settlements, south of the line. They extend in the interior through the whole course of the *Niger*, from its sources in the mountains behind Sierra Leone to its estuaries, comprising *Timbuctoo*, the emporium of African commerce, and the vast provinces subdued by the Mohammedan *Foulahs*, besides numerous small tribes. And even southern Africa has also its representatives. There are those in Sierra Leone who can tell of their native towns in that part of the southern continent which has been hitherto a perfect blank on the maps, which require a day or more to pass from one end to the other. They also tell of broad and deep rivers, of nations of tall and strongly-built warriors, of savage cannibals, and of peaceable and generous nomadic hunters. "Their breasts heave with emotion when a friendly inquiry is made respecting their fatherland, and appeal in fervid language and moving eloquence to those who possess the best gift of God to a fallen world."

The Africans generally entertain a strong

affection for their native land; and when Christianized they manifest an earnest desire that their own countrymen should partake of the same benefits. The evangelization and education of these liberated Africans will, therefore, furnish the agency required to carry the gospel to the interior. And it has been ascertained that the gospel message is readily received from their lips by their countrymen. In a number of tours to the interior, undertaken by the missionaries, they have discovered a desire for the gospel, and a willingness to listen to it, from their friends, who have learned it in the colony. It appears, also, that the fact of these friends having been liberated, provided for and educated, by the English, has created a favorable impression upon the native tribes, and prepared them to receive the missionaries with open arms. In view of this state of things, much progress has been made in reducing the different languages of the interior to writing, and preparing the way for future missionary operations.

*Education.*—Schools have been maintained at all the stations, from the commencement. And the high school, already noticed, has been sustained with various degrees of efficiency, until the present time. A few years ago, extensive buildings were erected, and it now holds the relation of a college to the other educational institutions of the colony. Religious instruction is made prominent in all the studies and exercises. The report of the Principal, Rev. E. Jones, for the year 1852, presents an interesting view of the advancing character of the studies prosecuted by the students, and the increasing importance of the institution. During the year two of the students were sent to the Yoruba mission, and three appointed to labor in the colony. The number remaining at the close of the year, was 17.

In 1843, a grammar school was organized, as an intermediate step between the village schools and the Christian Institution. In this school it was intended to give a sound religious and general education to boys and youths who have received some previous training in the lower schools; and those who give proof of suitable dispositions and qualifications, will be admitted into the Christian Institution. The report of this school for 1852, was highly satisfactory. The number of pupils was 73.

A high school for females has also been established, which in 1852 was in a flourishing condition, containing 26 pupils, of whom 15 were boarders, and in their report for that year, the directors of the society say that their village schools present a peculiarly hopeful character.

*Native Agency.*—It has been a leading object with the Society, from the first, to train up a native agency. As early as 1820, two young men, while pursuing their studies, visit-

ed their countrymen evenings and Sundays, to teach them the gospel; in 1822, both of them had charge of stations, and were doing well. During the trying period alluded to, when the Society was deprived of so many of its missionaries by death, many of the stations and even the *Christian Institution*, were left wholly to the charge of natives. In 1827, the Committee tried the experiment of educating two African youths in England, under the care of a clergyman.

But in 1829, the missionaries express their deep concern at the numerous disappointments which they had met with in their expectations of raising up efficient native assistants; and at one time, a correspondence was opened with the Episcopal church in the United States, with the design of procuring persons of color competent to act as missionaries.

Yet in their report for 1838, the Committee present a more cheering aspect of this subject. They say that the native assistants, proceeding generally from the Institution at Fourah Bay, increase in efficiency. In 1844, they say the prospect of reaching the point at which they have all along aimed in this matter was never before so encouraging. Some of them were found qualified to go forth to distant stations in the interior, with the entire confidence of the missionaries. One of them named *Samuel Crowther*, was torn from his country and kindred in early life, and consigned to the hold of a Portuguese slaver; rescued by a British cruiser; and carried into Sierra Leone, where he received Christian training, first in a village school, and afterwards in the Fourah Bay Institution. His course was satisfactory and consistent; and as he appeared to possess qualifications for the ministry, he was sent to England, where he completed his education at the Society's Institution in Islington, and was afterwards ordained by the Bishop of London, and sent by the Society to Sierra Leone with the intention of his being employed as a missionary to the Yoruba country, of which he was a native. In 1850, two other native Africans, Messrs. Nicol and Matthews, were ordained by the Bishop of London, and sent out by the Society.

In the report for 1852, the Committee say, that many of the stations formerly under the care of European missionaries, have now been placed in charge of natives, with occasional European superintendence. The whole of the Mountain district had been, for the last year, under the superintendence of one European missionary, and had kept up its character for regular attendance upon the means of grace. Mr. Denton writes from Sierra Leone in 1852, that Mr. Crowther had visited and preached in all the Mountain churches, and that his sermons had been deeply interesting and profitable to the people. On any point, where there was the least danger of misapprehension, he had recourse to his native language, and thus render-

ed Gospel truth clear and plain to their understandings.

*Translations.*—It is an interesting fact that the work of translation of the Scriptures into the Bullom language, was commenced previous to the year 1818, by a native, Mr. George Caulker, a chief at the Plantain Islands. In 1820, he had completed the book of Genesis, and was proceeding with the Psalms and New Testament. He had also translated the Prayer Book. He belongs to one of the principal families in Sherbro, and was educated in Eogland.

In 1837, arrangements were made for carrying on the work of translation with vigor, and portions of Scripture and elementary works have been translated, by different missionaries, into the *Timneh*, *Haussa*, *Yoruba*, and *Susa* languages, and in some of them the Liturgy. Thus is the way preparing for the more efficient prosecution of the missionary work in the interior.

*Character and Ability of the Natives.*—Rev. Mr. Düring says, "six years' experience has taught me that Africans can learn any thing. I have seen them rise from the chains of the slave dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbors." But cautions are given against elevating them too suddenly, as in this way they rise so high in their estimation of themselves, that they prove useless in the end.

*Calls for Instruction.*—The calls for instruction from every quarter, are beyond the means of the society to supply; and petitions come in from the inhabitants of the villages, and from distant tribes, pleading earnestly for missionaries. One of the newly arrived missionaries relates that, on his way from Freetown to Gloucester, there were many children on the road, who, when they saw him as he passed, said one to another, "New white man—new Mission!" and all exclaimed, "THANK GOD!"

*Missionary Tours.*—The missionaries have been, for a number of years, in the practice of making tours among the neighboring tribes, and into the interior, for the purpose of exploring the country, and ascertaining where openings exist for missionary labor. In most cases, they find the people ready to listen with eagerness to the preaching of the Gospel, and the chiefs desirous of receiving missionaries. Their journals, however, furnish many painful proofs of the sufferings entailed on the interior of Africa, by the foreign slave trade. The petty warfare, which is carried on between the chiefs, with all its attendant cruelties, may almost always be traced to that cause.

At the close of 1848, Captain Forbes, of the English ship "Bonetta," informed the missionaries that, near Cape Mount, he had met with individuals of an African tribe, which possessed a written language, and that

he had brought with him some of their books, and a man who could read them. This created a lively interest at Sierra Leone, as it had been generally asserted and believed that, among one hundred and fifty languages of Africa, not one had been raised by the natives to a written language. In the hope that this discovery might be improved to the furtherance of the Gospel, Mr. Koelle was immediately sent by the local committee at Sierra Leone, to visit the tribe, and investigate the circumstances respecting the language. He made the tour in about four months, at the cost of much suffering from privation and illness. He discovered that the art of writing was of recent invention, and confined to the single tribe of *Vei*, on the coast. The writing is syllabic, about two hundred characters representing all the syllables in the language. Mr. K. found the inventor, who lived about twenty miles in the interior. He was a man about forty years of age, of great intelligence and much religious feeling. He had learned the Roman alphabet, from an American missionary, when a child. He stated that, after he was grown up, and about sixteen years previous to Mr. K.'s visit, he received the first impulse to express his language in writing from a dream. He told the dream to a few of his companions, who assisted him to invent the characters, and to procure, through the favor of the chief of his tribe, the means of establishing schools, and teaching the people. But war soon broke out, the town was destroyed by fire, the tribe depressed and dispersed, and they had had no schools since. Yet, in the chief town, all the grown up people were able to read, and in all the towns, there were some who could read. They had a considerable number of books, on various subjects; but the religion found in them was mainly Mohammedan. In consequence of this report, it was determined, as soon as the way should be opened, to establish a mission among the *Vei* tribe.

*General Improvement.*—The general improvement of the natives, and of the country as a consequence, has, from the beginning, steadily kept pace with the prosperity of the mission.

In 1821, Mr. Johnson writes that the gentlemen of Freetown were so fully convinced of the good effects produced by the preaching of the gospel, that they publicly confessed that, above all other institutions, the mission had proved the most beneficial to Africa, and acknowledged that the gospel was the only efficient means of civilizing the heathen. The same year, the experiment was tried of calling the natives from the Christian villages to serve on juries at the colonial sessions; and the result was so satisfactory, that the practice was continued; and the chief-justice observed that, ten years before, when the population was only 4,000, there were forty cases on the calendar for trial, while at that time, with a population of 16,000, there were only six, and not a single

case from any village that was under the superintendence of a missionary or a school-master.

*The Work of Grace.*—From the time that the truth began to be fairly understood by these people, the work of divine grace on their hearts has been noticed by the missionaries, in their reports, from year to year. Mr. Gerber writes from Kent, in 1826: "Since the beginning of last month, there has arisen among the inhabitants of this settlement not only a longing after the bread of life, but also, a continued inquiry after the way of salvation; and, instead of being annoyed, as formerly, with settling daily palavers, and silencing noisy school children at night, I am now rejoiced with different prayer-meetings in the town, and by the school-children singing at night, and before day-break in the morning." This is but a specimen of the notices, which frequently occur in the journals of the missionaries, evincing the special presence of the Holy Spirit, in awakening, convicting, and converting the people, so recently turned from the most debasing heathenism.

*Character of Converts.*—The fruits of divine grace are manifest in the character of the converts. The committee, speaking of the accounts given of them by Mr. Johnson, say that this gracious influence is manifest in their acknowledgment of the hand of Providence in bringing them from their own country; in the manner in which convictions of sin are awakened or deepened; in the conflicts of the Christian mind; in their sense of the divine forbearance and mercy; in a watchful jealousy over the state of their hearts; in their faith and patience under afflictions; and in their cultivation of domestic happiness.

And, in regard to their feelings and conduct toward each other, Mrs. Jesty writes, "They dwell in love, and live a life of prayer and praise, to Him who loved them, and gave himself for them. The hearts of many of them seem to be full of the love of Christ the whole day; and when merry, they sing Psalms. Such vocal music resounds from all parts of the town. A dispute is seldom known among them. Their benevolence was especially manifested, on the arrival of new cargoes of liberated Africans, taken from the slave ships. Formerly, their chief interest was, to know whether any of their relatives were among them. But after the love of God entered their hearts, they would rush to the landing, and seizing the poor, famished creatures, bear them off on their shoulders to their own dwellings, and take care of them as tenderly as if they had been their own near relations. They also attended prayer-meetings, took part in the exercises, and generally maintained family worship. Mr. Norman writes from Regent's Town, in 1821: "A spirit of prayer is poured out on the people in a remarkable manner; so that we find, as we pass through the streets,

on returning from evening school, that almost every house is become a house of prayer." And Mr. Johnson says, the same year, "Family prayer is observed by all the communicants, and by some who have not yet been admitted to the Lord's table, in their respective houses."

Twenty years, or more, after this, Rev. J. F. Sessing, in speaking of the character of some of these converts who had emigrated to Jamaica, in the West Indies, says: "They can read and write, both males and females. They work nine hours a day, and are most conscientious in the discharge of their duties. In order to find time to cultivate their own grounds, they commence their labor at 5 A. M.; and yet, early as they go to work, they never leave home without first collectively singing a hymn, and offering up a prayer for protection and guidance during the day; and they never retire in the evening, without doing the same."

The Sabbath is strictly observed by the native Christians, and to a great extent, by the people generally, who have come under Christian instruction; though at some places, there is great complaint of a relapse, in this respect. It is stated that, in 1845 two captains of vessels landed at a village of about 500 inhabitants, where no missionary or catechist resided, in order to purchase poultry; but the people would not sell on the Lord's day. The people of Abbeokuta go a long distance to market, and travel in large parties for protection against kidnapers. An interval of seventeen days elapses between one market day and another; so that if they lose the day, they must wait for another. And yet, notwithstanding these difficulties, the converts determined not to travel on the Sabbath, though they ran the risk of having to travel in small companies and of losing their market day.

The reports of the missionaries abound in accounts of the expression of pious feeling, on the part of the natives, couched in simple language, yet corresponding with the experience of true Christians in all ages; also, in a variety of personal narratives of thrilling interest, and of peaceful and happy deaths; which, however, it is impossible for us to give in detail. One of the communicants at Kent, who had been torn from his kindred and country in childhood, and suffered great hardships on board the slave ships, declared that his compassion for the man who kidnapped him was so great, and his desire for his salvation so strong, that, when thinking of it, he could not sleep at night.

*Church Discipline.*—Church discipline is strictly maintained in the native churches of the Society in Sierra Leone. Any palpable inconsistency in a professed member of the church is noticed and reprov'd; and, if not corrected, the person is removed from the list of members. This, under God, is often made the means of bringing the careless or disobedient to a better mind. In most congregations, there

is a "backsliders' class," who are under instruction and probation, previous to their re-admission.

*Remaining Superstitions.*—With a people so recently raised from the lowest depths of superstition, it is not surprising to find them sometimes returning to their former habits, or retaining, in their ignorance, some of their old ideas. Among the things earliest associated with the African mind, is, a disposition to trust in charms, or *greegrees*, as they call them. One missionary says he believes all the inhabitants of the colony would press to the baptismal font, if they might be allowed to regard it merely as the *best of all greegrees*; and communicants have been found wearing their *greegrees* at the communion table. Yet, this is not to be wondered at, when we consider that the same thing is encouraged, in a different form, by the greater portion of nominal Christians, and even by some Protestants.

*Desire for the Word of God.*—Mr. Kissling says, "As soon as the natives can put letters together to form syllables, and syllables to form words, they are anxious to get a Bible; and, if attending our places of worship, a Prayer Book also. Nor is it from mere curiosity that they desire it. Many, I am sure, use them in private as well as in church; and when assembled around their family altar, and by the side of the sick, and on their visits to their heathen countrymen." During the eight years ending May, 1838, 2860 copies of the Scriptures had been issued, and most of them paid for. In 1846, Mr. Beale writes: "Seven years ago, a large stock of Scriptures was always on hand; but latterly, as fast as they have arrived, they have been purchased by eager applicants. The last two shipments were hailed by the people with peculiar joy. They completely beset my house, and within a fortnight after each arrival, nearly the whole of the smaller Bibles, 1500 in number, were exhausted."

*Missionary Spirit.*—The native Christians manifest an earnest desire to impart the word of life to their destitute countrymen; and in order to cultivate this spirit, the missionaries, at an early period, organized missionary associations at the stations, and took up regular contributions. These societies hold anniversary meetings, at which addresses are made by the natives, as well as by the missionaries. Collections, respectable in amount, have been reported from these auxiliaries every year. In 1851, the amount collected at one station was £123 5s. 8d. This amount was given by 134 communicants and fifty candidates, including £30 5s. 11d. from 150 children in school.

*Timneh (or Timmanee) Mission.*—In the autumn of 1840, an expedition was sent into the Timneh country, and it was ascertained that a favorable opening existed for preaching the Gospel; and Rev. C. F. Schlenker and Messrs. N. Denton and W. C. Thompson were set apart for the work, and entered upon their

labors. The location fixed upon for the mission was Port Lokkoh, (*which see.*) The missionaries devoted themselves to translations, schools, and preaching the Gospel; but at the latest dates nothing of special interest had occurred. The people are Mohammedans; and "that pernicious system," says Mr. Schmid, "appears to present a most formidable barrier against the reception of Christian truth." The station is now under the charge of a native teacher, and Mr. Schmid visits it once a quarter, inspects the school, and preaches to the natives.

*Yoruba Mission.*—We have already alluded to the early history and ordination of Rev. Samuel Crowther, a native African. On the 3d of December, 1843, Mr. Crowther preached in English, his first sermon in Africa, in the Mission church, Freetown, which excited great interest. On the 9th of January following, he established a service at the same place in Yoruba, his native language. The novelty of the occasion brought together a large number of people, Yorubas, Ihos, Calabas, &c. The service was continued, Mr. T. King officiating after Mr. Crowther left.

For a considerable time previous, there had been a movement among the liberated Africans of the Yoruba tribe, towards their native land. For the purpose of making arrangements to enable them to carry the Gospel with them, Mr. Townsend visited their country, arriving in January, 1843, at Abbeokuta, where he met the chief, Sodeke, who appeared friendly, expressed a desire for the return of his people, and for missionaries to accompany them; and wrote a letter to the Governor of Sierra Leone, expressing his thanks to the British Government for what it had done for his people, and his determination to suppress the slave-trade in his country. Mr. Townsend found many liberated Africans from Sierra Leone, at Abbeokuta; and he describes some very affecting scenes, on their meeting their friends and relatives. The country he found to be salubrious and fruitful. (*See Yoruba.*)

On hearing Mr. Thompson's report, the desire of the Yorubas to return to their country was greatly increased; and hundreds immediately began preparations for leaving the colony. On the 4th of November following, the inhabitants of Hastings addressed a letter to Mr. Graf, their missionary, expressing their desire to return to their country, and presenting, through him, to the Society, a request for a missionary. This was responded to, by the appointment of Andrew Wilhelm, a native teacher of established character, to accompany them. A farewell meeting was held, and addresses and parting advice given to the emigrants by Mr. Graf and several of the natives.

The Committee decided on occupying Abbeokuta as a missionary station; and Mr. Townsend went to England to receive ordination, in order to accompany Mr. Crowther, who had been appointed to the new mission.

He returned to the colony in December, 1844; and on the 18th of that month, Rev. Messrs. Thompson, Golmer, and Crowther, with their wives and four native teachers, sailed in an American vessel that happened to be at Freetown, carrying with them a frame house, constructed for Mr. Townsend in England. They were favored with a prosperous voyage, and arrived safely at Badagry on the 17th of January, 1845. There they heard that Sodeke, the chief of Abbeokuta, was dead, and were advised not to proceed till after the funeral ceremonies were over. Soon after, the Yorubas were attacked by the king of Dahomey, and a serious war broke out, the consequence of the slave-trade. Being thus prevented from going immediately into the interior, they commenced missionary labors at Badagry, among a mixed population. The Gospel was preached under the shade of a tree. Mr. Townsend's frame house was put up, and a native house erected. The service was conducted in the Yoruba language, the greater part of the Liturgy having been translated by Mr. Crowther.

After a detention of eighteen months at Badagry, Rev. Messrs. Townsend, and Crowther succeeded in reaching Abbeokuta, leaving Mr. Golmer at Badagry; which was to be maintained as a branch of the mission, to keep open the communication with the coast. As soon as their arrival in the vicinity was announced, the crier was commissioned to give public notice that the heaviest punishment would be visited on any one who should dare to insult or steal from the strangers who were coming. The whole of the Lord's day previous to their arrival was spent by the chiefs in wrangling with each other for the right of receiving the missionaries, in their respective districts. On their arrival at the ferry of the river Ogun, they were met by a party of Sierra Leone people; and on the opposite bank, another large party, dressed out in their English clothes, were ready to welcome them.

After visiting all the chiefs, which it took them four days to accomplish, an assembly of the chiefs was convened, to hear from them their intentions, on coming into their country. The meeting was conducted with great decorum. Mr. Crowther addressed them, giving a history of the proceedings, and explaining the objects of the mission. He then read a letter from the Governor of the Colony to them. Their answer was highly satisfactory, expressing their gratitude, and promising their cooperation in carrying out the objects of the mission. They immediately set about the erection of buildings; but in the mean time, commenced service partly under the shelter of a narrow piazza, and partly in the open air, and were listened to attentively by all. They also learned that Andrew Wilhelm, the native teacher who had preceded them, had been faithfully laboring to prepare their way.

Under date of August 21, Mr. Crowther

states that his mother, from whom he had been torn away about twenty-five years before, came with his brother, in quest of him. Their meeting was most affecting; and she readily received the truth from the lips of her son, and became one of the first fruits of the mission.

In the beginning of the year 1848, Rev. J. Smith, and Rev. J. C. Müller, with their wives, arrived at Badagry; but in the course of three weeks, Mrs. Miller was carried off by the fever, and the alarming illness of Mrs. Townsend, obliged her husband to return with her to England. At Badagry, there was very little that was encouraging. The same friendly feeling continued at Abbeokuta. Rev. Mr. Müller considered the Yorubas a superior class of Africans; and their minds were prepared to receive the truth. They were not so dull and corrupt as those on the coast. Already, the blessing of God had attended the labors of the missionaries. On the 6th of Feb., 1848, just before sailing for Europe, Mr. Townsend, after receiving satisfactory evidence of their true conversion, baptized three women, one of whom was Mr. Crowther's mother, and two men. On this occasion, a large number assembled in the church. The three women were neatly dressed in white. The candidates received Christian names at their baptism. After the service, Mr. Crowther preached an impressive sermon, which was listened to with the deepest attention. The number of candidates for baptism, at this time, was about 100.

From Badagry, Mr. Marsh, as an instance of the cruel bondage of superstition, writes, April 17, 1849, that there exists, among the Popos, at Badagry, a custom, bearing resemblance to monastic vows. The people are mostly under vows to some idols, which cannot be violated by themselves or others, with impunity. Under these vows, they are often shut up for a long time in their idol temples. There were, at that time, about five hundred young men and women, shut up in these temples. When these come out, they are regarded as sacred, and any one who touches their heads or treads on their feet, must pay a large sum of money, or if unable, must be sold or put to death. In crossing from one part of the town to another, Mr. Smith passed a piece of ground where these victims of superstition were put to death, which was literally strewn with human bones; so truly are the "dark places of the earth full of the habitations of cruelty."

Three years after the establishment of the mission at Abbeokuta, so great was the blessing of God upon it, that there were five hundred constant attendants on the means of grace, eighty communicants, and nearly two hundred candidates; and the religion of Jesus Christ had become a topic of conversation in the war expedition, on the farms, and in the market places. The people pressed eagerly to hear the word, and were deeply moved with it, sometimes speaking out and inquiring what

they should do. Those who came to oppose, were convinced. The word, also, exercised a general and pervading influence over the people at large; and there was a waning of the power of idols and of the ancient superstitions. Yet, the converts were subject to persecution from those who adhered to the old customs. The priests of the national superstition, being nearly deserted, set up a persecution in four or five of the townships of which the District of Abbeokuta is composed, putting the converts in stocks, cruelly beating them, threatening them with death, and fining them to a heavy amount; but at length, on the urgent request of the missionaries, the principal chiefs interfered, and put a stop to these cruel proceedings. The attempt to renew persecution was again made, in 1850. The cause was believed to be the close blockade of Lagos, by the British squadron, by means of which no slaves could be shipped; which so enraged the head slave trading chief at Abbeokuta, that he sought to annoy, defeat, and drive away, if possible, the friends of the mission, even threatening death to those who ventured to go to church. But the British Consul, Capt. Beecroft soon arrived at Abbeokuta, and effectually stirred up the chiefs to protect the converts.

The priests are inveterate against Christianity, and do what they can to oppose it; but they and the chiefs seemed to be held under a remarkable restraint. They have a way of consulting their gods, through an oracle, which is their great superstition. This oracle has again and again been consulted by them, in regard to the missionaries, but has never been induced to utter a word against them; but from first to last, it has said that the welfare of the country was in the hands of the white people, and that they must be permitted to teach what they please. Their oracles are in the hands of the heathen priests, who, by a certain process, arrive at a conclusion as to the will of the god. But, though they are open and avowed persecutors of Christianity, they are unable to make their oracles utter a word against it.

Toward the end of the year 1850, it became evident that the various parties interested in the slave trade were preparing for a desperate and combined attempt to crush the rising Christianity of Abbeokuta, and expel the missionaries from the land. At length, an invasion was attempted by the king of Dahomey. On the hostile army appearing before Badagry, some of the boys at the missionary boarding school were taken away to places of safety; but Rev. Mr. Gollmer remained at his post. On Sunday evening, March 2, the enemy approached Abbeokuta. Many of the Christian converts went from public worship and from their special prayer meetings, to man the walls, for the whole male population was summoned to the defence. Many of the timid inhabitants fled, but the missionaries remained at their

posts, with a stedfast confidence in God. Masses of well trained warriors, male and female, armed with muskets, bore down upon the town, defended only with a mud wall. They fought with desperation, but were completely routed, with great loss; while the loss of the Yorubas was small. The missionaries exerted themselves to save the lives of the prisoners, and they were at length exchanged for the means of defence against future attacks. The immediate moral effect upon the inhabitants of Abbeokuta was most striking. The victory was by them unanimously attributed to the goodness of the Christian's God. All persecution ceased. The principal chiefs sent their children to the schools. And it was hoped that great advantage would accrue to the cause of Christ, from this deep and bloody plot against the very existence of the mission at Abbeokuta. It is thus that the Lord makes the wrath of man to praise him.

An attack was made on Badagry, and nearly the whole town reduced to ashes; but the premises of the mission escaped. At this stage, the British cruisers interfered, and drove away Kosoko, the usurper of Lagos, who made the attack, and the most decisive measures were taken to put down the slave traffic. Treaties were made with Abbeokuta and Lagos, in which protection was secured both to the missionaries and to lawful commerce. In the course of the persecutions which have been alluded to, many instances are mentioned of constancy in the converts, which would have done honor to the early Christian martyrs.

The mission is extending its operations on every side, and making exploring expeditions into the interior, and bringing to light constantly new fields of labor, to which the way is already prepared, by all these tribes being represented among the liberated Africans in

the Colony; so that they are likely to prove *Josephs*, lost and recovered again, to save their people, not from temporal, but from eternal death.

*Present State of the Missions.*—The report of the society, for 1852, represents the work as going forward at the different stations, with a steady progress. The Yoruba country had continued to be the scene of "wars and rumors of wars;" but from the threatened danger Abbeokuta had been happily preserved. The missionary work has been successfully prosecuted, and several new stations commenced. But, in consequence of the war, and other circumstances, Badagry was reduced to a small and unimportant place; and the mission has been removed to *Lagos*, about 36 miles east of Badagry. Lagos is a large and populous town, having water communication far into the interior, as well as for hundreds of miles along the coast. It has hitherto been a great slave mart; but the British government have occupied the place, and driven out the traffic.

Several deaths occurred among the missionaries in 1852; but a considerable reinforcement was sent out, and Rev. O. E. Vidal, D. D., having been consecrated Bishop of Sierra Leone, arrived at Freetown Dec. 27, 1852, and preached his first ordination sermon on the admission of Messrs. Maser, Kefer, and Gerst to deacon's orders.

The report for 1853, represents the pastoral work within the colony as in a satisfactory state of progress, and the educational establishments as in a hopeful condition. Not much progress was making at the Timneh mission; but the year has been one of peace to the Yoruba mission. A good beginning had been made at Lagos.

The following table will show the state of these missions in 1853:

DISTRICTS AND PRINCIPAL STATIONS.	When commenced.	Number of Stations.	Clergy-men.		Teachers.			Communicants.	Baptisms during the year.		Seminaries and Schools.	Seminarists and Scholars.					
			English.	Native.	M <sup>le</sup> . Fem.		Adults.		Children.	Boys.		Girls.	Sexes not specified.	Youths and Adults.	Total.		
					European.	Native.										European.	Native.
Freetown District.....	1818	4	7	3	2	16	1	4	976	8	161	13	598	454		929	1,981
River District.....	1820	2			12	12	1	500	38	113	14	252	209		429	890	
Mountain District.....	1816	6	1		20	20	1	926	21	111	18	481	367		729	1,577	
Sea District.....	1819	3	2		10	10	1	335	11	44	12	248	235		227	710	
Timneh Mission.....	1840	1			2	2		6		3	2	38	7		6	51	
Abbeokuta District.....	1846	4	6	1	1	13	1	233	51	31	8			155	357	512	
Coast District.....	1845	5	2		6	6				2	2			101		101	
Totals.....		22	18	4	3	79	2	2,976	129	465	69	1,617	1,272	256	2,677	5,822	

*English Baptist Missionary Society.*—Allusion has already been made to an unsuccessful effort of the Baptist Missionary Society to introduce the Gospel into Sierra Leone in 1795. From the failure of that enterprise to 1840, this society appears to have attempted nothing for West Africa. At length, how-

ever, it was resolved that measures should be taken, having in view the exploration and occupancy of an entirely new field. The Rev. John Clarke and Dr. Prince, who had both resided for some years in Jamaica, were invited to go forth as pioneers, and lay the foundation of the contemplated mission. They arrived at

the island of Fernando Po, January 1, 1841; and on the following Sabbath public worship was held in Clarence, where they first landed. (See FERNANDO Po.) They subsequently visited the adjacent coast, to ascertain the feasibility of commencing missionary operations. Such was their report to the society at home that the latter soon sent out a number of additional laborers, a part of whom were stationed on the island of Fernando Po, and a part upon the main land. The agency of colored persons from Jamaica is to be employed extensively in this mission; and a number have already joined their white brethren.

The prospects of this enterprise were quite flattering till near the close of 1845. At that time three stations had been commenced upon the main land; making the whole number of stations four, and the out-stations five. There were also five missionaries, three male European assistant missionaries, and nine male colored teachers.

Early in the year 1846, however, all the missionaries on Fernando Po were ordered by the Spanish authorities to desist from their appropriate work, twelve months being allowed them to dispose of the mission property.

This year was also one of peculiar trial, in the removal of two of the missionaries, Messrs. Thompson and Sturgeon, by death. The Spanish consul regarding their labors as a great benefit to the people, consented to let them remain, provided they would give up preaching and cease to teach the Bible in their schools. But this proposition they declined, and employed the interval allowed them for removal in their usual labors. Two Catholic priests were left at Clarence, but they have since returned to Spain. Seven persons were baptized, during the year. Meanwhile, the providence of God was opening other doors at Bimbia and Cameroons. The former of these is healthy, and surrounded by 140 villages. The report for 1851 states that cheering information of success had been received from Mr. Johnson at Cameroons. The attendance on preaching was good, there were several inquirers, and 14 or 15 gave evidence of piety. This year the mission was again afflicted with the loss by death of two of its missionaries, Messrs. Merrick and Newbegin; but one additional missionary was sent out, and Mr. Saker, who was on a visit to England, returned to his field of labor. In 1852, Rev. J. Wheeler returned home, not being able to endure the climate.

In the report for May, 1853, the committee say that, notwithstanding the reduction of missionary strength, the blessing of God evidently rests on the enfeebled labors of the remnant. At all of the three stations there have been conversions, and the labors of the negro teachers have been the means of salvation to many. The care of the churches has of necessity been committed to native helpers, who have shown no

small capacity and fitness for the office. The work of translation has been prosecuted, and several thousand pages of the word of God printed. Yet, the work has met with opposition, and more than once, at the Cameroons, the lives of the people attending Christian worship have been threatened.

The latest complete returns from this mission are for the year 1849, as follows :

	Missionaries.	Assistants.	Teachers.	Baptized during the year.	Died.	Candidates.	Church Members, English & Native.	Schools.	Scholars.
Fernando Po, Clarence, &c. . . . .	3	3	1	8	2	5	113		
Cameroons . . . . .	1			1		20	5	6	850
Bimbia, Jubilee, &c. . . . .	3		4	2				1	100
Totals . . . . .	7	3	5	11	2	25	118	7	450

WESLEYAN MISSIONARY SOCIETY.—I. *Sierra Leone*.—The Wesleyan Missionary Society commenced a mission at Sierra Leone in the year 1796—(not in 1811, as stated in “*The Missionary Guide-Book*,” p. 27). During the eleven years preceding, that Society had established missions in Nova Scotia, Newfoundland, and the West Indies; and the success which God had vouchsafed to those efforts encouraged the Wesleyan Conference to attempt to open a field of missions on the west coast of Africa. Sierra Leone was chosen as the place where to begin these efforts; and this was the first mission of any kind to that part of Africa.

In 1795, the venerable Dr. Coke, the father of Wesleyan missions, united himself with a scheme then on foot, by gentlemen of different denominations, for the civilization of the *Foulahs*, in West Africa. This expedition, which originated in motives so purely benevolent, proved an entire failure, not merely from the want of adaptation in the agents employed, but from a mistake akin to that of the Moravians, when they thought they could first civilize and then evangelize the Esquimaux. From similar causes, this expedition failed. The persons engaged and sent forth by Doctor Coke on this mission, were a band of mechanics, with a surgeon at their head; and they were directed to teach the *Foulahs* the arts of civilized life. On arriving in the colony, they became discontented, and were soon dispersed. Some died, and others returned home, without ever having reached the scene of their intended labors in the interior. The enterprise “came to naught,” for its fundamental principle was not that ordained by the great head of the Church, for establishing Christian missions among heathen nations. This was the only mistake of the kind, which, in their long experience, the Wesleyans ever fell into, and may

be excused in view of the immature views entertained of the missionary enterprise nearly seventy years ago.\* The Wesleyan Conference felt the rebuke, and promptly rectified the mistake, so far as it was connected with them, for, in the annual minutes of the Conference held in August of that year, (1796) we find the following entry: "Dr. Coke laid before the Conference an account of the failure of the colony intended to be established in the Foulah country in Africa; and, after prayer and mature consideration, the Conference unanimously judged, that a trial should be made in that part of Africa, on the *proper missionary plan*. The two brethren above-mentioned, Messrs. A. Murdoch and W. Patten, having voluntarily offered themselves for this important work, the Conference solemnly appointed them for it, and earnestly recommended them and their great undertaking to the public and private prayers of the Methodist Society."

Little information can now be obtained as to the extent or results of the enterprise thus set on foot by the Conference. No report was published for many years afterwards; and the only sources from whence to glean our scanty knowledge of this mission, are the "Annual Minutes," and the "Arminian Magazine." We cannot, therefore, tell how many agents were sent out, or what amount of success they continued to have. But, that a commencement was made, and considerable good accomplished, and that, too, very soon, is evident from the following notice, being part of a Narrative of Methodist Missions, first drawn up by a Christian of another denomination for the Edinburgh "*Missionary Magazine*," and thence copied into the "*Arminian Magazine*," for February, 1797:—"There are also in *Sierra Leone*, upon the coast of Africa, 400 persons in connexion with the Methodist Society, of whom 223 are blacks and mulattoes." The next reference to this mission turns up in 1804, when the preacher, Mr. Brown, appealed earnestly to Dr. Coke for ministerial help.

\* In explanation of the above we find a note in the *Missionary Magazine*, published in Edinburgh in August, 1796, which says:—"We understand that the mission to the Foulah country, which is said to have failed, was not properly a Methodist mission; as the families that went out with Mr. Macaulay, with the design to settle on the borders of that country, were not sent by the Methodist Conference. They were mechanics, who had been members of the Methodist Societies in England, some of whom had officiated as local preachers, and who had been recommended by Dr. Coke to Mr. Macaulay. But it seems they had either not rightly understood the engagements they had entered into, or had not fully counted the cost. We, therefore, insert this note, lest any of our readers, by attaching the common idea, to the phrase *Methodist Mission*, should be led to conclude that these persons must have been missionaries, sent out by that body of people, for the express purpose of preaching to the heathen; whereas, they were neither so sent, nor was their mission so immediately to preach, as to form a Christian colony, and open a friendly intercourse with the natives of the Foulah country." This explanation will also serve to correct a mistake in Mr. Moister's work, "*Memorials of Missionary Labors in Western Africa*," (London, 1850, p. 31.) where he seems to make Dr. Coke and the Conference responsible for the whole undertaking. Other writers besides Mr. M. have fallen into the same mistake.

Mr. B. was assisted by Mr. Gordon, and though only local preachers, they faithfully cared for the little flock that had been gathered. They had also the assistance of a colored preacher, a devoted young man. In 1808 we find a communication from this native preacher, *Mingo Jordan*, to Dr. Adam Clarke, giving an account of his labors as a missionary among the *Maroons*, from 1805 up to 1808, and stating that, including the Maroons that had been converted, the number of church members in and around Sierra Leone amounted to 100. He earnestly requests in his letter a supply of hymn-books and some wearing apparel for the preachers. Dr. Coke tried to sustain the mission until he could find a suitable man to go and take the general superintendence of it; and, in 1811, he sent out Rev. George Warren for this purpose, who, on his arrival in Sierra Leone, was received with open arms by the officers and members of the church which had been gathered there. Mr. Warren's report to Dr. Coke gives the following as the statistics of the mission, as he found it:—"The society, at our arrival, amounted to 110; a great proportion of these profess to enjoy a sense of the divine favor; and the society in general, as far as I can learn, conduct themselves with considerable propriety. I found among them, at my coming, three local preachers, two of whom meet classes, and six class-leaders besides. Since this, one brother, who had been in the country for his health, has returned. Seven have been admitted on trial, while several more appear to be under serious impressions.\* *Sierra Leone* had then about 4,000 inhabitants, only about one in forty being European. The rest were *Nova-Scotians*, *Maroons*, *Timnehs*, *Bulloms*, *Kroomen*, and recaptured slaves. The places of worship were two Methodist chapels, one Episcopal, and one Baptist church.

To do anything like justice to our sketch of this mission, it is necessary that we be allowed to state briefly what was the condition of society then at *Sierra Leone*. Even at the present day, after the Gospel (like the disinfecting fluid acting on this mass of moral corruption) has removed so large a proportion of the elements of death, the population of *Sierra Leone* is unique, having no parallel in any other part of the world. But what was the state of that anomalous population, as a field for Christian missions, more than fifty years ago? All the elements of the worst forms of heathenism were here united to the most degrading vices of civilization. And, in the midst of these abominations, missionaries were set down to attempt to spread the blessings of a sanctifying Christianity through such "a hell upon earth" as this place then was. At that time the colony was but ten square miles in extent. It was originally settled with the avowed object of the moral

\* See *Methodist Magazine* for 1807, p. 283; for 1808, p. 572; for 1812, p. 310, and pp. 637 and 795.

improvement of the natives. But at the close of the war with the United States, the negroes who had served under the British flag, either on land or in the navy, were located in Nova Scotia, or the Bahama Isles. Being dissatisfied with their situation, numbers of them made their way to London, where they were found, collected together, in the most deplorable state, "subject to every misery, and familiar with every vice." Public attention was called to their condition, chiefly by the efforts of the celebrated Granville Sharpe, and, in 1787, "The African Company" was formed. The committee purchased land from the negro princes at Sierra Leone, on which to locate these pests of London society; and, a few months after, 400 blacks and about 60 whites embarked for Sierra Leone. The whites are said to have been chiefly women of the most abandoned character. Such were the materials of the first English colony in Western Africa. A company of American refugee slaves and London prostitutes sent out by British philanthropy to enlighten and civilize Africa! The results may be anticipated. From the combined influence of the climate and the vicious habits of the colonists, the mortality was fearful. In a few months, nearly one half of them had either died or escaped from the colony, and, in little more than a year, the whole were dispersed, and the town burnt to ashes by an African chief.

In the year 1791, another association was formed, by whose efforts a few of the dispersed colonists were again collected, and about 1200 more negroes were transported from Nova Scotia. About three years after, Sierra Leone was destroyed by a French squadron; and, in 1808, disappointed and dismayed by the spirit of the colonists, and the various disasters which overtook the colony, the company transferred their whole establishment to the British government. From this period may be dated the rising prosperity of Sierra Leone. Law and order soon reigned throughout the colony, and provision was made for its defence. The British crown had, just the year before, declared the slave trade to be piracy, and it now decreed that all captured slaves, rescued from slave ships by the English cruisers, should be brought into Sierra Leone, as their asylum. Such are the sources whence the population of Sierra Leone has been drawn, numbering 41,735 in the year 1847, and which presents in that place the representatives of about 200 different nations of Africa, each with its own language, superstitions, and abominable wickedness, and, when landed there, possessing no idea of order, discipline, honesty, or morality.

Among these wretched outcasts of mankind, the Wesleyan missionaries have been laboring from the first; and surely in such a place, whatever good has been achieved must be attributed alone to the hand of God. When to these considerations we add the dead-

ly character of the climate, some idea may be formed of the nature of that sphere where the Wesleyan missionaries have been toiling for half a century. It has been the grave of our missionaries, and frequently at a time too when they had just become qualified for usefulness among this polyglot people. From 1811 to 1850, there were sent from England, as nearly as can be ascertained, by the Wesleyan Missionary Society, about 123 missionaries, including their wives; and of these there were no fewer than 54 who died, while many others returned home on account of the failure of their health. Nor was this merely after a lengthened course of labor. In consequence of the unhealthiness of the climate, the Committee, after a short trial of *seven* years, restricted the period of service first to *three*, and then to *two* years; and it was only in a few instances that this period was exceeded. Many died within the first year, some in a few months, a few weeks, or even a few days, after their landing. Instances were not wanting of husbands and wives lying ill in different rooms of the same house at the same time, and dying within a short time of each other. The frequent sickness and death of so many of the missionaries, and the early return of others to England, could not fail to affect materially the progress of the missions. Stations were sometimes left with only one missionary, or without any missionary at all.

The events and circumstances which we have placed before the reader will, in a great measure, explain why the 400 members connected with the mission in 1797 should have dwindled to 110 in 1811, when Mr. Warren arrived to take charge of the mission. He entered on his work with great zeal, and extensive prospects of usefulness, but fell a victim to the climate the year after he landed there. William Davis then offered himself for the vacant post, and Samuel Brown was sent out to assist him, in the various openings of usefulness which presented themselves. The work soon spread from Free Town to Wellington, Hastings, Waterloo, Murraytown, &c., on the east, and to York and Plantains Island on the South. And notwithstanding the occasional checks to which the mission has been subject, among the greatest of which, may be reckoned each fresh cargo of slaves, yet this mission has been crowned with continued prosperity. And some of the most remarkable instances of powerful awakenings and revivals with which the Wesleyan missions have been blest have taken place in Sierra Leone. Here thousands of the afflicted children of Ham, drawn up from the reeking holds of the slave vessels, have been made the joyful partakers of a richer liberty than British philanthropy could confer upon them. And it is the testimony of gentlemen who resided there for years, that the religious experience of "the converts to Christianity in that country is generally clear and satisfactory, and will

bear a comparison with that of the professors of religion in more highly favored lands."

*Schools* have also been established for the training of the rising generation, in which over 3,600 children are receiving an evangelical education; and an *Institution* for the training of a native ministry is in successful operation.

Nor have the labors of the missionaries and their zealous associates, the native preachers, been restricted to the heathen within the colony. They have brought the word of life to thousands of idolators beyond the limits of the colony; so that the Kossos and the heathen round Murraytown have turned to God from "dumb idols." At the close of the year 1852, one of those remarkable movements took place at Sierra Leone, which occasionally startles the church and the world, evincing a special omnipotent agency over the minds of men, and indicating to us how vast are those resources of influence which God has in reserve and by which he may yet accelerate the conversion of the world to the faith of Christ. The nature of this movement may be best seen from the communications of the missionaries at Sierra Leone, under date of December 24, 1852. Rev. Messrs. Fletcher and Gilbert write, "The Committee will be glad to hear that the idolators of Sierra Leone are casting their idols 'to the moles and the bats.' The kingdom of Satan is falling as lightning to the ground. A few weeks since, Mr. George, our schoolmaster at Murraytown, came to the mission house, and requested that one or two missionaries would come immediately to that place, as the idolators were giving up their idols. As it was past five on Sunday evening when he came, we postponed it until the next day. On the following morning Mr. Reay and myself rose at four o'clock, and started off to the village. We arrived just as it was getting light, and proceeded at once to the constable's house. We were rather surprised to find his piazza full of idols, and other superstitious stuff which had been brought to him the day previous. He very kindly took us to the houses of the idolators. We talked to them about their souls, and exhorted them to look to Christ as their Saviour, Redeemer and God. One man who voluntarily gave up his idol to us, said he had been an idolator twenty-five years, but now he intended to go to the Chapel. On Sunday I went to Murraytown and preached to those people who had lately given up their idols. The Chapel, which had been lately rebuilt, was crowded; and all paid great attention, while I enforced the words, 'Little children, keep yourselves from idols.' On the same day I baptized 28 males and females, 25 of whom were adults; and I received 5 as members on trial; but some of these were backsliders. As I looked upon these people as they knelt down to be baptized, my feelings overcame me."

At Free Town such a number of idols were given up as no one suspected the place to have contained. The people took the matter into their own hands, and seemed to be simultaneously moved by an invisible impulse, he coming such enthusiastic Iconoclasts, that Mr. Fletcher tells us all other work was suspended. In crowds, but not tumultuously, they paraded through the streets, carrying the heathen deities in procession, to deliver them up to the magistrates and missionaries. Mr. Fletcher turned his apartments into a museum for the exhibition of those unsightly abominations and thousands of people came to look at them. The fame of this movement has spread far along the coast, producing deep impressions among the various tribes, and leading the relenting heathen in many instances to say with Ephraim—"What have I to do any more with idols?" The work is extensive and spreading, and is another of those illustrations which frequently occur to show how powerful and efficient are the resources of Him in whose hand are the hearts of all men, and before whose Almighty Spirit every obstacle must give way. The proximity of Sierra Leone to Liberia, invests this great work with an additional interest, as both of these colonies bear a relation to the evangelization of Africa, the value of which is incalculable. Events like these give a powerful impetus to a mission; and it is so in this case. The prospects in Sierra Leone, were never so bright as now. The schools are well attended, and the chapels cannot hold all who desire the word of God. The Native Training Institution is also doing well. At a late public examination of the students, held in the presence of the Colonial Secretary and other official persons and residents in the colony, the students were examined as to their knowledge of Theology, Latin, Greek, Mathematics, English Grammar and Geography, and acquitted themselves most satisfactorily. One of their number has been just recommended by the district meeting as a candidate for the holy ministry.

Those who remember the struggles and difficulties which marked the early history of this mission, can best appreciate its present encouraging condition, and see with delight their hopes not only realized, but even far exceeded.

In 1811 there was but one missionary, three local preachers, 110 members, and about 100 children in the schools, with two small chapels. Now there are thirty-one chapels, (some of which are very large,) seven missionaries, 107 local preachers, over 6000 church members, 3608 scholars, and more than 11,000 persons in the pastoral care of the missionaries. "According to this time," it may well be said, "what hath God wrought?" For more definite information on the present state of the mission, see the *Tabular View* near the end of this article.

II. *The Gambia District.*—This mission was

commenced by the Wesleyan Society in the year 1821. It lies further north than any other on the west coast of Africa; and the field is entirely in the hands of the Wesleyan Society. That portion of Western Africa which is drained by the rivers Senegal and Gambia, is named *Senegambia*. The tribes inhabiting this district of country are chiefly the *Jaloofs*, which lie to the north; the *Mandingoes*, who inhabit the sea-board; and the *Foulahs*, who are chiefly found deep in the country, to the east.

The *Jaloofs* and *Mandingoes* are mostly Mohammedans; but they are very different from each other in their opinions and dispositions. One portion of them, called *Mara-boots*, or "religious people," are excessively superstitious, and put implicit confidence in their "greegreens," (charms,) which they hang about them in great numbers and variety. They also practice witchcraft, of all sorts. Mohammedanism has been carried to the west of Africa by its priests in the capacity of schoolmasters, using the Arabic language; and, though grossly ignorant themselves, they have acquired a powerful hold over the native mind.

The *Foulahs*, who are a wandering people, are mostly Pagans, and are greatly oppressed by the *Mandingoes*, who abuse and plunder them without any ceremony. The French, the Portuguese, and the English, have settlements on the coast in these parts, as the rivers Senegal and Gambia are exceedingly advantageous for trade. The Gambia, especially, whose source, in the Tenda country is said to be only a few days' journey from the renowned Niger, can be navigated by vessels of large burden for nearly 400 miles, and with small craft for nearly 700 miles. Ships from Europe supply the whole country on both sides of its banks, on which lie numerous towns and villages, the centres of trade to the country for hundreds of miles inland.

The mission schools, which were established by the missionary *Dart*, about the year 1820, in the island of St. Louis, a French settlement at the mouth of the Senegal, were not kept up; neither were others that were established in the island of Goree, near Cape Verd; and the first standing missions that we meet with are these at the Gambia. Not far from its estuary, which is twelve miles broad, is the island of St. Mary, in lat. 30 degs. 30 min. north, and long. 15 degs. 10 min. west, close to the southern shore. It is four miles long by one broad. The English have had a settlement here since 1816. The principal town is *Bathurst*, on the north side, facing the main branch of the river. It contains a number of excellent houses, among which may be noted the government house, the hospital, the Wesleyan chapel, with the dwellings of the merchants, &c. The population in 1846 was 3689, of whom only 50 were white persons; the rest were *Mandingoes*, *Jaloofs*, and liberated slaves. Several

missionaries have died here; and the schools which were opened here by the Society of Friends, in the year 1823, as also those which they established, at the same time, on the neighboring coast at Birkow, Mahmadi, and Sandani, have sunk under the unhealthiness of the climate. The immediate foundress of these schools was the celebrated *Hannah Kilham*, that spirited lady who, for ten years together, itinerated the west coast of Africa, commenced schools in many places, and in each of them devoted her particular attention to the languages and dialects, of which she printed a number of valuable specimens. She had herself brought up and educated two African youths in England, and it was with the assistance of these she opened the schools at Birkow. But she fell a victim to the country fever in the year 1832. The Wesleyan mission has stood better, inasmuch as it still continues; though one Christian messenger after another has sunk into the grave, and almost yearly some such mournful tidings reach us from this station. The Wesleyan mission commenced its labors in 1821, at a place called *Mandara-nee*, in the territory of the king of *Combo*, on the south bank of the river, about eight miles from St. Marys. This locality, however, proved to be ineligible, and the health of the missionaries, *Morgan* and *Baker*, having failed, the mission was removed to *Bathurst*, where, as also in Melville Town and Soldier Town on the island, and in Berwick Town on the continent, they have new chapels which are very regularly frequented by native converts and the heathen.

The *Rev. Richard Marshall* and his wife were sent out, in 1823, to strengthen and extend the mission at St. Marys. Mr. Morgan and Mr. Hawkins were then laboring there; but in a short time we find Mr. Marshall laboring alone. He toiled on, however, assisted in the school department by his devoted companion. But in August, 1830, he was laid low, and in five days the malignant fever carried him off. As soon as an opportunity offered, the desolate widow, with her little infant, embarked for England, taking with her an African girl, Sally, to take care of them during the voyage. But great bodily weakness and extreme mental suffering soon prostrated her, and within 48 hours of the ship reaching the port of Bristol, Mrs. Marshall, unable to proceed to her friends in the north of England, died among strangers, though on her native shore, leaving her baby in the hands of his African nurse, both strangers in a strange land. One cold morning in the month of October of that year, several young men, candidates for the missionary ministry of Methodism, were passing through the streets of London, on their way to meet the secretaries and committee, to be examined in reference to their qualifications, and the fields of labor to which they should be sent. Just as they arrived at the Old Mission House in Hatton-Garden, they

met a negro girl, carrying in her arms a poor, sickly-looking white child. They spoke to her, and while her sable arms were folded affectionately round her little charge, and the tears flowed down her face, she told them of her country, and of the missionary and his dear wife, whom she had so much loved; how they had toiled and suffered for Africa, and how they were dead, and no one to carry on the work; and here she stood before the committee, that had sent out the man of God and his wife, bearing back the missionary's orphan boy, and pleading that poor Africa be not given up. The devoted creature's appeal, uttered with an energy and a pathos truly affecting, produced an immediate and powerful impression upon the missionary candidates; and one of their number, *William Moister*, immediately offered himself to fill the vacated post. In a few weeks he was on his way; and when he arrived opposite Bathurst, and it became known that there was a missionary and his wife on board, the Christian natives gathered to the beach, plunging into the water to meet the boat, out of which they lifted them and carried them ashore. They set them down and then wept aloud for joy, kissing their hands again and again, and, as they bedewed them with their tears, exclaiming, "Tank God, tank God, Mr. Marshall die, but God send us nuder minister!" They proceeded to the mission house; but the wild flowers had grown upon the unused steps during the few preceding months. Mr. Moister entered upon his work in faith, and his labors were soon owned of God; and others having been sent to his assistance, he extended the mission to *Macarthy's Island*, a most important position for a mission. This move brought them into connexion with the *Foulah* tribe, the very people that were the objects of Dr. Coke's benevolent but unsuccessful enterprise in 1796. *Macarthy's Island* is situated in the Gambia river, about 250 miles from its mouth. It is nearly seven miles long and one broad, having the Gambia on both sides. From the central situation of this island its trade, in gold, ivory, hides, and beeswax—its being the resort of the shipping, and the facilities which its noble river affords for communication with the coast and the interior—no better position can be found in all Africa for a missionary station. Here, therefore, the Wesleyan committee established a strong centre of operation, including, as part of their plan, an institution for educating the sons of the neighboring kings and chiefs. The committee were encouraged to engage in this enterprise by the noble munificence of a single individual—*Dr. Lindoe*, of Southampton—and whose benevolent zeal is the more to be appreciated, inasmuch as he was not connected with the Wesleyan denomination of Christians. From 1833 to 1848, Dr. Lindoe and his family expended upon the *Foulah Mission* over \$19,000. A tract of 600

acres of land having been given by the Government, the wandering and persecuted *Foulahs* were invited to settle upon it. School houses were built, and the Rev. Mr. Macbrair, formerly the Society's missionary in Egypt, was sent out to Macarthy's Island to translate the Scriptures into the language of the Mandingoes and Foulahs. Several able native missionaries were raised up, upon whom the work has since chiefly devolved, and the society there, with the genuine spirit of a missionary church, are laboring and praying that the nations contiguous to them may also be favored with the light of saving truth. The record of mortality in this mission is truly painful. During the past 32 years, out of 24 persons sent out, 15 have left the field disabled, and 12 have fallen into the arms of death! And yet men are found who, with their lives in their hand, rush forward and offer themselves for these posts as often as they are left unfilled by the ravages of disease and death. The longest term of service was that of Rev. W. Fox, who was enabled to stand his ground for ten years. And next to him was Rev. H. Badger, who, after spending twelve years in the South African missions, went to the Gambia in 1848, and remained there until the death of his noble wife last year obliged him also to retire. The late Mrs. Badger was one of the most devoted female missionaries that ever was sent out by any Christian society. Twenty years of her life she devoted to the instruction and salvation of the African race, in the West Indies, at Sierra Leone, and at the Gambia. The languages employed at the Gambia, beside the English, are the *Jalof*, the *Mandingo*, and the *Foulah*. For information as to the present state of this mission, the reader is referred to the table near the end of this article.

*III. The Cape Coast District.*—With the exception of the German Mission at Akropong and Ussa, the only missions on the Gold Coast are those of the Wesleyan Society. This coast runs from the mouth of the river Adirio or Volta, to Cape Appolina, a distance of about 240 miles. The leading power in this district of Africa is the *Ashantee* nation, the capital of which is *Coomassie* or *Kumasi*. The coast of Guinea, of which the Gold Coast is a part, first became known to Europeans in the sixteenth century. At that period the spirit of discovery, which during the middle ages, had been confined to the Arabs, manifested itself in Europe in a most remarkable manner. The Portuguese, who led the way, prosecuted their researches with enthusiastic ardor, and along the western coast of Africa, and from various points penetrated into the interior. The English first commenced trading with Guinea in the latter end of the reign of Edward VI.; but the merchants who engaged in such commerce were exposed to considerable risk, in consequence of the pretensions of the Portuguese, who having built the fort of *St. George*

*del Mina*, endeavored to enforce their claim to an exclusive right to trade with the Gold Coast, as well as the other parts of Western Africa. The Dutch deprived the Portuguese of their forts and settlements, on the Gold Coast; and their attempt to serve the English in the same way, led to the war between the Dutch and English in 1667. At its conclusion the English company were left in possession of only one fort, that of Cape Coast Castle. But they soon extended themselves on the coast again. At this time the *Fantees* governed the whole country round Cape Coast—having the powerful and warlike *Ashantees* on the north of them. The eruption of the *Ashantees* into the *Fantee* country first brought them into collision with the British, in the year 1807. The *Ashantees* desolated the country—and their great military power may be imagined from the fact of the immense and disciplined armies they brought into the field. It is stated that, in some of the wars in which this powerful people engaged, often 30,000 men, and in two instances, as many as 100,000, have been left dead on the field of battle. In the war of 1807 they took the Dutch fort at Cormantine, they then fiercely attacked the British fort of Annamaboe, when a negotiation ensued, and *Chibbu*, the author of the war, had to be given up to them. A second and a third invasion followed, until the *Fantees* were completely subdued, and the British found that, to retain their own possessions they must conciliate these powerful conquerors. An embassy therefore was sent to Coomassie, a treaty concluded, and a resident appointed to represent British interests at the capital. Symptoms of disquietude, followed by another treaty, having occurred, the Home Government resolved to try harsher measures, and appointed Sir Charles McCarthy Governor of "Cape Coast." He adopted a warlike policy. Hostilities were commenced between the British and the *Ashantees*, in which at first the British were successful, but in the fatal battle near Assamacow, Sir Charles was defeated and slain, and his army cut to pieces. As an illustration of the spirit and temper of the savage *Ashantees*, it may be mentioned that they cut the heads of Sir Charles and several of his officers from their bodies, and having seized the Secretary of the General, Mr. Williams, they confined him in a room where the heads were kept. They also tore open Sir Charles' body and took out his heart, and having divided it, it was eaten by the *Ashantee* Generals, in order that they might, as they imagined, imbibe his bravery. His flesh having been dried, was divided, together with his bones, among the captains of the army, who kept their respective shares about their persons, as charms to inspire them with courage.

About two years from this period, in September, 1826, another and a decisive battle was fought, in which the British were victo-

rious. Among the trophies was a human head, enveloped in a silk handkerchief, and a paper covered with Arabic characters; and over the whole was thrown a tiger skin, the emblem of royalty. On the supposition that this was the head of the unfortunate General McCarthy, it was afterwards sent to England by Colonel Purdon; but it was really the head of the old king *Osai Tutu Quamina*, (a sovereign remarkable for his prowess) which the new king carried about with him as a charm. It is said that on the morning of the battle, he offered it a libation of rum, and invoked it to cause all the heads of the whites to come and lie near it; and during the day, when intelligence was brought to him of the death of any of his principal officers, he immediately, in the heat of the battle, offered human sacrifices to their shades.

But the blow struck by the British was so decisive that the *Ashantee* monarch had to submit to the terms imposed on him, which were, that he should lodge 4000 ounces of gold in the castle at Cape Coast, to be appropriated in purchasing arms and ammunition for the British allies, in case the *Ashantees* should again commence hostilities; and that two of the royal family of *Ashantee* should be sent to Cape Coast as hostages. To these terms he was obliged to conform, and in April, 1831, his son *Quantimissah*, and his nephew *Ansah*, arrived at the Castle. These princes were kindly treated; they received a good education, under the direction of the African Committee, by whom the British Government now conducts the affairs of the Gold Coast; and through the faithful ministry of Rev. J. Dunwell, the first Wesleyan missionary to the Gold Coast, they both became convinced of the truth and excellence of the Christian religion, the public profession of which they assumed during their subsequent visit to England,—*Quantamissah* receiving in baptism the name of William, and *Ansah*, that of John. They returned to Africa with the Niger Expedition, and were accompanied to Coomassie by the Rev. T. B. Freeman, Wesleyan missionary at Cape Coast Castle. The favorable impression produced on the mind of the *Ashantee* monarch, by these two princes, as well as by a few native Christians who had returned to Coomassie from Sierra Leone, to which they had been carried as rescued slaves, by the British cruisers, were thus the means employed by Providence for opening *Ashantee* to the labors of the Wesleyan Missionary Society.

Here we leave the narrative for the present, in order to glance at the work which had previously been begun in the regions on the south of the *Ashantee* kingdom nearer the sea. Between Coomassie and the South Atlantic Ocean there are several kingdoms, as *Asin*, *Aquapim*, *Akim*, *Fantee*, &c., over which the monarchs of *Ashantee* formerly claimed supreme sovereignty. And it is humiliating to reflect

that though three Protestant powers of Europe—the Danes, the Dutch, and the English—have successively had intercourse with these and other parts of Guinea for three centuries, yet until a comparatively late period, but few attempts have been made to communicate to the native population the light and blessings of Christianity. In the year 1751, a clergyman of the Church of England went out under the Society for the Propagation of the Gospel in Foreign Parts, to the Gold Coast, to see what could be done in establishing a mission there. During the four years of his stay he officiated as chaplain of the troops and residents at Cape Coast Castle, but was much discouraged in his attempts to establish the faith of the Gospel among the natives. His health having failed he returned to England in 1756, and published an account of his efforts. Before leaving, he had sent home three native boys from Cape Coast, who were placed by the society to which he belonged, in a school in Islington, under the care of Mr. Hickman, with whom they are reported as having made considerable proficiency in useful learning, and in the knowledge of the Christian religion. One of these youths, of the name of *Quaque*, was afterward sent to the University of Oxford, and having completed his education there, he received ordination, and returned to exercise the Christian ministry in his native country. He was chaplain at Cape Coast Castle for more than fifty years; but does not appear to have been instrumental in turning any of his countrymen to Christianity. Nor will this excite surprise, when it is known that on his death-bed he gave evidence that he had at least as much confidence in the influence of the *Petish*, as in the power of Christianity. The case of this individual furnishes matter for grave consideration on the part of those who are anxious to promote the enlightenment and salvation of Africa. It yields no support to the theory of Christianizing heathen lands, primarily or chiefly, by bringing natives to England or the United States, for education, with a view to their being employed as the principal instructors of their countrymen; and shows that if on their return, they are left to their own resources, it is more likely that they will sink down again to the level of their former state, than that they will prove the regenerators of their country. Instructed natives may maintain their consistency, and act a useful part, where they are placed under the eye and direction of the missionaries; but if they be thrown back into heathen society without such support, it ought not to excite surprise, should the result prove that the time and care employed upon their culture have been expended in vain. Some English chaplains, who were sent to the Gold Coast after the decease of Quaque, successively died soon after their arrival at Cape Coast Castle.

About twenty-four years since, a mission

was commenced by the *Basle Missionary Society* at Danish Akra, and in the adjoining country of Aquapim; but this truly philanthropic undertaking does not appear to have met with the desired success. The missionaries encountered opposition in quarters where they ought to have found encouragement and support; several of them were removed by death, and the last survivor, Mr. Rüs, returned to Europe in 1840.

Such was the state of the Gold Coast about the time that the providence of God directed the attention of the Wesleyan Missionary Society to it. It was in the autumn of 1834 that the committee of this society were induced, by a peculiar train of inviting circumstances, to send a missionary on a visit of observation to the Gold Coast. A few native youths, who had learned to read the English translation of the Bible, in the excellent government school at Cape Coast Castle, became so interested by the contents of the sacred volume, that they agreed to meet at regular times for the purpose of reading it together, and of carefully inquiring into the nature and claims of the Christian religion. The formation of this interesting society took place in October, 1831; and, in the year 1833, William De Graft, one of these native youths, and who himself had begun to read the Scriptures privately in the spirit of prayer and inquiry, received at Dix Cove, where he was then residing, a request from his young friends at Cape Coast Town, that he would engage some suitable person, who might be proceeding to England, to purchase for their use a number of copies of the New Testament. Shortly after, the late excellent Captain Potter, master of a merchant vessel from the port of Bristol, arrived at Dix Cove; to whom De Graft applied as one likely to execute with promptness and care the commission for the purchase of the Scriptures. The captain was surprised at receiving such an application from a native young man, and became so greatly interested by the information which his questions elicited, that he was led to ask whether the instructions of a missionary would not be highly appreciated by those native inquirers after the true religion? De Graft replied in the affirmative, but appeared doubtful whether so high a privilege was attainable. Captain Potter next proceeded to Cape Coast, where he saw the other members of the meeting or society, and, having consulted President Maclean, he returned to England, resolved to exert himself, in order that, on his next voyage, he might, together with copies of the scriptures, take out a Christian missionary who should "preach the word" to those who were already united in seeking the way to eternal salvation, and proclaim the gospel of Christ to other portions of the heathenish native population of the Gold Coast. Immediately after his arrival at Bristol, Capt. Potter communicated to the Wesleyan Missionary

Committee in London his views as to the promising opening for missionary exertion in that part of Africa, and generously offered to take a missionary with him on the next voyage, who might make personal observation and inquiry upon the spot; and, should he conclude that the prospect was not such as to warrant his continuance for the purpose of commencing a mission, Captain Potter engaged that in that case he would bring him back to England without any expense to the missionary society. This noble offer met with acceptance on the part of the missionary committee, and the Rev. Joseph Dunwell was selected for the interesting service.

This devoted missionary embarked with Capt. Potter at Bristol, Oct. 17th, 1834. The entries in his private journal sufficiently indicate the views with which he entered upon his arduous undertaking. He landed at Cape Coast Castle on or about January 1, 1835, and immediately wrote to President Maclean informing him of his arrival, and stating the objects contemplated by the Wesleyan Missionary Committee, in sending him to that part of Africa. The President gave him a kind reception. By the native young men who formed the society for reading the Holy Scriptures, Mr. Dunwell was received "as an angel of God." They at once placed themselves under his care, and he commenced his ministry at Cape Coast town on the first Sabbath after he landed. Speaking of the congregation to whom he preached his first sermon, composed of the members of the above mentioned society and a few others, Mr. D. remarks, "The deepest attention was manifested; joy beamed on every countenance," and adds, "Their gratitude is without bounds, and they say, 'we never did think of the missionaries coming to teach black men.'"

One class of persons, however, the *fetish men*, speedily took the alarm, and used their influence to prevent the people from attending Christian worship, and many of their steadfast votaries employed ridicule and threats for the purpose of deterring their friends and neighbors from listening to the truths of the gospel. But in spite of such opposition, the people flocked to the ministry of Mr. D. at Cape Coast Castle, Annamaboe, and other places which he visited. And under the Divine blessing, the great doctrines of Christianity produced their salutary effect on many minds, and the number of those who felt interested in the subject of their personal salvation steadily increased. Mr. Dunwell, in his correspondence at the time, mentioned with much satisfaction a striking instance of decision in the case of a woman who brought out her household gods and publicly burned them in the presence of her heathen neighbors.

The mission soon assumed a most promising appearance. The large room in which public service was held in Cape Coast town proved

too small, and a subscription was commenced among the natives for the erection of a suitable place of worship. Mr. Dunwell had secured great respect among all classes of society, and was receiving applications from distant places to afford them also the benefit of his labors. But in the midst of the anticipations which this hopeful state of things inspired, he was attacked by fever, under which he sunk in a few days; and left the societies which he had been instrumental in forming "as sheep without a shepherd." He died June 14, 1835. Upon his dying bed no word of discouragement or regret escaped his lips, on account of his having so early sacrificed his life in the missionary enterprise; but a quenchless zeal for the cause of his Divine Master sustained him to the last, and all the solicitude he manifested was for the infant church formed by his instrumentality.

This afflictive dispensation produced the deepest feeling among all who took any interest in the mission. On the following morning a native wrote, "Sad news in the town; the shepherd is taken away! The poor missionary is dead!" Great numbers of the native people and the resident English gentlemen attended his funeral, at which his Excellency, the President officiated. On the day after the funeral, the church met to take into consideration the painful circumstances of their bereaved state. The artless manner in which a record of this meeting was made in the minute-book of the Society, will best explain the conclusion that was adopted: "I met the class on purpose to know whether they would continue in the professions they had recently entered into, or return to their former ways, in consequence of the death of their missionary? They said, *They would remain in the new profession: for though the missionary was dead, God lives.*" Another appeal was forwarded to London, which was replied to by the Committee in the appointment of Mr. Wrigley and his wife to the vacant station. They arrived in Sept., 1836, and were followed next year by Mr. and Mrs. Harrop; but in a short time Mrs. Wrigley sunk under the hand of death, and both Mr. and Mrs. Harrop, within a few weeks of their arrival on the coast, were attacked by fever and in a few days after were both laid in the grave. Mr. Wrigley was but just recovering from an attack of the fever when he was bereaved of Mr. and Mrs. Harrop. But though left alone he toiled on at the erection of the large new chapel, and preached the gospel till November, when he also was taken ill and died. The arrival of Rev. Thomas B. Freeman and his wife early in January, 1838, once more revived the drooping spirits of the native church. Mr. Freeman had zealously entered upon the duties of his mission when he was attacked with the seasoning fever; and while watching with solicitude at his sick bed, Mrs. Freeman was seized with a violent inflam-

matory complaint, which terminated her valuable life in a few hours. Mr. Freeman gradually recovered his health; and from that period to the present, except during his occasional vis-

its to England, has been engaged in the execution of plans which have contributed greatly, under the Divine blessing, to the enlargement of the mission on the Gold Coast.

TABULAR VIEW.

I.—SIERRA LEONE DISTRICT.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	No. of other Preaching-Places.	Number of Subordinate Paid Agents.		Number of Unpaid Agents.		Number of Full Church Members and Accredited Members.	On trial for Membership.	Number of Sabbath-schools.	No. of Sabbath-Schools.	Number of Day-Schools.	Number of Day-Schools of both Sexes.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-Day Schools.		No. of Public Attendants on Pulpit, including Members and Scholars.	
			Catechists, &c.	Pay-School Teachers.	Sabbath-School Teachers.	Local Preachers.							Male.	Female.		Total.
1. Free-Town.....	17	1	5	27	67	4,213	286	12	665	11	1,400	1,400	1,059	1,006	2,065	7,534
2. Hastings and Wellington.....	8	2	1	14	25	1,337	125	7	241	6	750	750	584	407	991	2,564
3. York.....	6	..	1	8	15	642	41	0	133	5	451	451	298	254	552	1,156
Totals.....	31	3	7	49	107	6,192	422	24	1,039	22	2,601	2,601	1,941	1,667	3,608	11,254

II.—GAMBIA DISTRICT.

1. St. Mary's.....	2	2	1	3	5	577	81	1	370	1	364	364	229	135	364	950
2. Barra.....	1	..	..	2	3	240	39	1	48	1	33	33	18	30	48	100
3. Macarty's Island.....	3	..	..	4	3	817	70	3	101	1	122	122	74	45	122	500
Totals.....	6	2	3	7	8	817	70	3	619	3	519	519	321	213	534	1,550

III.—CAPE COAST DISTRICT.

1. Cape-Coast Town.....	5	4	3	22	7	450	40	..	..	9	439	439	329	110	439	1,750
2. Annamaboe.....	3	5	1	14	5	234	20	..	..	5	237	237	200	37	237	900
3. Domanasi.....	2	1	1	4	4	146	4	..	..	3	82	82	63	19	82	700
4. British Akrah.....	2	4	1	16	5	91	15	..	..	7	354	354	249	105	354	1,000
5. Kumasi.....	..	1	1	..	..	4	..	..	..	..	..	..	..	..	..	1,200
6. Badagry.....	1	2	1	8	2	87	46	..	..	4	88	88	70	18	88	600
Abbeokuta.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Totals.....	13	17	8	64	23	1,012	125	..	..	28	1,200	1,200	911	289	1,200	6,150
Grand Totals.....	50	22	13	120	138	8,021	617	27	1,558	53	4,320	4,320	3,173	2,160	5,342	18,954

Mr. Freeman is a colored man, and though not born in Africa, yet of African parentage. He has received the benefits of a thorough education, which added to his great natural abilities, and all sanctified by a zeal for Christ and for Africa which nothing can quench, renders him an agent of preëminent ability. On his arrival at Cape Coast in 1838, he found that, notwithstanding the bereavements which death had made in the missionary ranks, the cause of God was in a state of increasing prosperity, chiefly by the labors of the local preachers and class leaders, so that there were over 450 church members scattered over the district where the missionaries and their devoted assistants had itinerated. There were also a few schools, with five or six places of worship, one of which could hold from 6 to 700 persons, and was well filled with attentive hearers. The new chapel at Cape Coast was completed soon after Mr. Freeman's recovery. This is probably the largest place of worship out of Sierra Leone, on the west coast of Africa; and on the day of dedication it was crowded to its utmost capacity by a deeply interested congregation of Africa's sons and daughters. The Gospel had been introduced in Annamaboe by the lamented Mr. Dunwell, and the claims of Christianity were first introduced to the inhabitants of Winnebah, on the east of Cape Coast Town, by William De Graft, who had now become a local preacher and a useful agent of the Society. Mr. Freeman had also the joy of seeing the gospel established and extended in Akra, and at Domanasi, Dix Cove, and several other places. But it is in connection with his visits to Ashantee (pronounced As-hanti,) that Mr. Freeman's name has come so prominently before the public of late years.

The territory over which the king of Ashantee reigns, including the dependencies of that power, are not much, if at all, inferior in extent to England and Wales united. The population is estimated by Mr. Beecham at over 4,000,000; while the capital city, Coomassie, (pronounced Kumási,) is said to contain at least 100,000 persons. They are a powerful race of men, but, to a frightful degree reckless of human life; and some of their manners and customs are not to be exceeded on earth for blood-thirstiness and brutality. Their monarchy is very powerful—they have a large army, of over 150,000 men, well disciplined, and also great wealth, which they delight to exhibit in truly barbarian magnificence.

This remarkable people claim a remote antiquity, but from the want of written records among them, little can be known of their early history. The mountains of Kong, on the north of their territory, seem to have opposed a successful barrier to the desolating tide of Mohammedanism as it swept over the regions through which the Niger rolls its course. During, or about, the thirteenth century, that portion of the pure Negro race which could not brook

the Mohammedan rule, took refuge to the south of this great mountain range, and have there maintained their independence to the present day. Among all the negro kingdoms, Ashantee holds the foremost place; and the conversion of such a people to the faith of Christ, should it take place, would be "life from the dead" to the nations around them. And hence the surpassing interest which attaches to any opening for the Gospel, however small, among this remarkable people. (See *Ashantee and the Gold Coast.*)

Mr. Freeman felt the importance of attempting to introduce Christianity into Ashantee, and at length an opportunity offered; and leaving the mission at Cape Coast under the care of William De Craft, he made preparation for the arduous undertaking. As an evidence of their desire to spread the Gospel among their countrymen, it may here be mentioned, that the native Christians at Cape Coast not only were willing to relinquish the benefits of their missionary's care for several months, that he might perform this service, but they also contributed of their own little means \$600 toward the expenses of his journey. Referring those who desire more information on this interesting subject than the limits of this article will allow, to the published *Journals* of Mr. Freeman, we will merely state a few facts in conclusion. He left Cape Coast on the 29th of January, 1839, accompanied by a few attendants, and, after being detained at various towns along his route by the superstitious fears of the Ashantee king, who could not comprehend why a missionary should want to see him and visit his capital, no stranger ever having gone there, except to trade or conclude a treaty, or for some secular object; and yet, under the idea that Mr. Freeman was a powerful fetishman, whose wrath it would be impolitic to provoke, the king at length gave consent that he might approach the capital. Mr. Freeman afterward learned, that previous to leave being granted for his approach, a sacrifice of two human victims had been made with a view to avert any evil that might, without such precaution, result from his visit. Great preparations were made for his reception. At length, on the 1st of April, he entered Coomassie, and was received in the spacious market place, by the king and his officers and army, with others, to the amount of over 40,000 persons. And there he stood, the first herald of the Gospel that had ever entered the dark and blood-stained capital of Ashantee to offer to its monarch and its people the religion of purity and peace.

The king, though kind, would not commit himself as to the establishment of schools and a mission station in his capital, but requested time to think of it, and wished Mr. Freeman to return soon again and he should give him an answer. After a delay of fifteen days, in consequence of a "custom" for a deceased

relative, to whose shade 42 *human beings* were sacrificed in two days, while Mr. F. was there, he was allowed to depart; having striven to communicate to the monarch and his counselors, as far as they were disposed to give him audience, as full an exposition of the Gospel as he possibly could. He evidently made a good impression at Coomassie, and though the door was not opened, yet, by his being kindly received in his avowed character as a missionary, its bolts had been drawn, and he hoped a future visit would result in a free access for the Gospel. The publication of Mr. F.'s journal greatly increased the interest already existing on behalf of Ashantee, and a special fund of \$25,000 was soon raised to open a mission in that kingdom. Accompanied by the two Ashantee princes, who had just returned from England, the youngest of whom is heir to the throne, Mr. Freeman set out on a second visit to Coomassie in November, 1841. He was kindly received, and succeeded in obtaining ground for a mission-house and permission to establish a school, and have the Gospel preached in the streets and markets of Coomassie without any restraint. And though little has as yet been accomplished in the way of gathering a church, yet the fact that ten or twelve hundred persons steadily attend Christian worship in the capital of Ashantee is cause of great encouragement, and we look forward with hope that this citadel of the Powers of Darkness will yet be surrendered to the Captain of our Salvation.

In addition to introducing the gospel into Ashantee, Mr. Freeman was enabled the next year to visit *Sodeke*, the powerful chief of Abbeokuta, and obtained permission to preach the gospel and open a school in the capital, which Mr. F. considers to be larger than even Coomassie; so that there are now Christian missions in Ashantee, Badagry, and Abbeokuta, besides Cape Coast Town, Dix Cove, Annamaboe, Domouasi, Akra and other important places. The queen of Jabin also, has lately applied to Mr. Freeman, very earnestly requesting him to establish a mission in her dominions.

Badagry and Abbeokuta have been described by travelers, particularly by *Lander*, as the seat of the most sanguinary superstitions, and the scene of the worst atrocities and cruelties of the slave-trade; and yet even here have the returned and christianized emigrants from Sierra Leone been kindly received by the savage monarch, and the foundation of a Christian church been laid. But for further information we must refer the reader to the foregoing tables. An institution for training a native ministry is in operation at British Akra, under the care of Mr. Wharton. All the reports for 1853 from this district speak of the continued prosperity of the work in highly gratifying terms. A recent letter of the general superintendent says: "Never has, the work

of God in this district been known to assume so cheering an aspect. The influence of Christianity is rapidly extending itself into the interior. All the out stations, except perhaps Kumasi, are in a healthy, vigorous, and flourishing condition—the pastoral visits to the stations in the interior delight us much; they are means of grace to ourselves." The writer goes on to exemplify this latter statement by the details of a recent journey taken for the double purpose of opening a new native chapel at *Abuadi*, which has been built by the chief of that town, at his own expense, and presented to the mission, and of laying the foundation of a chapel at *Dunquah*, where the Gospel is extending its power among the people.—*Wesleyan Missionary Notices, Annual Reports, and the Annual Minutes and Magazine; Fox's History of Missions on the West Coast of Africa; Moister's Missionary Memorials of Western Africa; Blumhardt's Manual of Missionary History and Geography; and Beecham's Ashantee and the Gold Coast.*—REV. W. BUTLER.

AMERICAN BAPTIST MISSIONARY UNION.—This mission is restricted to that part of the coast of Africa known as Liberia, and to the Bassa tribe of its inhabitants, a people occupying a strip of the coast, ninety miles in length lying between Junk river and the river Sesters, extending nearly seventy miles in the interior. They are supposed to be about one hundred and twenty-five thousand in number.

The first missionaries sent by the Board to Africa were Rev. Lott Carey and Rev. Collin Teage, two colored men, who were ordained at Richmond, Va., in January, 1821, and soon afterwards sailed for Liberia as emigrants of the American Colonization Society. This society had then no colony upon the coast, and Messrs. Carey and Teage went to Freetown, in the English colony of Sierra Leone. In February, 1822, they removed to Monrovia, a settlement planted by colonists from America, and commenced their labors as missionaries. During the following year a church was formed and six persons were added to it by baptism, and in 1824 nine more were baptized, and a house of worship was erected. Of this church Mr. Carey became the pastor, his associate having meanwhile returned to Sierra Leone. He was a man of unusual intelligence and energy of character, and his career was one of great usefulness to the people of his race, with whom he was brought in contact on the shores of Africa.

Early in 1825 Rev. Calvin Holton was appointed to this mission by the Board, and sailed for the American colonies which had been planted on the coast. He had, however, scarcely arrived, when he fell a victim to the fever which in that climate seldom fails to attack Europeans from other latitudes. Meanwhile, the mission was sustained by Mr. Carey with the aid of two or three pious assistants whom he found among the emigrants. He provided

most of the resources by which it was kept alive, for the allowance of the Board was at this time, very small, and gave direction and character to all its operations. These embraced the emigrant colonists at Monrovia, also the natives dwelling upon the coast, especially those at Grand Mount, where he preached and established schools. In September, 1826, he was elected vice-agent of the colony, and subsequently, on the return of Mr. Ashmun to the United States, he was appointed for the interim to the post of governor, the duties of which he was discharging at the time of his death. Serious depredations had been made upon the property of the colony by some natives, and Mr. Carey had called out the troops, and was making arrangements for its defense when the accidental explosion of a large mass of gunpowder suddenly put an end to his life. At the period of his death the church of which he was pastor contained a hundred members. It was committed to the charge of Mr. Teage, who now returned from Sierra Leone, and of Mr. Waring, one of its members lately ordained a minister. The agencies which had been established by Mr. Carey, long survived his death, and continued to bless the race for which he had toiled. The church at Monrovia soon numbered two hundred members, and the influences of the gospel were extended to the natives of the coast, of whom nearly a hundred were united with the several churches of the colony.

In 1830, Rev. Benjamin Skinner was appointed a missionary to Africa, and arrived at Monrovia with his family in December. Soon after their arrival they were all prostrated with the fever of the coast, and in the course of the following six months they all fell victims to its ravages, Mr. Skinner himself dying at sea on his passage to the United States. After these disastrous issues of the attempts of the managers to employ missionaries in Africa, five years elapsed before any reinforcement was sent to the mission. During the interval the gospel was preached, and public worship and the ordinances of religion were maintained by preachers who were appointed from among the pious emigrants. The most conspicuous of these, in addition to those already named, were Rev. A. W. Anderson, Rev. John Lewis, and Rev. Hilary Teage son of Collin Teage. In the summer of 1834, Dr. Ezekiel Skinner, father of the missionary, went to reside in Liberia. He had been a physician, and also a minister in Connecticut, and now emigrated to Liberia from motives of philanthropy towards the race for whose interests his son had sacrificed his life. This gentleman was subsequently chosen governor, and exerted both his personal and official influence in favor of the mission and the spiritual objects it was intended to promote.

In 1835 Rev. W. G. Crocker and Rev. W. Mylne offered themselves to the Board, and

were appointed missionaries to Africa. Their proposal was a noble sacrifice, which the managers, though they did not feel at liberty to solicit it, yet were unwilling to decline. They were persons of education and of high qualifications for the service to which they devoted themselves. They sailed from Philadelphia on the 11th of July, 1835, and arrived after a brief passage, at Monrovia, and immediately repaired to Millsburg, a town in the vicinity, in order to go through with the process of acclimation. They were soon all attacked with the fever of the coast, which terminated the life of Mrs. Mylne, the only lady of the company. Mr. Mylne and Mr. Crocker, though with reduced strength, were soon able to enter upon their labors as missionaries, and for this purpose they selected, with the advice of Dr. Skinner, Edina as the place of their residence. This was a settlement of the Colonization Societies of Pennsylvania and New York, at the mouth of the Mecklin river, opposite Bassa Cove, the principal trading place of the Bassa tribe, a numerous people whose language was widely spoken along the coast and in the interior. They began to acquire the language with the aid of a young colonist who could speak both Bassa and English. They made themselves acquainted with the people of the country by several excursions into the interior, and at the same time preached and established schools among the emigrant colonists both at Bassa Cove and Edina. At the former place a house of worship was erected by funds which they collected, and during the year 1836 sixteen persons were baptized and added to the church of which Mr. Mylne was temporarily the pastor.

During the same period, also, Mr. Crocker was able so far to master the language as to prepare a spelling-book and small vocabulary of words and phrases; to which was also appended a brief outline of the facts of divine revelation. These were printed in December, 1836, and contributed very perceptibly to the progress of the schools and to the general intelligence of the tribe. It was not till June, 1837, that the mission buildings at Edina were ready to be occupied, and at this time the missionaries, who had suffered repeatedly from attacks of disease, established themselves there and commenced their work more immediately among the native population. They had also frequently visited a district up the river, whose chief manifested so great interest in their labors, that in October, 1837, Mr. Crocker took up his residence at Madebli, the principal village of the district. The chief's name was Sante Will, and he claimed to be an important patron of the mission, and was the first to entrust his sons to the care of the missionaries. The number of children now sent to the school at Edina was quite as large as could be provided for, and many of them were sons of the principal chiefs among the Bassas;

the son of king Kober being the most prominent, both for intelligence and for excellence of character.

The mission at Edina was now fully established, but its heroic conductors, though they appear to have taken a most hopeful view of their condition and prospects, yet found themselves in the midst of ignorance and stupidity, of degrading superstitions and brutal wrongs, such as could scarcely have been found in any other portion of the world. The colonists in the neighboring settlements often presented an example and exerted an influence most unfriendly to the interests of the mission; while the natives of the coast were so debased by barbarian passions, and so brutalized by superstitions, as hardly to be capable of comprehending spiritual truth. In addition to this, they were near the marts in which the horrid traffic in slaves was constantly carried on, in many instances by the very persons to whom they were engaged in preaching the gospel. They, however, were not disheartened, and even prepared to extend the influence of the mission to other tribes, both on the coast and in the interior.

In January, 1838, this mission was strengthened by the arrival of Rev. Ivory Clarke and his wife, who, so soon as they had recovered from the acclimating fever—which with them was unusually mild—entered upon the study of the language and the performance of such labors as their inexperience would admit. The prospects of the mission were brightened by this accession, but only for a brief season; for Mr. Mylne, who had suffered from repeated fevers, in the following May was obliged to return to the United States, and with a constitution hopelessly shattered, to withdraw from the service of the Board. The station at Edina was now committed to the care of Mr. Clarke, assisted by two of the emigrant colonists; while Mr. Crocker still dwelt at Madebli, engaged in preaching, teaching in the schools, and translating the Scriptures; in the latter of which he was assisted by the young prince already mentioned, the son of king Kober, the great chief of the Bassas. In September, 1839, the mission welcomed to Edina, Miss Rizpah Warren, a lady who had been appointed by the Board a missionary teacher. Early in the following summer she was married to Rev. W. G. Crocker, and went to reside with him at the village of Madebli, where she was soon attacked by the fierce fever of the climate and died in eight days, on the 28th of August, 1840. Mr. Crocker was first attacked, but recovering from the immediate violence of the disease, he was able, after the death of his wife, to escape to Cape Palmas, and thus to prolong his life by a change of climate. Thus enfeebled by disease and depressed by sorrow, he returned to Madebli in October, and again entered upon the labors of the mission. Early in 1840, Messrs. Alfred A. Constantine and

Joseph Fielding offered themselves to the Board as missionaries either to the western coast or to the interior of Africa. An impression at that time prevailed that the climate of the interior might be found less injurious to European constitutions than that of the coast; and the British government was preparing an expedition to ascend the Niger for the purpose of introducing among the tribes of the country the arts and the commerce of Europe. In accordance with this impression, and the hopes which were inspired by the Niger expedition, the new missionaries were specially designated by the managers to the country lying upon that river. They accordingly sailed with their wives in September, 1840, and reached Edina on the 3d of December; and here they determined to pass the period of their acclimation, and also to await the results of the expedition that was about to ascend the Niger.

The African fever soon seized them with its accustomed violence, and within six weeks of their arrival, both Mr. and Mrs. Fielding became its victims. Mr. and Mrs. Constantine, though they survived the fever, were wholly unable to engage in the labors of the mission. They remained at Edina, hoping to regain their health by making excursions along the coast, and in which they were also able to extend their acquaintance with the character of its people. Meanwhile, the British expedition made its disastrous passage up the Niger, late in the summer of 1841. The frightful destruction of human life which attended it, and the reduced and disabled condition in which it returned to the coast, put an end to the hopes with which it had been undertaken, of finding a more salubrious climate in the interior. The design of establishing a branch of the mission there was entirely abandoned. Mr. Constantine, no longer able to endure the climate of Africa, returned with his wife to America in June, 1842, and soon after dissolved his connection with the Board.

In July of the preceding year, Mr. Crocker, in consequence of declining health, had returned to the United States. He had left the mission with the utmost reluctance, at what to him was the period of its greatest interest and promise. Much good had been accomplished; schools had been established, and were largely attended; prejudices and superstitions had been overcome; and more than all, the power of the gospel had been displayed in the conversion of several of the natives and a large number of the emigrants. The churches connected with the mission were multiplied and enlarged, and their members had begun to appreciate their obligations to spread the gospel among those who knew it not. A new station was also established at Bexley, a little town on the Mecklin, six miles from Edina; and a printing press had been received, and a printer only was wanted in order to put to press several portions of the New Testament, and other volumes

which the missionaries had prepared in the Bassa language. Mr. Crocker, in hastening away, as he felt obliged to do in order to save the remnant of his enfeebled constitution, was compelled to abandon all these interests and prospects, over which he had long watched with the fondest care. After his departure, the entire charge of the mission devolved upon Mr. and Mrs. Clarke, who had under their direction three or four assistants employed either as teachers or preachers. The press was set in operation in September, 1842, under the superintendence of a printer obtained from the colony, and several books were printed for the schools, and also for circulation among the few who could read. Two schools were maintained, one at Edina and one at Bexley, containing, together, about 90 pupils, of whom 55 were natives. Companies were also assembled at both the stations on the Sabbath, and often on several evenings during the week, for instruction in the doctrines of the Bible and of Christian morals. An out-station was established at Duawi's town, a large village 30 or 40 miles in the interior, at which the chief promised to build a school-house, and to support a teacher, if Mr. Clarke would provide one. The school was begun by a young native, who had for several years been under the instruction of the missionaries.

Mr. Crocker, on reaching the United States, abandoned all hope of ever returning to the mission, so shattered did his constitution appear to have become. He however soon betook himself to the South, and after a residence of several months in a more friendly climate, he found himself so far restored that he again presented himself to the Board and asked to be sent back to his place in the mission which he had loved so well. His proposal was gladly accepted, and he sailed from Boston, January 1, 1844, in company with Mrs. Crocker, he having been married a little time before to Miss Mary B. Chadbourne, of Newburyport. He reached the coast on the 24th of February, apparently in excellent health; but on the second day after his arrival, while engaged in the services of the pulpit at Monrovia, he was fatally seized with a violent hemorrhage of the stomach, and died after an illness of two days. The fall of this rare missionary, in a manner thus unexpected, seemed to blight the prospects of the mission and almost to extinguish the hopes of its friends. Scarcely had the intelligence of his return been spread along the coast when the tidings of his death carried mourning to every village and almost every dwelling. He was a missionary of truly apostolic stamp, and his name deserves to be enrolled among the foremost of the heroic men who in different ages of the church have braved every peril and at length sacrificed life itself for the benefit of the benighted children of Africa.

Mrs. Crocker, thus early widowed on the

desolate shore of a distant continent, attached herself to the family of Mr. and Mrs. Clarke, at Edina, and immediately set about preparing for the labors of the mission, on which she was soon able to enter. In January, 1845, the principal station was removed from Edina to Bexley, a locality deemed more favorable to health and nearer to the Bassa people; but a subordinate station was still maintained at Edina and new out-stations were commenced at Zuzo and at Little Bassa, the latter under the charge of the young Chief Kong Kober, or as he now chose to style himself Lewis Kong Crocker, in honor of his lamented teacher. At these several stations the assistants, under the guidance of the missionary and often associated with him, preached the Gospel to the people. The ladies of the mission were engaged in schools, while Mr. Clarke employed himself as much as possible in translating the Scriptures, and preparing books for instructing the natives in useful and religious knowledge. He compiled a dictionary of the Bassa language, and translated the gospels and some of the epistles of the New Testament, which by the close of 1846 were ready for the press; but which appear never to have been published.

The health of Mrs. Crocker was rapidly declining, and after one or two unavailing voyages along the coast she was obliged to abandon the mission and return to this country. Mr. and Mrs. Clarke, who had generally been blessed with better health than their associates, now began to experience the injurious effects of that pestilential climate. Mr. Clarke had often represented the condition of the mission, and appealed in the most earnest manner for its relief, but none had offered themselves for the perilous service, and the solitary missionary, fearing that if he went away, all would be lost, determined to remain at his post until his ability to labor was entirely exhausted. He carried forward the work of translating the Scriptures and preparing books; he increased the number of the schools, and perfected their organization, and in all the villages of the tribe he preached the gospel and urged the people to repent and be converted. These labors were attended with most beneficial results. The morals and manners of the people were greatly improved—all the interests of civilization were promoted, and many of the natives in the villages where the missionary had preached, embraced the Gospel and were baptized in accordance with its requirements. But the life of the missionary was rapidly wearing away; yet, though repeatedly urged by the Executive Committee to return to the United States, he lingered at his post in the hope that some one would at length come to take his place. The hope was constantly deferred, and without its being realized he was prostrated by disease, and compelled to leave the mission, in April, 1848. He died after a few

days, at sea, on his passage to America, on the 26th of the same month.

Thus terminated another period of effort and trial, of hope and of disappointment for the Bassa people—a worthy succession of noble-hearted men had laid down their lives in the service of the mission till now none were left to carry forward the plans which had been formed and the labors which had been begun. Mrs. Crocker and Mrs. Clarke of necessity remained in the United States, and the interests of the mission were committed wholly to the care of native assistants. The station at Bexley was placed under the charge of Rev. Jacob Vonbrunn, assisted by two teachers, while that at Little Bassa was superintended by Lewis Kong Crocker. The schools at both were maintained, and were well attended. Public worship was also held on the Sabbath, and each year witnessed some accessions to the native church. The assistants proved themselves to be men of fidelity and discretion, but the mission, as was to be anticipated, was shorn of its energy by the bereavements it had sustained.

After many unsuccessful attempts by the Board to revive the mission, Rev. Messrs. J. S. Goodman and H. B. Shermer, were appointed for this purpose, and sailed with their families and Mrs. Crocker, from Norfolk, Va., November 27, 1852. They reached Bexley on the 15th of the following January, in excellent health, and were welcomed by the native assistants and the Christian disciples with enthusiastic delight. They found that the property of the mission had been carefully preserved by the assistants; that the schools and the public worship, on the Sabbath, were still well sustained, and that the persons who had represented the Board, during an interval of more than four years, had commanded the confidence and respect of their countrymen. Mrs. Crocker immediately put in requisition her previous attainments in the language and knowledge of the people, in reorganizing the mission, and the other members entered upon such labors as their circumstances would permit.

But the period of prosperity was again destined to be short, and as before, so now again, the little missionary band was soon to be invaded by death, and to be bereft of more than half its members within a year of their arrival in the country. Mrs. Shermer died at Bexley in September, 1853, and Mrs. Crocker at Monrovia, in November of the same year. Mr. Shermer was so reduced by repeated attacks of disease that he was soon obliged to return to the United States. Mr. and Mrs. Goodman are now the only missionaries remaining to occupy the stations, and prosecute the labors of the mission, and the health even of these has begun to yield beneath the noxious climate that perpetually reigns along that pestilential coast.—See Professor Gammell's *History of Am. Baptist Missions*.—PROF. W. GAMMELL.

TABULAR VIEW.

STATIONS.	Date.	Missionaries and Assistants.					Scholars.			
		American. Native.	Minis- ters.		Lay Teachers, &c.		Boarding.	Day.	Total.	
			Male.	Female.	American.					
					Native.	Communicants.				
Bexley.....	1842	2	2		2	17	31	12	43	
Little Bassa }	1845	2	2			17	31	12	43	
Total ....		2	2		2	2	17	31	12	43

AMERICAN PRESBYTERIAN MISSIONS.—The missions of the Board of Missions of the General Assembly of the Presbyterian Church in the United States, (O. S.) in Africa are found in LIBERIA,—at Monrovia, Sinoe, Kentucky, and Settra Kroo; and near the Equator, on the island of *Corisco*. These are two distinct missionary fields, distant from each other more than a thousand miles. Each has its own features of interest, and both are highly important spheres of Christian benevolence.

The mission to Liberia was commenced in 1832, but has been repeatedly suspended, on account of the death or the return to this country of the missionaries. The Rev. Messrs. John B. Pinney and Joseph Barr were the brethren first appointed to this field. Mr. Barr was called suddenly to his rest by an attack of cholera in Richmond, Va., while on his way to embark for Africa. His removal was a serious loss, as he was a man qualified by nature and grace for eminent usefulness.

Mr. Pinney proceeded alone on his mission, and arrived at Monrovia, in February, 1833. After a few months spent in making the requisite inquiries and arrangements, he returned on a visit to this country to confer with the Committee concerning the plans of the mission, and to enlist recruits for its service. Previous to his return, two brethren had been accepted as missionaries for this field; and in November the missionary company, consisting of the Rev. Messrs. Pinney, Laird and Cloud, with Mrs. Laird, and Mr. James Temple, a colored young man, who was a candidate for the ministry, embarked at Norfolk for Liberia. Mr. and Mrs. Laird and Mr. Cloud were called to their rest within a few months after their arrival at Monrovia, leaving a memorial of piety singularly pure and devoted. Mr. Temple returned to the United States, and Mr. Pinney was again left alone in the mission. For a time he discharged the duties of Governor of the colony with great benefit to all its interests; but withdrawing from this post as soon as it was practicable for him to resign its duties, he resumed his missionary labors. Having been joined in September, 1834, by Mr. J. F. C. Finley, Mr. Pinney had a house built for the use of the mission on a small farm, at Millsburg, a few miles from Monro-

via. One or two colored assistants were engaged as teachers for schools among the natives; and Mr. E. Tytler, a colored man and a licensed preacher, was employed among the Bassas, a native tribe, at a station selected by Mr. Pinney on the St. Johns, eighteen miles from the sea.

The health of Messrs. Pinney and Finley having given way, they were compelled to return to this country in 1835. Mr. Tytler conducted a small school for two or three years longer among the Bassas, but no very encouraging results appear to have followed his labors. The mission was now virtually suspended.

Considerable hesitation was felt about resuming the work of missions in Africa. The loss of several valuable lives, and the failure of the health of other brethren, proved extremely discouraging to many persons. Yet others were clear in their convictions that the Church ought not to abandon this missionary field. The door was open, and all things invited the labors of the servants of Christ, with the exception of the deleterious climate. To guard against this, it was thought that a more healthy station could be found than those previously occupied, and it was considered expedient for missionaries to return after a few years to their native country, on a visit for the sake of health. Brethren of approved qualifications had offered themselves specially for this field. It appeared therefore to be the duty of the Board to make another effort to establish this mission.

Accordingly in 1839, the Rev. Oren K. Canfield and Mr. Jonathan P. Alward, with Mr. Pinney, the pioneer of the mission, made an exploring visit along the coast for nearly a hundred and fifty miles, during which they were led to select a station among the Kroo people, about half-way between Cape Palmas and Monrovia. An interesting account of the Kroos is given in the annual report of the Board for 1840. They are described as the most intelligent and enterprising of the natives on the western coast, having farms in a high state of cultivation, and always opposed to the slave-trade. Their distinctive name is probably derived from the fact that many of them are employed as crews on board of trading-vessels. This leads them to visit various parts of the coast, although they commonly return to their own country after a few years spent in this service.

The return of African fever soon forbade Mr. Pinney's attempt to resume his missionary labors; but the other brethren enjoyed good health, and after completing their exploration, they returned home, were married, and Mr. Alward was ordained; and then they proceeded, in February, 1841, to their chosen work, with many hopes of a useful if not a long life. These hopes were destined to be disappointed. Mr. Alward was called to his rest in the fol-

lowing April, and Mr. Canfield in May of the next year. They were both men of devoted piety, and were qualified to be eminently useful in the missionary work. Their bereaved companions returned to their friends in this country; and for a month the station was under the charge of a colored female teacher, who had accompanied Messrs. Canfield and Alward. The Rev. Robert W. Sawyer and his wife, who had arrived at Monrovia in December, 1841, then succeeded the brethren whom they had hoped to join at Settra Kroo; but in December, 1843, Mr. Sawyer was called to join them in the Saviour's presence. He was a man worthy to be their associate, both in the church on earth and in heaven. Previous to his death, schools had been established, and at one time thirty boys and six girls were boarded and lodged on the mission premises, enjoying the benefits of Christian instruction and example.

In the year 1842, three colored ministers became connected with the mission. One of these, the Rev. James Eden, had been for some years at Monrovia, where he was pastor of the Presbyterian church. This station he continued to occupy until his peaceful death, at an advanced age, in 1846. The Rev. Thomas Wilson and the Rev. James M. Priest reached Monrovia in 1842. Mr. Wilson's station was at Sinou, where, however, he was not permitted long to labor, having been called to his reward in 1846. He was a man of energy, and his talents and piety gave promise of no ordinary usefulness. Mr. Priest was at first stationed at Settra Kroo, but removed to the station at Sinou in 1846, where he has been much encouraged in his work. Mr. Washington McDonough, a colored teacher, was sent out also in 1842, and he has continued to be connected with a station among the Kroos until the present time.

At Settra Kroo the education of native youth continued to engage the attention of Mrs. Sawyer, who with great devotedness had remained at her post, although she was the only white woman in sixty miles of the station. She was assisted by Mr. McDonough, and by Cecilia Van Tyne, an excellent colored teacher, until the return of the latter for health in 1844. In the same year the Rev. James M. Connolly joined the mission, with whom Mrs. Sawyer was united in marriage in the following December. They continued at Settra Kroo, engaged in faithful efforts for the conversion of the people, but meeting with no marked encouragement, until they were compelled to return to this country by the failure of health in 1850. Since that time the station among the Kroos has been under the care of Mr. McDonough; a small school has been maintained, but no brighter days have been witnessed.

In January, 1847, the Rev. Harrison W. Ellis, a colored man, formerly a slave, who

with his family had been redeemed from bondage by Christian friends in the South, was sent as a missionary to Monrovia. As he possessed considerable talent and energy, and had acquired more than ordinary learning for a person so unfavorably situated, it was reasonable to expect that his efforts to do good would prove encouraging to those who had taken such a kind and liberal interest in his welfare. He was for some time minister of the church in Monrovia, and gave some attention to a school; but he is not now connected with either. To the want of grace—more grace—may be ascribed his not fulfilling the expectations of his friends; but we would hope that he may yet become a useful laborer in the vineyard of the Lord. At Kentucky, a settlement a few miles from Monrovia, Mr. H. W. Erskine, a colored teacher and a licentiate preacher, has been stationed since 1849, and has met with much encouragement in his work. About twenty members are connected with the church at this station. Mr. B. V. R. James, another colored teacher, who had been for some years under the patronage of a society of ladies in New York for promoting education in Africa, became connected, at the instance of his former patrons, with the mission of the Board at Monrovia in 1849. He has continued to be faithfully and successfully employed in a large school at that place.

The Rev. David A. Wilson and his wife arrived at Monrovia in July, 1850. Mr. Wilson joined this mission with a special view to the work of Christian education, and he has had the charge of the Alexander High School, an academy established by the Board in 1849. The number of scholars has never been large, but their progress in study has evinced capacity to make respectable acquirements. This institution, it is hoped, will train up many young men for the Church and the State. It may form the germ of a college in future years. Besides teaching in this academy, Mr. Wilson preaches to the church, at present without a pastor. His work is one of vital importance to Liberia.

The repeated bereavements of the mission on the Liberia coast had led to the inquiry whether a more healthy location could not be discovered elsewhere; and the comparative exemption from fever enjoyed by the missionaries of the American Board on the Gaboon river, turned the attention of many to the region near the Equator. Accordingly, in 1849, the Rev. Messrs. James L. Mackey and George W. Simpson and their wives went out to form a new mission in this part of the African field. They were greatly aided in their inquiries by the counsels of the brethren connected with the American Board, and particularly of the Rev. J. Leighton Wilson, a respected minister of our body, who had been long a missionary—first at Cape Palmas and afterwards at the Gaboon—and who is now one of the Secreta-

ries of the Board. After making full examination of various places, they were led to select the island of Corisco as their station. This is a small island, four miles long from north to south, and about the same in breadth at the south end, but at the north not exceeding a mile—having a circumference of about fifteen miles, and an irregular surface, diversified with narrow valleys and steep hills of no great height. It is fifty-five miles north of the equator, and from fifteen to twenty miles from the mainland. Its population is about 4,000, and its situation, midway in the sea-line of the Bay of Corisco, affords a ready access to people of the same language, the Benga, who live on the shores of the bay and on the sea-coast. In this part of Africa there are no roads, and journeys can be most conveniently made in boats along the coast or on the rivers, so that the situation of the missionaries on an island is rather an advantage than a hindrance to their intercourse with the natives. The chief inducement, however, for choosing Corisco as the site of the mission, was the hope that it would prove a healthy place. It contains few local causes of disease, while it is removed from the malaria of the coast on the mainland, and enjoys the atmosphere of the sea.

Thus far the missionaries have enjoyed remarkable health for foreigners in Africa. Mrs. Mackey was early called to her rest by a disease not connected with her new abode. Mr. and Mrs. Simpson, in the mysterious providence of God, were lost at sea with all on board the ship except a native sailor, their vessel having been struck by a typhoon. This sad event occurred in April, 1851, causing great sorrow to the friends of this new mission. The other missionaries—Mr. Mackey, and Miss Sweeny, who embarked for Corisco in August, 1851, and was married to Mr. Mackey in 1852, and the Rev. George McQueen, Jr., who joined the mission in the same year—have all enjoyed good health. The Rev. Messrs. Edwin T. Williams and William Clemens and their wives sailed for Corisco in August, 1853.

Small schools for boys and girls have been opened, religious worship has been conducted on the Lord's-day, and Mr. Mackey has exerted a happy influence over the natives by his medical skill. Already many of their superstitious practices have been abandoned, the Sabbath is in some degree honored, and the influence of the mission is visible in the improved conduct of the people. The principal employment of the missionaries, however, has been the acquisition of the native language. Some interesting tours have been made on the mainland, one extending nearly one hundred and fifty miles into the interior, which have tended to confirm the hope that this mission will afford a door of entrance to a very large population. Its location on an island may remind the reader of the celebrated island of Iona, on the borders

of Scotland—the home of a Presbyterian and missionary clergy in the sixth century. May Corisco become to Africa what Iona was to Great Britain, Ireland, and many parts of the continent of Europe!—*Lowrie's Manual of Missions.*

TABULAR VIEW.

MISSIONS.	NAMES OF STATIONS.	When begun.	Missionaries and Assistants.					Communicants.	Scholars.				
			Ministers.		Lay Teachers and others.				Boarding.		Day.		
			American.	Native.	American.				Boys.	Girls.	Boys.	Girls.	Total.
					Male.	Female.	Native.						
LIBERIA,.....	Monrovia .....	1842	1	—	1	2	—	—	78	—	78		
	Kentucky .....	1850	—	—	1	—	33	4	24	—	28		
	Sinoo .....	1847	1	—	1	—	41	—	*	—	—		
KROO PEOPLE,.....	Settra Kroo .....	1841	—	—	1	—	—	—	18	—	18		
	NEAR THE EQUATOR Corisco.....	1850	4	—	—	3	—	9	12	28	6	55	
	Total.....		6	—	3	6	114	13	12	148	6	179	

**AMERICAN BOARD.**—On the Sabbath evening following the meeting of the Board in 1833, Rev. John Leighton Wilson, their first missionary to Western Africa, received his instructions, in the presence of a numerous audience, in the First Presbyterian church in Philadelphia; and on the 24th of November following, he embarked at Baltimore, in company with Mr. Stephen R. Wyncoop, to explore his future field of labor. After examining the coast from Grand Cape Mount to Cape Palmas, a distance of 300 miles, they fixed on Cape Palmas as the site of the mission, and returned to this country, arriving at New York, April 13, 1834. In the commencement of this mission, the committee instructed their missionaries to have a primary regard to the preservation of health and life, and to extend their operations gradually, as their knowledge, experience, ability, and the blessing of God should enable them to do so. The object of this mission was, to prepare the way for an extensive system of operations among the populous nations of Western Africa.

Mr. and Mrs. Wilson, with a colored female, embarked from New York, Nov. 4, 1834, and arrived at Cape Palmas the following month, where they were received by the native population with joyful acclamations. The frame house, which Mr. Wilson had carried out with him on his former visit, he found erected on the spot he had selected, and furnished. They were subjected, during their acclimation, to considerable suffering from fever, Mrs. W. having had two attacks, and Mr. W. three, the last of which brought him to the borders of the grave. After their recovery, they enjoyed good health. Schools were commenced, and by the following year, Mr. W. had prepared a small elementary book in the native language.

On the 25th of December, 1836, Rev. David White and his wife, and Mr. James, a colored man, and a printer, arrived, as a reinforcement. In about a month after their arrival, Mr. and Mrs. White both died of fever; but they expressed no regret, in the prospect of death, that they had devoted themselves to Africa. Mr.

and Mrs. Wilson were prosecuting their labors, with good health, comfort, and success. During the year, Mr. W. made three tours of exploration in the interior, performing his journeys mostly on foot. Their boarding school numbered 50, one-fourth of whom were females. One boy gave evidence of piety, and others were inquiring. In April, there were four or five candidates for admission to the church. In 1837, Mr. Wilson succeeded, by his judicious interposition and influence, in suppressing a tumultuous rise of the native population against the colonists, before it resulted in bloodshed. And about this time, he commenced preaching to a native congregation of about 600. But this mission, in common with others, suffered from the crisis, which occasioned a reduction of the appropriations to the missions. Two of the day schools, and one-third of the boarding scholars in the seminary, were dismissed. The effect of this was disastrous upon the mission, the natives not being able to appreciate the cause.

Dr. A. E. Wilson having left the mission in South Africa, on account of the war between Dingaan and the Dutch boers, arrived with his wife at Cape Palmas, Oct. 4, 1839. Their attacks of fever, in the process of acclimating, were slight, and the mission generally enjoyed good health. Two native youths were admitted to the church during the year, and others were in an inquiring state of mind. Early in September, 1840, Dr. and Mrs. Wilson commenced a new station at Fishtown, ten or twelve miles from Fair Hope, the original and principal station. There were, also, three out-stations, and six preaching places connected with the mission. The church numbered 23, 12 of whom were natives. Religious knowledge was increasing, and many had discarded their *greegrees*. Yet, there was great apathy on the subject of religion. On the 13th of October, 1841, Dr. A. E. Wilson died of an epidemic dysentery, meeting death with much cheerfulness and joy. Stephen Williams, also, a native African, employed as an interpreter, died of the same disease, and in a similar state

of mind. Mrs. Wilson removed to Fair Hope, and took charge of the female department of the seminary. On the 3d of February, 1842, Rev. Messrs. Walker and Griswold, with Mrs. Walker, joined the mission at Cape Palmas. Up to this time, the amount of printing in the native language, at this mission, was 2,252,132 pages. Mrs. Walker died of fever, May 2, 1842, her chief concern being lest her death should deter others from coming to the field.

But this mission experienced no small embarrassment, from being situated within the bounds of the colony. The native teachers and pupils, though from distinct tribes, and owing no fealty to the colony, were required to do military duty; and it became obvious that the leading object of the colony, and that of the mission, in respect to the natives of Africa, were far from being the same. There was also too much reason to believe that the colonists, as a body, regarded the missionaries and their enterprise with jealousy and ill-will. And, as it never entered into the plan of the West African mission that its principal operations should long be at Cape Palmas, it was determined to seek a location elsewhere; and, accordingly, Messrs. Wilson and Griswold, on the 17th of May, commenced a voyage eastward, with this object in view; and, after touching at a number of points, fixed on a location at the mouth of the Gaboon River, which seemed decidedly more favorable than any other they had seen. Though so near the equator, the climate at the Gaboon is more salubrious than at Cape Palmas.

The chiefs received them in a friendly manner, and they selected a site about eight miles from the mouth of the river, and 20 north of the equator. As soon as the necessary arrangements could be made, the mission was removed to this place, the stations at Fishtown and Roektown being transferred to the Episcopal Missionary Society. At the new station, the first school was opened in July, 1842, with 15 pupils; and in the course of a year, three schools were established, with 50 pupils, and public worship was held at the station, and at three other towns, within the distance of three miles, where the people assembled in good numbers. They appeared friendly, and one head man renounced his greegrees in presence of the people of his town, and had them sunk in the river. They rested from labor on the Sabbath, and such was their regard for the commandment that they refused to furnish wood for a British war steamer on that day.

On the 23d of August, 1843, Mr. Griswold and Mrs. M. H. Wilson were united in marriage. On the 1st of January, 1844, Rev. Messrs. Campbell and Bushnell sailed from Boston for this mission, and arrived at Cape Palmas on the 9th of March, where they were both taken with the acclimating fever, of which Mr. Campbell died. Near the close of 1843, Mr. Griswold commenced a new station

at Oshunga, Prince Glass's town, where a boarding-school for girls was opened with six pupils. The people were anxious for schools, and at King Duka's town, had built a school-house and residence for the teacher. This people had made considerable advances in civilization.

July 21, 1843, the members of the church who had removed from Cape Palmas, with a few others, met and organized themselves into a church, adopted articles of faith, and elected Mr. Wilson their pastor. On the 30th, B. B. Wisner, a native of Cape Palmas, was admitted to the church, and the Lord's Supper administered for the first time. The church consisted of fifteen members, of whom seven were native Africans. July 14, 1844, Mr. Griswold rested from his labors; and Mrs. Griswold, whose health was suffering from the climate, returned to the United States.

In July, 1845, Prince Glass's town was bombarded by a French brig-of-war, and taken possession of by armed men, the natives having fled to "the bush." The missionaries were exposed to great danger, both from cannon balls and musket shot, which were scattered profusely on their premises, and with apparent design. After this, the French admiral spent nearly three months at the Gaboon, without having any intercourse with the mission; but in February, 1846, the commander expressed his regret that the mission premises had been endangered; and in the following summer, Commodore Read, of the frigate *United States*, arrived off the mouth of the river, and during his stay, Mr. and Mrs. Wilson received much kindness from him; and he left a letter to the French admiral, which was delivered to him in September, and after that, they received the most civil treatment from the French officers and the local authorities. The Roman missionaries brought there by their ships of war, did not appear to be doing much.

The Committee have adopted a rule, in relation to this mission, similar to the one adopted by the Church Missionary Society, allowing a periodical return of the missionaries to their native land, to recruit their health; and in accordance with this rule, Mr. and Mrs. Wilson visited this country in 1847. Their visit was highly useful; and in June of the following year, they returned to their field of labor, with the greatest possible cheerfulness, accompanied by Rev. Messrs. Preston and Wheeler, and Mrs. Preston, as a reinforcement. April 23, 1848, Mrs. Walker departed this life, two months after the birth of an infant. She never regretted having gone to Africa. Early in the morning of the day of her death, Mrs. Walker sent for the head men in the towns, and they came, and wept like children; and nearly every man, woman, and child came, feeling that they were losing one of their best friends. She was followed, the last of January, 1849, by Mrs. Griswold, who was suddenly called home,

speaking sweetly and confidently of her Savior, in her lucid moments, and manifesting entire submission to His will. February 25, 1850, Mrs. Bushnell entered into peaceful rest, she having returned from her visit to the United States, though in a consumption, that she might finish her course in the beloved field of her missionary labor.

In 1849 and 1850, the mission was reinforced by the arrival of Rev. Mr. Best and Dr. Ford, the former about six months before the latter. Mr. and Mrs. Preston, who had arrived in 1848, had commenced a new station among the Bakali, about 25 miles above Baraka, in August, 1849. Messrs. Wilson and Bushnell preached in Mpongwe, and Mr. Walker in Mpongwe and Bakali; and in these dialects, the Gospel was preached in ninety villages, in 1849. Eleven members were received to the church in that year. But polygamy, in its lowest forms, was found to be a great hindrance to the Gospel, and the evil was greatly aggravated by the introduction of American rum, which was exerting a most pernicious influence along the coast.

Rev. Mr. Porter and his wife arrived as a reinforcement, June 6, 1851; and early in the following year, Messrs. Walker and Preston returned to their field of labor. The Gospel of St. John, in Mpongwe, translated by Mr. Bushnell, was printed in New York, in 1852, under his superintendance, while on a visit to this country for his health. Mr. Wilson, being on his periodical visit to this country, was declared by physicians to be under the influence of a chronic disease, unfitting him for a longer residence at the Gaboon. He accordingly accepted the appointment of a secretaryship in the General Assembly's Board of Missions. The Committee, in their annual report for 1853, bear honorable testimony to his excellence as a missionary, and express their deep regret for the loss of his valuable services.

Early in 1851, the brethren at Baraka suffered from an unusual prevalence of fever. Mr. Porter, who had recently arrived, was called away by means of it on the 6th of July. He died in the full faith and consolation of the Gospel, and Mrs. Porter followed him on the 16th of the same month. Both of them said that they did not regret having joined the mission, and hoped that their early death would not deter others from entering the field. The Committee say, in their report for 1853, that the actual danger to life, as the Gaboon mission is now conducted, is not greater there than in many other missions, which awaken but little apprehension.

The labors of this mission are directed to three communities, each probably the representatives of migrations from the interior: the Mpongwes, Bakales, and Pangwes. The last of these have but recently made their appearance. The country has been explored to some distance in the interior, and found to be

hilly and apparently salubrious; and the way is open for missionary efforts among numerous friendly tribes; but laborers are wanting, to enter in and reap the harvest. The labors of the mission have been, to a great extent, preparatory; and its direct results are not so clearly seen, as they will probably be a few years hence.

The report of the mission for 1853, represents the health of the missionaries to have been generally good throughout the year. And, though a spirit of opposition had begun to manifest itself among those who do not like the restraints of Christianity, yet, the truth is making progress. The intercourse of the missionaries with the people and with the government has been most friendly throughout the year. But, owing to the diminished force of the mission, they have been able to occupy but two stations.

Number of stations,	-	-	-	-	3
Missionaries,	-	-	-	-	4
Physician,	-	-	-	-	1
Female helpers,	-	-	-	-	2
Native helpers,	-	-	-	-	4
Church members,	-	-	-	-	22
Scholars in the schools,	-	-	-	-	70

UNITED PRESBYTERIAN SYNOD OF SCOTLAND.  
—When the converted negroes of Jamaica obtained their freedom, their thoughts were at once directed to their heathen friends in Africa. Many said, "We must carry the gospel to Africa." The missionaries constituting the Jamaica Presbytery, representing the Scottish Missionary Society, the United Secession Church, and the Scotch Free Church, entered fully into the feelings of the colored people around them, and resolved to embody them in action. Old Calabar was selected as their field of labor, the King and chiefs having sent a formal request that a mission might be commenced among them. The Secession Synod having also sanctioned the movement, Rev. Mr. Waddell was designated to take charge of the enterprise. He accordingly proceeded to Scotland, and was soon followed by five others. One of these was an Englishman, who had lived eighteen years in Jamaica, a printer by trade; another was his wife, a colored woman; another was a negro lad, about sixteen years of age; the remaining two were both persons of color. A merchant of Liverpool granted the free use of a fine schooner, the *Warce*, to the mission as long as she should be wanted; and he also subscribed £100 to keep her in a sailing condition.

The mission sailed from Liverpool, January 6, 1846; and arrived at Fernando Po, April 3. They proceeded with as little delay as practicable to Old Calabar, and were cordially received by the natives. On the 6th of May they opened a school in Duke Town, about fifty miles from the mouth of Old Calabar

River, in a house of King Eyamba. Every thing seemed to be propitious.

This mission has been prosecuted with considerable success. In 1853, it had three stations, Rock Town, Duke Town, and Old Town. Its prospects are becoming more and more favorable. A few have applied for baptism, but, at the latest dates, none had been admitted to the ordinance. The number of scholars in the schools was about 200. There were connected with this mission, in 1852, ten European agents, including females, four of the number being ordained missionaries. From the beginning the missionaries have publicly preached the word on the Sabbath, and already several atrocious customs have fallen before its influence, among which is the use of the poisoned nut, as a test of witchcraft. The missionaries have made several exploring tours into the interior; and they say that these regions present a wide field for missionary labor; that they are easy of access, by water communication on the rivers; and that the country becomes more elevated, and the atmosphere purer and more bracing, in proportion to the distance from the coast.

Stations,	- - -	3
Missionaries,	- - -	4
European male assistants,	- - -	1
Do. female,	- - -	5
African assistants,	- - -	6

AMERICAN EPISCOPAL MISSION.—The Foreign Missionary Society of the Protestant Episcopal Church in the United States, as early as the year 1822, entertained the design of establishing a mission in Western Africa, and considerable sums were collected for the purpose. But the design was frustrated chiefly through the difficulty of obtaining suitable men, till 1834, when it was determined to establish a school at Cape Palmas, and Mr. James M. Thompson, secretary to the colonial agent, with his wife, were appointed teachers; and the Maryland Colonization Society made a grant of land, as a site for the mission, about two miles from the town of Harper, on the main government road leading to the Cavalla river. The situation is pleasant and salubrious, and well adapted to a manual labor school. The work of preparation was immediately commenced, the land was cleared, and suitable buildings erected.

In March, 1836, Mr. and Mrs. Thompson commenced a school in a small building, near their residence in the town of Harper, with 20 to 30 scholars. In the summer of this year, Mr. John Paine and Rev. L. B. Minor, of the Theological Seminary at Alexandria, Va., were appointed to this mission. Rev. Thomas S. Savage, M. D., who had the advantage of several years' practice as a physician, preceded them, in order to become acclimated and prepare for their reception before their arrival. Messrs. Minor and Payne, after spending some

time in presenting the cause to the churches, and collecting funds, arrived at Cape Palmas, on the 4th of July, 1837. They found that Mr. Thompson had made a good commencement, having three acres of land under good cultivation, with a small thatched house on the premises, but still residing at Harper.

The Cape itself was at this time mostly occupied with houses belonging to the Agency, and older colonists. Commencing with the main land was a native town, of about 1,500 inhabitants. The houses or huts were constructed of narrow strips of boards, four or five feet in height, three or four inches wide, and half an inch thick, placed perpendicularly in the ground, arranged in the form of a circle. On this is placed the roof, made of palm leaves, running high up to a point, like a sugar-loaf. This town had its *gree-gree* place, where some sort of religious ceremonies were performed, said to be addressed to the Devil.

March 4, 1837, Dr. Savage, with the mission family, removed from the Cape, and took possession of the mission house at Mount Vaughan, as the station was named, after the foreign secretary of the society. The missionary operations were formally opened on Easter day, which was kept as a day of fasting, humiliation and prayer. Mr. and Mrs. Payne, and Mr. Minor, who arrived July 4, passed safely through the acclimating fever.

Dr. Savage made several tours among the native tribes, and found them friendly, and desirous of instruction. It was supposed that, within 50 miles, there were 70,000 accessible to missionary effort; all of whom belonged to one stock, and spoke dialects of the same language, (Grebo.)

The care of the newly arrived missionaries, during their acclimation, together with the responsibilities and labors of the mission, so affected the health of Dr. Savage, as to make it necessary for him to return to the United States, which he did in June, 1838. But he expressed the firm belief that, under different circumstances, his health would have continued good. He did not regard the climate as fatal to the white man's health. "With a moderate share of prudence," he says, "we can live here, and enjoy good health."

In 1838, Mr. E. S. Byron, of Boston, was sent out as a teacher. Dr. Savage having been united in marriage with Mrs. Metcalf, of Fredericksburg, Va., returned with his wife and Mr. George A. Perkins and wife, missionary teachers to Cape Palmas, where they arrived on the 19th of January, 1839. Mrs. Savage was removed by death on the 16th of April following.

The mission was embarrassed by the jealousies between the natives and the colonists: the missionaries being identified with the latter, found it difficult to gain access to the natives. This led them to the conclusion that, in the selection of mission stations, they should





disconnect themselves from the colonies, and hold themselves neutral between the natives and colonists.

Two unsuccessful attempts had been made to establish a station at Garraway, a native town about 30 miles to the windward of Cape Palmas. It was opposed by the Bushmen, on the ground that the effect of it would be to stop the trade in rum. At the leeward, they succeeded in establishing two out-stations, with teachers in each.

Mr. Thompson, the colored teacher, who commenced the mission, died of a protracted and painful illness, which he bore without a murmur, and departed in the exercise of a firm hope and triumphant faith in the Redeemer. Mr. Minor returned to the United States for his health. On the 23d of January, 1840, he was united in marriage to Miss Mary Stewart, of Baltimore, and on the 15th of February, they sailed for Africa, accompanied by Rev. Joshua Smith, who was sent out by the Board to labor among the colonists.

This year, the mission commenced the formation of a native town, near the principal station, to be composed of such native families as were willing to abandon their superstitious and idolatrous practices, and come under the influence of Christianity and civilization. In this town, those educated at the mission afterwards settled; and it soon began to assume an appearance of civilization.

In 1839, three years from its commencement, there were in connection with the mission, nine missionaries and teachers, three stations, 70 native children in schools, a church of 17 members, and a population of 10,000 or 12,000, whom they were reaching with their instructions. Rev. Dr. Savage was rector of the Church at this station, by whom two services were held on the Sabbath. A Sunday school was held in the chapel for the colonists, and another for the children and other members of the mission; and religious services were regularly held at the out-stations and native towns.

For some time previous to March, 1840, an unusual seriousness had been observed at the principal station, which continued to increase; and in April, nineteen appeared to give evidence of a saving change. Many were inquiring the way of life; and at the station at Cavalla, unwonted attention to the word was manifested, and there was one case of deep conviction.

In 1841, a new station was commenced by Rev. Mr. Minor, at Taboo, on the coast, about 40 miles to the leeward, and beyond the bounds of the colony, where the people expressed a strong desire for a mission. The station at Garraway was abandoned, and the teacher removed to Rockhookah, the capital of the Babbas, whose chief had two sons in the school.

The committee, in their report for 1842,

complain of the restrictions put upon the mission, by the colonial government, and of their compulsory laws, requiring military duty of the youth in the schools, as threatening the mission with serious difficulties.

The year 1841 was a time of unusual sickness, both among missionaries, colonists, and natives, though less fatal than at some other times. During this sickness, Mr. Smith, at Cavalla, was roused early one morning by an unusual noise, and on looking out, saw men, women, and children, running towards the woods, shouting and making various noises, and when they seemed to reach the end of their race, the report of two guns was heard. On inquiry, he was informed that the native doctors had directed the people to beat their houses with sticks, and chase away the sickness to the bush!

In 1842, death again invaded the missionary circle. Miss Coggeshall, who had recently arrived, was stricken down, after a short illness. Rev. Dr. Savage had been united with Miss M. V. Chapin; who, after entering on her duties, and advancing the female department of the high school at Cape Palmas to a high degree of prosperity, was suddenly called to her rest, cheerfully yielding up her spirit to the Saviour whom she served. The following year, Rev. Mr. Minor, whose health had for some time been declining, was removed by death, uttering, with his last breath, prayers for the mission, and exhortations to his brethren to "go forward." Mrs. Minor returned to this country. Rev. Dr. Savage visited this country for his health, and returned with a reinforcement, consisting of Rev. E. W. Hening and wife and two female teachers. The reports of the missionaries this year were decidedly favorable, the divine blessing having followed their labors.

The report for 1846, in a review of the mission the 10th year from its commencement, says, "the result of past efforts is beginning to show itself in the growing up of a generation of young persons educated in the nurture and admonition of the Lord, who are already rendering assistance in the mission, and among whom we may expect, at no distant day, to select candidates for the ministry." There were then 24 persons, including native assistants, engaged in the mission. Religious services were regularly held in five different places, and other points were frequently visited. The boarding schools contained about 150 children. More than that number attended the Sunday schools, and about 1500 were regular hearers of the gospel. The number of communicants was about fifty.

Since that time, the mission has been steadily progressing, without many marked incidents requiring notice. In 1846, the mission was again bereaved by the death of Rev. E. J. P. Messenger, of the acclimating fever, soon after his arrival, and also of Mrs. C. L. Patch.

The health of every other member of the mission suffered severely, and the senior missionary, Rev. Thomas S. Savage, M. D., was so completely prostrated as to be obliged to resign, and return to the United States. The committee this year resolved to give the missionaries leave to return to the United States every fourth year. The year following, Rev. Mr. Hening and wife returned to this country, on account of the loss of his sight, and Mr. and Mrs. Appleby resigned their appointments, in consequence of her ill health.

To show how much labor can be performed by one man, even in the climate of Africa, the committee state that, during the year 1847, Rev. Mr. Payne preached every Sabbath morning to about 200 natives; conducted the mission Sunday school every Sabbath afternoon; preached four times a week in the native towns in the vicinity; lectured every Thursday evening to the pupils and mission family; conducted daily evening service for the schools; devoted two hours each day to the translation of the Scriptures; made three visits to each of the more remote stations; and officiated in the colony forty-five times.

In 1848, the mission was strengthened by the addition of two ordained missionaries, Rev. Messrs. Jacob Rambo and C. C. Hoffman, and a lady of high qualifications as assistant; and in 1849, Mr. and Mrs. Hening returned to Africa, accompanied by Rev. E. W. Stokes, a colored clergyman, and Miss Williford of Georgia. Dr. Perkins, the missionary physician, was obliged, on account of ill-health, to relinquish his connection with the mission.

In the year 1851, Rev. John Payne, senior missionary, was elected by the General Convention, Missionary Bishop at Cape Palmas and parts adjacent; and the vestry of Trinity Church, New York, appropriated \$5,000 towards the endowment of the Episcopate. On the 11th of July following, he was consecrated in St. Paul's church, Alexandria, Va.

In 1852, the mission was reinforced by Rev. G. W. Horne and three male and three female assistants; and it was determined to occupy Monrovia and Bassa Cove, as stations within the colony. Bishop Payne returned to Africa July 7, 1852; and active measures were commenced by him for vigorous and enlarged operations. He held his first confirmation in the new church at St. Mark's, in the colony, on Christmas day, in presence of a large congregation. Twenty-five persons were confirmed.

In March, 1852, a small newspaper, called "The Cavalla Messenger," was commenced at the mission, printed in Grebo and English by two young native Christians.

From Bishop Payne's report, dated Cape Palmas, June 6, 1853, we gather the following summary of the results of the mission: Since its commencement in 1836, there have been connected with the mission 31 white missionaries, male and female. Four principal sta-

tions have been established, at *Fishtown, Rock town, Cape Palmas, and Cavalla*. At all these points native boarding schools have been maintained. Day schools have also been taught, in which many heathen children have learned to read. Sunday schools, also, have been sustained. The gospel has been preached to nearly the whole Grebo tribe, numbering about 25,000, and a congregation of colonists has been supplied with stated services. More than 100 have been received into the church. Some of these have died in the faith, others have apostatized, and about 80 still remain members of the church. A high school has been established at Mount Vaughan, for training colonist teachers and missionaries. Six youths have been sustained at an annual expense of \$75. A female colonist day school is in operation at Mount Vaughan, with 40 to 45 scholars. The Grebo native dialect has been reduced to writing, and many portions of Scripture and other books printed in it. A printing press is in operation. A wide-spread conviction of the truth of Christianity has been produced in the native mind, and an expectation raised that it must supersede the religion of the country. Two churches were in process of erection, and the means had been raised for a third, and an orphan asylum is being erected at the point of the Cape. There were in the mission two colonist and three native candidates for orders.

TABULAR VIEW.

STATIONS.	No. of Mission- aries.	Assistants.	Native Teachers.	Towns Reached.	Population.	Communicants.	Schools.	Scholars.	Sunday Scholars.
Fishtown .....	1	1	2	4	2000	5	12		
Rocktown .....	1	1	5	5	1600	7	16		
Cape Palmas .....	12	12	3		3000	9			50
Mount Vaughan .....	1	1				9	1	60	
Cavalla .....	2	5		5	1900	50	2	100	
Taboo .....			1			1		10	
Green Hill .....			1					15	
Sinse .....	1				1500				
Bassa Cove .....	1								
Monrovia .....	1					20			
Clay-Ashland .....	1								
Total .....	11	11	4	17	10,000	101	3	213	50

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES—*Mission in Liberia*.—The Church of Christ has a profound interest in the great experiment now being tried on the West Coast of Africa; and the Methodist Episcopal Church, feeling that God had thrown a portion of the responsibility upon her, was early on the ground; and has already expended much treasure and devoted many consecrated lives, to Africa's evangelization, in Liberia. The mortal remains of her sons and daughters are lying in African graveyards, and she stands pledged by every sacred engagement to carry on this work. This field was her earliest foreign mission. Among the

emigrants who left the United States, at the commencement of the Liberian Colony, were several members of the Methodist E. Church, and with them several local preachers. On their arrival in Liberia they at once set up these religious services with which they had been familiar in this country. They built places of worship and held their class and other meetings. But they desired regular ministerial help, and the church in this country became increasingly interested in their case, until at length, in 1832, the *Rev. Melville B. Cox* was appointed and sent forth as the first missionary of the Methodist E. Church to Africa. He arrived there 9th March, 1833, and though in feeble health, entered at once upon the duties of his mission. He gathered together all the members and officers of the church then in Monrovia, and organized a branch of the Methodist E. Church, under the authority of the General Conference in America. The Swiss mission at Monrovia having been broken up by the sickness and death of most of its agents, the remainder of the missionaries were ordered to Sierra Leone, and Mr. Cox purchased their premises, and was thus furnished with the means of at once entering upon his labors. His love for the heathen soon led him to devise means for preaching the gospel in the regions beyond the colony. The plan of action which he proposed as sketched by himself, was, "(1) To establish a mission at *Grand Bassa*; (2) Another at *Sego*, on the *Niger*; (3) To establish a good school at Monrovia, on the model of the *Maine Wesleyan Seminary*; and (4) Another mission either in the interior, or at *Cape Mount*. He held a camp-meeting commencing March 29, the first probably ever held on that continent; organized Sunday schools; communicated with the Missionary Board at home; and was proceeding with his projects of usefulness, when he experienced the first attack of the African fever on the 12th of April. He rallied, however, but again took cold and was again reduced, and on the 21st of July, this devoted missionary slept in Jesus. This result, however, had not come upon him unexpectedly. He had contemplated it as probable before he left the United States. But when his own ease or life was weighed against the salvation of Africa, he conferred not a moment with flesh and blood. He was willing to sacrifice all, if by so doing the great cause in which he engaged could thereby be promoted—joyfully willing that Christ should be magnified in his body whether by life or death. On his way south, before leaving the United States, he visited Middletown University, and on taking leave of a young friend there, he said to him, "If I die in Africa, you must come and write my epitaph." "I will," was the reply; "but what shall I write?" "Write," replied Mr. Cox, "LET A THOUSAND FALL BEFORE AFRICA BE GIVEN UP!" These words, so worthy a mis-

sionary of the Cross, have become a motto for many who have followed him, even to an early grave in Africa. He had been appointed to superintend the mission, and *Rev. Messrs. Spaulding and Wright*, with *Miss Farrington*, were commissioned as his assistants. But they were delayed and did not arrive in Liberia until the 1st of Jan., 1834, nearly six months after the death of Mr. Cox. He had left a request that *Bro. Spaulding*, on his arrival, should preach his funeral sermon from the text, "*Behold, I die; BUT GOD SHALL BE WITH YOU.*"

His successors entered into his labors, but were soon attacked by the African fever, and only five weeks after her arrival in Liberia the estimable *Mrs. Wright* was laid beside *Melville Cox*, and on the 29th of the next month her husband was carried to the same humble resting place. Shortly after, Mr. and Mrs. Spaulding were obliged, by prostration of health, to sail for the United States, and *Miss Farrington* was thus left alone, resolved, to use her own words, to "offer her soul upon the altar of God, for the salvation of that long-benighted continent." In 1834 the *Rev. John Seys* was sent out, accompanied by *Rev. Francis Burns and Unice Sharp*, (both colored.) Mr. B. being a local preacher and Unice a teacher. They found on their arrival, 13 preachers, 6 teachers in the schools, and a membership of 191. This year missions were established at *New Georgia, Edina*, and at *Grand Bassa*. Considerable prosperity attended their labors, and at the close of the year they reported an accession to their numbers of 160, of whom 20 were native Africans; but three of the preachers had been removed by death, and 18 of the colonists had been cruelly massacred at *Port Cresson*, by king *Joe Harris*. Arrangements were also made for establishing a mission in the *Conde* country, and another at *Bushred Island*. *Dr. Goheen*, as missionary physician, arrived with two teachers in 1837; and at the close of that year the statistics of the mission were reported as follows: 15 missionaries, one physician, 7 school teachers, 221 scholars, and 6 Sabbath schools with 300 scholars, the church members being 418. The work of God was extended by the establishment of four new stations, at *Jacks Town, Sinee, Junk, and Bopore*. In 1838 a printing office and a periodical (*Africa's Luminary*) were established, and an academy under the charge of *Mr. Barton*, of *Allegany College*, was organized. A manual labor school was established at *White Plains*, for the purpose of giving instruction in the various agricultural and mechanical branches. The steady light which shone forth to the dark regions around them, in connection with the few missions which they had already established among the heathen tribes, led to many earnest invitations from chiefs and people to give them also the benefits of the gospel. Deputations would frequently arrive from such tribes as the *Dey, the Goulah, the Pessah, the*

Bassa, the Queah, and the Grebo people, asking for missionaries and schools. Mr. Seys visited many of their tribes, as far as 150 miles into the interior, and established as many missions and schools as the means at his disposal would allow. Cape Palmas also was added to the stations in the mission, and a strong interest established there.

At the close of 1845 there were 17 missionaries, about 20 chapels, 837 church members, and 16 day schools with 363 pupils, 12 Sabbath schools and 488 scholars. In December of this year the Rev. Messrs. Benham, Williams, and Hoyt, arrived, to reinforce the mission. A few days afterwards, intelligence was received at Monrovia that Capt. Bell, of the United States sloop-of-war *Yorktown*, had captured a slave-ship, the *Pons* of Philadelphia, with 756 slaves on board. She had been only three days out from *Cabenda*, where she had shipped 913 slaves, and during those three days such was the barbarity practiced and the diseases engendered that 20 died; and during the fourteen days the captors were getting her to Monrovia, 150 more died. Governor Roberts, Judge Benedict, and Dr. Lugenbeel, with some of the missionaries, went on board the slaver, and there witnessed a scene of horror which language is inadequate to describe. The suffering and dying creatures were landed, and distributed among the colonists; and one hundred of the children were taken in charge by the mission, to be brought up and educated at the expense of the Missionary Society.

*Bishop Payne* estimates that the jurisdiction of the Liberian Republic will eventually extend itself 600 miles along the coast, and 200 into the interior. "Here, then," to use his own words, "a territory containing, besides American colonists, 120,000 square miles, and not far from 5,000,000 of aborigines, is the sphere to which Providence directs American philanthropy and Christianity." Forty years since, in his celebrated speech on the Slave-Trade, before the British Parliament, Mr. Pitt made the following remarks: "We may live," said he, "to behold the natives of Africa engaged in the calm occupations of industry, in the pursuits of just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon that land, which at some happy period in still later times, may blaze with full lustre, and, joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent." That happy period has dawned upon Africa; for these glowing anticipations are now being realized in the Republic of Liberia. The Board of Missions of the Methodist E. Church have evinced a laudable anxiety to meet their part of the great responsibility growing out of such a state of things as this. But the impracticability and inutility of depending in any measure upon the labors of white missionaries for

its accomplishment, has led them to transfer the duties of the mission entirely to colored ministers. So that, at present, the only white agent of the Board in the Republic is *Mr. Horne*, the principal of the Monrovia academy. This decision has been made on the following grounds: They believe that, (1) Whites may not expect sufficient health to enable them to perform sufficient labor, without frequent interruptions of long continuance, even if they escape with their lives; while, on the contrary, colored men do generally, after their acclimation, enjoy as good health as in America. (2) The colored missionaries, by a previous residence in the country, have to some extent become acquainted with native habits, prejudices, and language. (3) The membership of the Methodist Mission in Liberia has now become so large, and of such a character, that we may confidently look to it as the source from which to obtain our future supply of laborers, in proportion as the necessity for their labor becomes apparent, and the genius of Christianity tends to render the piety and talents of every one in the church available. And, finally, Because the results of this great experiment in Liberia have exhibited to the world the competency of colored men to govern themselves, and to take charge of all matters of importance. With the requisite amount of piety, they are as capable of attending to religious, as to secular, concerns—to the affairs of the Church as well as to matters of State. Up to 1850, the Missionary Society of the Methodist E. Church had sent to Liberia twenty-five white agents: *Melville B. Cox*, in 1832, who died in six months after his arrival; in 1833, Messrs. *Wright* and *Spaulding* and their wives, and *Miss Farrington*. Mr. and Mrs. *Wright* both died within three months of their arrival, and the others, after a few months, were obliged to return to America, broken down by frequent attacks of African fever. In 1835, *John Seys* and his wife were sent out, and they also had to return, leaving four of their children in the grave-yard of Monrovia. In 1836, *J. B. Barton* was sent; and after a brief residence, he returned to the United States to recruit his health, and then went back to Liberia, where he soon after died. The same year *Squire Chase* went out, but was forced to return, and though he went back again, he had again to leave, and died from the effects of the African climate, shortly after his second return from that coast. *Dr. Goheen*, the missionary physician, went out, with *Mr. Jayne*, the printer, in 1837, but both were obliged to come back. The next year, *Miss Wilkins* and *Miss Beers* were sent; the latter left; the former still lives and labors, the devoted matron of the mission school for native girls at *Millsburg*, the only one, of all the white missionaries sent out by this Board, now living in Africa. *J. Barton* and *W. Stocker* went out in 1839; the latter died in seven months;

the former lived two years, and then fell a victim to the fever. Mr. Pingree joined the mission in 1842, and then returned; and in 1845, Messrs. Benham, Hoyt, and Williams, with their wives, arrived; but Mr. Williams died in a month after his arrival; and the rest, enfeebled by disease, returned at different times. Mr. Bastion and his wife next went out; but Mrs. B. and their child died, and he returned. Now during all this time, but four of the colored preachers have died, though their numbers have been to the whites *as ten to one*. Nor have they been under the necessity of leaving Liberia to recruit their health.

The General Conference of 1852, arranged to send *Bishop Scott* to visit the mission and preside in the annual Conference there in 1853. He went, and spent more than two months there, and gave the whole work a thorough inspection, and made such arrangements as it is hoped will tend to the greater efficiency of the mission. Here, in substance, is a description of his first Sunday and first sermon in Africa, with other leading points in his report: "Sabbath morning came, and at 'the sound of the church-going bell' I repaired to the place of worship, and there, to a well-clad, well-behaved, intelligent assembly, preached my first sermon in Africa, from the text, '*For the promise is unto you,*' &c. I said it was an intelligent audience. I will describe it. There sat the President of Liberia, and his wife, each having a Bible and Hymn Book, (and this was the case with all present;) just beyond sat the Vice-President; in the next pew was the tall and fine-looking figure of Chief-Justice Benedict, and near him the Speaker of the House of Representatives. And there we had our first interview, in God's name, with our colored brethren in Africa. I visited all the settlements, except Marshall, in which churches are established. These are luminous spots, raying out light along the dark coast of that continent. I also visited Bexley, Louisiana, Lexington, Puddington, and Mount Tubman; all interesting places, and concerning which I have many pleasing reminiscences. In my interview with the King of Cape Palmas, the King treated me as the father of all America, and said:—'*Merica* been here twenty years and yet (including to the colonists and the natives,) we are two people. We want one school for both. I want bring our people (said he, suiting the action to the word,) half round; by and by, bring them whole round; not do this all at once.' The Government of the Republic of Liberia, which is formed on the model of our own, and is wholly in the hands of colored men, seems to be exceedingly well administered. I never saw so orderly a people. I saw but one intoxicated colonist while in the country, and I heard not one profane word. The Sabbath is kept with singular strictness, and the churches are crowded with attentive and orderly worshippers."

The Bishop also gives an account of the meeting of the Conference, and of the value of our African missions. He says, "At length the time of meeting the Conference arrived, and we entered on business. The Conference had its president and secretary, and proceeded to business with as much form and accuracy as we are accustomed to do at home. On Sabbath our religious exercises were held under the shade of two large tamarind trees, at the conclusion of which I ordained eight to the office of elder. After having surveyed the whole ground, I am well satisfied with the church in Liberia. While there I witnessed some of the clearest, brightest and strongest evidences of religion I ever became acquainted with in my life. The African mission is one of great promise to the church of God; it is not only destined to bless Liberia, but to pour the blessings of light and salvation all over the continent of Africa; and God designs to awaken and Christianize its millions through the agency of her own sons."

The Bishop enumerates the leading difficulties with which this mission has had to contend. The first is the want of missionaries who can *speak the language* of the natives, and the consequent necessity of still employing interpreters—then there is the custom of *dashing* (or making presents,) which the natives tenaciously endeavor to keep up; then there is the difficulty of *polygamy* which keeps hundreds from deciding for God; then their vicious *domestic organization* which makes the wives the mere slaves of their lazy husbands; then their *superstitions*, their greegrees and witches; and then there is the vice and debasement which the natives constantly contract in their intercourse with the ships and traders on the coast. Holding offices under government, and engaging in trade, by the preachers, used formerly to exist—but of late it is discontinued.—*Annual Reports, and Missionary Advocate; National Magazine; London Watchman; Cox's Life; Hoyt's Land of Hope.*—REV. W. BUTLER.

## TABULAR VIEW.

## MEMBERS.

STATIONS.	MEMBERS.					Collected for Missionary purposes.
	Members.	Native Members	Probationers.	Native Probationers.	Local Preachers.	
Monrovia.....	201	19	16	..	..	\$225 35
Lower Caldwell Circuit.	135	15	17	1	3	10 00
Upper Caldwell Circuit.	156	6	..	..	2	40 00
Millsburg and White Plains.....	93	7	..	..	2	.. ..
Heddington and Robertsonville.....	60	58	..	..	..	15 00
Marshall Circuit.....	19	5	8	3	1	135 00
Bassa and Edna Circuit.	139	..	48	..	5	150 00
Sinou and Reedsville Circuit.....	185	6	8	..	2	967 66
Cape Palmas.....	197	..	18	..	4	.. ..
Total.....	1185	116	115	4	19	\$1,543 01

DAY AND SUNDAY SCHOOLS.

STATIONS.	Sunday Schools.	Native Schools.	Sunday Scholars.	Native Scholars.	Teachers.	Superintendents.	Volumes in Libraries.	Day Schools.	Native Schools.	Scholars.	Native Scholars.	Bible Classes.
	Monrovia . . . . .	1		80	10	1		80	1		40	
Lower Caldwell Circuit . . . . .	3		84	5 11	2		128	3		84	5	3
Upper Caldwell Circuit . . . . .	2		155	10 8	2			2		55		2
Millsburgh and White Plains . . . . .	1		90	15 12	1		36	3 2		81	62	2
Heddington and Robertsville . . . . .								1 1		10	10	
Marshall Circuit . . . . .							44					
Bassa and Edina Circuit . . . . .	4	1	140	10 16	4		200	4		103		2
Sinou and Readsville Circuit . . . . .	3		120	10 20	3		300	2		80	10	3
Cape Palmas . . . . .	1		120		8	1	300	3 2		50	20	2
Cape Mount . . . . .								1 1		10	10	
Lanesborough and Peter Harris's . . . . .									1		10	
Total . . . . .	15	1	789	50 65	14		1096	20 7		513	127	15

SOUTHERN BAPTIST CONVENTION.—The Southern Baptist Convention have a flourishing mission in Liberia; and they are commencing one also in the Yoruba country. The board say, in their report for 1853, that their mission in Liberia is exercising an immediately salutary influence; and that the facilities for beneficially affecting the heathen are abundant. The missionaries are all colored men, and though none of them have had the advantage of thorough mental training, yet they are in advance of the people among whom they labor, in piety, talents, and knowledge. The reports of the different stations indicate a healthy state of the churches, and in several of the churches revivals have been experienced the past year. In the year 1852, the Board sent Rev. Mr. Bowen on an exploring tour to the Yoruba country; and his report was so favorable that they immediately resolved on sending out a missionary force to occupy three stations in that field, and Rev. Messrs. J. S. Dennard, John H. Lacy, and W. H. Clarke were subsequently appointed; and the intention was to send out three more. Messrs. Lacy, Dennard, and Bowen reached Lagos Aug. 28, 1853. It was determined that they should locate, and for the present, remain together at Ajaye. Mr. Dennard, having gone to the coast on business, writes, Jan. 10, 1854, conveying the sorrowful news of the death of his wife. Mr. Lacy has returned to this country on account of the inflamed condition of his eyes. At the latest advices, Mr. Dennard was at Lagos, and Mr. Bowen at Ijaye. At the meeting of the Board in April, Mr. Clark was expected to sail in May, and the Board were corresponding with other brethren, with reference to this mission. (See Yoruba and Map.)

The report for 1854 gives a cheering view of the state of the mission at Liberia. The

churches have been visited with revivals the past year, and some of them have received large accessions.

TABULAR VIEW.

STATIONS.	Missionaries.	Churches.	Communi-cants.	Additions last year.	Schools.	Scholars.
LIBERIA.						
Cape Palmas . . . . .	1	1	50	4	1	80
Sinou . . . . .	2	1	*	4	2	*
Bassa Cove . . . . .			23	3	1	*
Bexley . . . . .	1	1	*	1	1	*
Edina . . . . .	1	1	*	4	1	*
Junk . . . . .	1	1	*	*	1	*
Monrovia . . . . .	1	1	*	50	1	*
New Georgia . . . . .			90	*	1	*
New Virginia . . . . .	1	1	*	10	1	*
Caldwell . . . . .	1	1	*	*	*	*
Millsburg . . . . .			*	*		*
Louisiana . . . . .			*	*	1	*
YORUBA.						
Awaye . . . . .						
Ishakkf . . . . .						
Igbobo . . . . .						
Stations . . . . . 14	13	11	153†	80†	11†	30†

\* No returns.

† Incomplete.

AMERICAN MISSIONARY ASSOCIATION.—The mission of this society in West Africa, is called the Mendi Mission, and is situated in the Sherbro country. This name is generally given to a section of country lying south and south-east from the colouy of Sierra Leone, between 70 and 80° N. latitude, and from the 13th degree of longitude west from Greenwich, eastward into the interior. It embraces not only the Sherbro country proper, but the Mperi country, the Bulloms, Jong, Boom, Timneh, Boompe, and Looboo countries, and sometimes even a portion of the Mendi country. In general that

part of it which lies near the coast is low, with numerous rivers running into each other, by which it is really divided into several islands. Ascending the Jong river some 30 or 40 miles from the ocean, we reach the high lands at Wela, or following the line of the Boom for a much greater distance, the highlands are reached as you enter the Boompe country. At the native town Tissana, or the mission station Mo-Tappan, there is a considerable fall of water, as there is also at Wela, on the Jong. At these places indian corn, beans, melons and many other kinds of vegetables that are common to the gardens of the United States are easily cultivated. Of some of them three or four successive crops are produced in the same season. Small villages, or African towns, are very frequent all along the numerous rivers. The population of these towns varies from 50 up to 1000, or more, inhabitants. There are also scores of sites of towns destroyed in the numerous wars instigated by the slave trade, that curse of Western Africa.

The general condition of the people of that part of Africa, before the establishment of the mission, was that of heathen. Many of the chiefs, however, are Mohammedans some of whom can read the Arabic readily, and possess parts of the Koran. The government of the country is generally in the hands of these men. The last few years has developed the existence of idolatry much more wide spread than the missionaries had previously any idea of. Many of their idols, of the most hideous and revolting form, have been voluntarily given up to the missionaries.

The history of this mission properly commences with the seizure of the schooner *Amistad*, by Lieut. Gedney, U. S. N., near the east end of Long Island, in 1839. He found on board the vessel about forty Africans and two Spaniards, one of whom declared himself the owner of the negroes and claimed the Lieutenant's protection.

After an examination before a judge of the United States District Court, for Connecticut, the Africans were committed to the jail at New Haven, for trial on a charge of murder on the high seas. When it was ascertained that they were recently from Africa, and had been illegally bought at Havana, to be carried to Principe, to be enslaved, and that they had risen upon their enslavers, and recovered their liberty, much interest was excited in their behalf. A few friends of freedom met at New York and appointed a committee to receive donations, employ counsel, and act as circumstances might require. Legal counsel were employed, native African interpreters were obtained, and a committee of gentlemen at New Haven undertook to secure suitable instruction for these unfortunate and benighted pagans.

Hon. John Quincy Adams, at the solicitation of the Committee, consented to act as senior counsel, and the cause was finally argued

by him and Hon. Roger S. Baldwin before the Supreme Court of the United States, at the city of Washington, February and March, 1841. The following letter addressed to a member of the Committee, gives the result :

“ WASHINGTON, 9th March, 1841

“ The captives are free !

“ The part of the decree of the District Court, which placed them at the disposal of the President of the United States, to be sent to Africa, is *reversed*. They are to be discharged from the custody of the Marshal—*free*.

“ The rest of the decision of the courts below is affirmed.

“ ‘ Not unto us—not unto us,’ &c.

“ But thanks—thanks! in the name of humanity and of justice, to YOU. J. Q. ADAMS.”

As these Africans had been instructed in the elements of knowledge, as particular care had been taken to enlighten them on the subject of Christianity, and as they all expressed a strong desire that some of their religious teachers should accompany them to their native land, the Committee deemed it a duty to make their return, after such a providential train of circumstances, the occasion of planting a mission in the heart of Africa. As the funds had been contributed by persons of various denominations, most of whom were of anti-slavery principles, it was thought proper to make the mission anti-slavery and anti-sectarian in its character. Accordingly the following resolution was adopted :

“ *Resolved*, That it would be contrary to the feelings and principles of a large majority of the donors to the *Amistad* fund, and of the friends of the liberated Africans, to connect their return with any missionary society that solicits or receives donations from slaveholders.”

A passage was secured for them in a vessel bound for Sierra Leone, and a farewell public meeting held in the Broadway Tabernacle, New York, Nov. 27, 1841; by the Union Missionary Society; when the instructions of the Committee were delivered by S. S. Jocelyn to the missionaries under appointment, viz., Rev. James Steele, Rev. William Raymond and Mrs. Raymond; and parting counsels were given to the Mendians, some of whom took part in the exercises.

They arrived at Sierra Leone, January 15, 1842, after a passage of fifty days. All their stores, tools and implements of agriculture were admitted free of duty, and even without examination. Governor Ferguson proffered every necessary assistance. Soon after arriving, Messrs. Steele and Raymond became satisfied of the impracticability of their reaching the Mendi country, and, ascertaining that part of the *Amistads* belonged to the Sherbro country, and that all were willing to go there, Mr. Steele, accompanied by Cinque and sev-

eral others, visited Sherbro. King Henry Tucker, to whom they went, lived at Kaw-Mendi, (a town of the Sherbro) and seemed willing to receive the people into his territory. The conditions were, however, too hard to be accepted, and Mr. Raymond, with the Africans, spent the next rainy season at York, Sierra Leone. Mr. Steele was compelled by ill health to return to the United States.

In November, 1842, a location was selected for the mission about a mile below the village of Kaw-Mendi, and 160 square rods of land were obtained, half a mile on the river, extending a mile back, for which was paid an annual rent of \$100.

On the arrival of the missionary and the Africans at Kaw-Mendi, the King ordered a *swivel* to be loaded and fired, as a token of joy. The women and girls began to sing and dance. A multitude of men, women and children flocked around to see the *white woman*, having never seen one before. In the morning, many people were drawn together by their singing and praying at family devotions. On Lord's day, Mr. Raymond held religious services, and preached his first sermon here from John iii. 16: "For God so loved the world," &c. The king attended, and seemed much impressed.

The influence of the mission on the slave-trade, on the king, and on the people, quickly became apparent. A flourishing school was soon in operation, and Mr. Raymond felt greatly encouraged. His language was, "This mission is evidently planted by God himself. I am more and more satisfied of it. It will prosper."

On the first Lord's day in January, 1845, he organized a church with five members. His cares and labors were great; but he was permitted to see fruits abounding amidst the difficulties with which the mission was surrounded.

A terrible war commenced in the Sherbro country in 1845. Many towns were burned. Hundreds fled from the scenes of war to the mission, as a place of refuge. The persons and property of all connected with it were respected. Its character as a place of freedom, peace, temperance, and Christianity, was known far and wide. Rev. Henry Badger at that time wrote, "Did you ever hear of a mission being established in the midst of war? Here is one, and it has advanced during the war more than previously. A school has been formed, and is doing well. The Mission Establishment, at first regarded with much suspicion, is now looked upon with great respect. It is a sanctuary. And while other towns and places are consumed by fire, and their inhabitants destroyed by sword, or carried into slavery, this flourishes and improves."

After the death of Mr. Raymond, in Nov. 1845, the mission, with its school of over sixty children, was for eight months under the care of Thomas Bunyan, a native Mendian, who

had previously acted as an interpreter and teacher. Two missionaries sailed from New York for the mission, April 8, 1848. One of them, Mr. Carter, died eight days after his arrival at the mission; the other, Geo. Thompson, labored there alone for two years, suffering much of the time from sickness. During this time, there was much deep religious interest manifested by those about the mission, and many were received into the mission church: the first one was *Te-me*, one of the girls taken in the *Amistad*. The next reinforcement consisted of Mr. and Mrs. Brooks, and *Mar-Gru*, another one of the girls taken in the schooner, who had been at school in Ohio. Mrs. Brooks died before reaching the mission. They were followed to Africa in Dec. 1850, by a company of eight; and Dec. 25, 1852, another company of seven newly appointed missionaries sailed from New York for that mission. Since that time, only one missionary has joined the mission.

TABULAR VIEW.

STATIONS.	Time of Commencing.	Ordained Missionaries.		Male Assistants.		Female Assistants.		Native Assistants.	Churches.	Members.	Schools.	Scholars.
		Male	Female	Male	Female							
Kaw-Mendi.....	1842	2	2	2	4	1	1	34	1	80		
Good Hope.....	1853	2	1	1	2							
Mo-Tappan.....	1853			1	1	2	1	6	1			
Total.....			4	4	7	3	2	40	2	80		

One female assistant not located.

Besides the stations which appear in the foregoing table, the missionaries are under instruction to open a station, either at Mo-Bwavi, in the Looboo country, or at Wela, in the Timneh country.—REV. GEORGE WHIPPLE.

**BASLE MISSIONARY SOCIETY.**—The Basle Missionary Society turned its attention to the Gold Coast in 1826; and four of its agents arrived at Christiansborg, near Akra, in 1828. Three of them soon died; and the fourth found himself under the necessity of taking the place of the Danish chaplain, who had also deceased, only to follow him, however, in 1831. In 1832 three other laborers reached Christiansborg; one of them, a physician, soon fell a victim to the climate; and another did not long survive. In 1835, Rüs, who alone remained, went to Akropong, which is a considerable place in the Aquapim mountains, north-east from Akra. He was kindly received by the king and his people, and he commenced his labors among them. Two fellow-laborers came to his aid in 1836, but both soon deceased. At length, after many disappointments, a new plan was adopted. Rüs (accompanied by Widmann, and a





colored man who had been educated in Switzerland,) conducted twenty-four Christian negroes from Jamaica to Akropong, where they arrived in 1843. A chapel was erected at this place in 1844. This mission has been prosecuted to the present time; and at the anniversary of the Society, held July 6, 1853, its

affairs were in a prosperous and hopeful condition. The number of laborers was 16, and the congregations had increased. The station at Christiansborg had been particularly favored. It has stations at Akropong, and at Ussu, (Danish Akra.)

TABULAR VIEW OF MISSIONS IN WESTERN AFRICA.

SOCIETIES.	Stations.	European or American Missionaries.	Orained Native Missionaries.	European or American Male Assistants.	Native Male Assistants and Teachers.	European or American Female Assistants.	Native Female Teachers.	Churches.	Communicants.	Candidates.	Schools.	Scholars.
Church Missionary Society.....	17	17	4	1	71	3	7		2976		55	5921
English Baptist Mission.....	3	7		8					118	25	7	450
English Wesleyan Mission.....	12	18			150				8021	617	53	5343
Basle Missionary Society.....		16										
American Board.....	3	4		1	4	2			22			70
Scotch Missions.....	3	4		1	6							
Presbyterian Board.....	5	6		3		5						
Episcopal Board.....	11	11			4	6			114			179
Southern Baptist Convention.....	15	13						11	101			213
American Methodist Episcopal Church.....	9	22		28					600		11	30
American Baptist Union.....	2	2			4	1			1185		27	640
									17		1	31
Totals.....	80	120	4	42	239	17	7	11	13,154	642	154	12,877

It will be seen, by the foregoing statements, that a good beginning has been made in the evangelization of Western Africa. Many valuable lives have been sacrificed, in the attempt to plant the gospel on these inhospitable shores. But they have not been sacrificed in vain. If more than 13,000 souls, or a moiety of them, have been saved through the instrumentality of these missions, it would be worth the sacrifice of every missionary who has landed there. But, the results of these self-sacrificing labors reach far beyond what appears in these statistical tables. A large amount of preparatory work has been accomplished; native helpers have been raised up; communications have been opened into the interior, and the way prepared for establishing missions among a great number of large tribes, inhabiting the more elevated and healthy portions of the continent, who are in a more hopeful condition for missionary labors than those on the coast. And, experience has removed, in a great degree, the dangers of acclimation on the coast. A large number of the native languages have been mastered, and a number of them reduced to writing. A good beginning has also been made in the departments of translation and printing.

Rev. Dr. Krapf, of the mission of the Church Missionary Society in Eastern Africa, has made to the mission at Gaboon a deeply interesting proposal—the forming of a South African continental mission line, from the Gaboon to the starting point of their mission in the neighborhood of Zanzibar. North of the equator, this

would be difficult, on account of the variety of languages and the hostility of the different tribes. But it is a remarkable feature of all the dialects south of the equator, spoken by the black man as distinguished from the Hottentots and Kaffres, that these dialects all have a common language for their basis. The people, likewise, are essentially one people in manners and customs. It has been discovered, that, by an intercourse of a few weeks, the natives of the eastern coast, and of the Gaboon, converse with each other. This great family of languages seems also to be remarkable for the excellence of its structure. The place of meeting on this continental mission line would be some one of the central mountains, supposed to divide the great basins from which flow the waters of the Nile, and of the Zaire, and of the shorter rivers running into the Indian ocean. These mountains may be 800 or 1000 miles from either coast; and it is a cheering fact that three or four hundred miles of the eastern portion have already been traversed by Dr. Krapf and his associates. The missionary aspects of the two opposite sides of the continent have some strong points of resemblance. On the east, a healthful upland was found much nearer the coast than was expected; and mountains are seen from more than one of the Gaboon stations. The shores of the Gaboon are healthful, compared with most rivers of Africa, but will probably not compare with the elevated table lands of the interior; and no more will the coast from the east. A thick jungle covers the plains and valleys on both sides,

creating the necessity of traveling on foot. But the opening of the rivers to navigation, may, in a measure, obviate this. And the increasing desire for missionaries among the interior tribes, shows that Providence is opening wide the doors for the entrance of the gospel on every side.

**AHMEDNUGGUR:** The city of Ahmednuggur is situated on the table land of the Ghauts, in Hindoostan, in a plain 12 or 15 miles in extent each way, and is about 175 miles north-east from Bombay. It contains about 50,000 souls, and the population is increasing since it has become a military station. It was once the seat of the Mussulman power in this part of India, and appears, from its palaces, mosques, aqueducts, and numerous ruins, to have been a place of much splendor. It is four or five miles in circuit, and entirely surrounded by a high wall of stone and clay. It was occupied as a mission station by the American Board in 1831.

**AHURIRI:** A station of the Church Missionary Society in New Zealand.

**AINTAB:** A large garrison town on the northern frontier of Syria, in the pashalic of Aleppo. It is 65 miles north of Aleppo, 50 miles east of Scanderoon, and 30 miles west of Bir. It has a population of 35,000 to 40,000. It is one of the most interesting stations of the American Board among the Armenians.

**AITUTAKI:** One of the Hervey islands, and a station of the London Missionary Society.

**AK-HISSAR:** An out-station of the American Board among the Armenians; it is the ancient *Thyatira*, the seat of one of the Apocalyptic churches; population 7000.

**AKRA:** A station of the Wesleyan Missionary Society in Africa, on the Gold coast, a short distance to the east of Cape Coast Castle.

**AKROFUL:** An out-station of the Wesleyans in West Africa. (See *Annambaoe*.)

**AKROPONG:** A station of the Basle Missionary Society, on Cape Coast, Africa.

**AKYAB:** The name of a district and a city in Arracan, one of the provinces of British Burmah. The city contains from 16,000 to 20,000 inhabitants. Since 1840 the city has been a station of the American Baptist Mission in Arracan.

**ALBANY:** A district and town in Sierra Leone, West Africa, occupied by the Wesleyan and Church Missionary Societies.

**ALDERVILLE,** in Upper Canada: A station of the Wesleyan Miss. Society among the Indians; commenced in '1817; has now two missionaries, several out-stations, 80 members, an industrial school with 54 pupils, and over 700 attendants on public worship.

**ALEPPO:** A town of Syria, the capital of a pashalic situated in the vast plain which

extends from the Orontes to the Euphrates. It is built on eight hills or eminences, and is three and a half miles in circumference, surrounded by an ancient strong stone wall forty feet high. It is a station of the London Jews' Society, and some Protestants are found among the Armenian and Greek population.

**ALLAHABAD:** A large city at the junction of the Ganges and the Jumna, in Northern India, a station of the Presbyterian Board.

**ALLEN TOWN:** Station of the Church Missionary Society among the liberated Africans in the river district of Sierra Leone, W. Africa, south-east of Freetown.

**AMALONGUA:** Station of the American Board among the Zulus, near Port Natal, in South Africa.

**AMAPURA:** The ancient capital of the Burman Empire, situated on the Irrawaddy, seven miles below Ava, the present capital. The government was removed in 1824.

**AMBALA:** A station of the Presbyterian Board in Northern India, nearly equi-distant from Lodiana, Saharunpur, and Sabatten.

**AMBOYNA:** One of the Molucca or Spice islands, in lat. 3° 41' south, and long. 128° 10' east. It belongs to the Dutch, and contains a population of 29,660. The Netherlands Missionary Society have a flourishing mission on this island. (See *Indian Archipelago*.)

**AMERICA:** (See *United States, Canada, Nova Scotia, New Brunswick, Labrador and Greenland, Indians, Mexico, and South America*.)

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS:** Of all the foreign missionary boards and societies now preëminent among the benevolent institutions of the United States, the A. B. C. F. M. was first in the date of its organization. Yet it must not be supposed that the spirit of benevolence—or even what may be regarded as more specifically the missionary spirit—had previously no existence in the American churches. Nor must it be supposed that all the influence on the churches, which led them to enter on the foreign missionary work, was exerted by any one, or any few individuals. The missionary spirit is but the Christian spirit looking upon the unevangelized; and from the first settlement of New England there had been much of this spirit in the churches. Earnest, and by no means unsuccessful, efforts for the evangelization of the native Indian tribes, had been made by the Mayhews, Eliot, Sargent, Brainerd, Wheelock, Kirkland, and many others, extending through a period of more than 160 years, from 1643 to 1808, before Mills or Hall, Judson or Newell, offered themselves as missionaries to the heathen.

About the commencement of the present century it began to be obvious that the missionary feeling was rising and extending in

the United States, and would be likely soon to open for itself new channels of effort; and "no man was the leader of the movement;" God was working for his own cause. In 1799, the Massachusetts Missionary Society was formed at Boston. In 1804 the constitution was modified, and the object of the society was defined to be "to diffuse the gospel among the people of the newly-settled and remote parts of our country—among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite and the ability of the society shall admit." Under this constitution this society, had the means been furnished it, might have sent missionaries to any of the "distant regions of the earth;" and some of the sermons preached at the annual meetings of the society, as also sermons before other missionary societies in the earlier years of this century, and especially one by Dr. Griffin before the General Assembly of the Presbyterian Church in 1806, urge the claims of the heathen, and the greatness and excellency of a universal missionary work, with eloquence and earnestness which have seldom, if ever, been surpassed. Dr. Parish, the preacher before this society, in 1807, alludes to "five societies in Massachusetts for propagating the gospel," to "similar societies in all the states of New England," and to "missionary societies in the middle states," as then existing. The Connecticut Evangelical Magazine, commenced in 1800; the Massachusetts Missionary Magazine, commenced in 1803; the Massachusetts Baptist Missionary Magazine, commenced the same year; the General Assembly's Missionary Magazine or Religious Intelligencer, commenced in 1805; diffused among the churches much intelligence in regard to missionary operations in foreign lands. Mr. Norris, of Salem, when applied to by Dr. Spring, in 1806, to aid in endowing a Theological seminary at Andover, found himself embarrassed by a previous determination as to the use of his means. "My great object," he said, "is the foreign missionary enterprise;" and he gave \$10,000 to the Theological school because convinced that the effort to establish it was one with this enterprise, for "we must raise up ministers if we would have men to go as missionaries." The same year, 1806, Robert Ralston remitted for himself and others of Philadelphia \$3,357 to aid the Baptist Mission at Serampore. Dr. Carey, of that mission, acknowledged the receipt of \$6,000 from American Christians in 1806 and 1807.

There were thus many indications of a missionary spirit in the churches of the United States. Still it is true, that as yet, "American Christians had never combined in any great enterprise or plan for spreading the knowledge of Christ, or advancing his kingdom; had never sent, from their shores, a single missionary, with the message of heavenly mercy, to any portion of the widely extended pagan

world" abroad. The different efforts which "had been made for the benefit of some of the native tribes of the American forest" had been "scattered and transient," and "without any general union, or any expansive and systematic plan of operations."

In 1806, Samuel J. Mills became a member of Williams College. While a child he had heard his mother say, "I have consecrated this child to the service of God as a missionary," and from the time of his conversion, in 1802, he had ardently desired to engage in the missionary work. In college, while laboring faithfully to promote true piety among the students, he kept this work constantly in mind. In 1807 he invited Gordon Hall and James Richards to a walk, and led them to a retired spot in a meadow, where they spent all day in fasting and prayer, and in conversing on the duty of missions to the heathen. He was surprised and gratified to learn that the subject was not new to these brethren, but that their hearts were already set upon engaging in such a work. September 7, 1808, a society was privately formed at Williams College, by these and a few other pious students, the object of which, the constitution says, "shall be to effect, in the persons of its members, a mission or missions to the heathen." The 5th article provided that "no person shall be admitted who is under an engagement of any kind which shall be incompatible with going on a mission to the heathen;" and the 6th article was, "Each member shall keep absolutely free from every engagement which, after his prayerful attention, and after consultation with the brethren, shall be deemed incompatible with the objects of this society, and shall hold himself in readiness to go on a mission when and where duty may call."

Designing now so to operate on the public mind as to lead to the undertaking of a foreign missionary work, and proceeding with great modesty, and great practical wisdom, they republished and circulated some impressive missionary sermons, and opened a correspondence with some of the eminently wise and good men among the clergy of the country, such as Rev. Messrs. Griffin, Worcester, Morse, and Dana. With the same end in view, and to influence young men, one of the number transferred his relation to Middlebury College in Vermont. Mills visited Yale College, and some efforts were made at other institutions.

In the autumn of 1809 Richards became a member of the Theological Seminary at Andover, and "labored with diligence and success in promoting a spirit of missions among the students." Mills followed him to Andover in the spring of 1810, and Hall soon joined them. At least one other young man was there also, whose thoughts had been independently directed to the same great subject—Samuel Nott, Jr. "There seemed now to be," says one who was there, "a movement of the Spirit, turning

the attention and the hearts of the students in the seminary to the condition of the perishing heathen." Several had already come, or soon came to the resolution of spending their lives in pagan lands, among whom were Adoniram Judson, Jr., and Samuel Newell. The faculty of the seminary were consulted and approved the design, and on the 25th of June, 1810, according to previous arrangement, Rev. Dr. Spring of Newburyport, and Rev. Samuel Worcester of Salem, met with the professors and a few others, for further consultation. It was thought the time for action had come, and the young men were advised to present their case to the General Association of Massachusetts, which was about to meet at Bradford. The next day Rev. Messrs. Spring and Worcester rode together in a chaise to Bradford, and during that ride, between those two men, "the first idea of the American Board of Commissioners for Foreign Missions was suggested; and the form, the number of members, and the name, were proposed." On Thursday, June 28th, Messrs. Judson, Nott, Newell, and Hall, came before the Association and presented a written paper in which they stated "that their minds had been long impressed with the duty and importance of personally attempting a mission to the heathen;" and they solicited the opinion and advice of the Association as to their duty, and as to the source to which they might look for support in their contemplated work. The subject was referred to a committee, who reported the next day, recommending "that there be instituted by this Association a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the gospel in heathen lands." The report was adopted, and the following persons were chosen to constitute, in the first instance, that Board: His excellency John Treadwell, Esq., Rev. Timothy Dwight, D. D., Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts.

The commissioners had their first meeting at Farmington, Connecticut, on the 5th of the following September, five only being present. A constitution was adopted, and officers were chosen. The Prudential Committee appointed consisted of William Bartlett, Esq., and Rev. Messrs. Spring and Worcester. Mr. Worcester was chosen Corresponding Secretary, and an address to the Christian public was prepared, accompanied by a form of subscription.

A beginning was thus made; but though the objects of the Board were regarded with favor by some liberal individuals, it was doubtful whether means could be very soon secured in this country to send out and support a distant mission. Yet four young men were ready

and waiting to be sent. The eyes of the Prudential Committee were turned to the London Missionary Society, which was already in successful operation, and in Jan., 1811, Mr. Judson was sent to England to confer with the Directors of that society on various points, and to ascertain whether any satisfactory arrangement could be made for prosecuting the work of missions in concert; so that American missionaries might for a time receive their support in part from the London society without committing themselves wholly to its direction. No such arrangement, however, was made.

In June, 1812, an act of incorporation for the Board was obtained from the Legislature of Massachusetts. The second annual meeting was held at Worcester, Mass., Sept. 18, 1811; seven members being present. Donations to the amount of \$1,400 had been received. Messrs. Judson, Nott, Hall and Newell were appointed as missionaries to labor under the direction of this Board; and it was resolved, as soon as practicable, to establish a mission in the East, attention being turned specially to the Burman Empire, and another in the West, among the Indians of this continent. Late in January, 1812, Messrs. Newell and Hall, who had been attending to medical studies in Philadelphia, returned hastily with the intelligence that a vessel was to sail from that port in about two weeks for Calcutta, and would accommodate the missionaries. The Prudential Committee immediately met. It was short notice, and only about 1,200 dollars were at their disposal; yet, on the 27th of Jan. they resolved to send out the four missionaries. Then another, Mr. Luther Rice, desired to join the mission, and they "dared not reject his request." Measures were at once taken to secure, if possible, the requisite funds, and in about three weeks, more than \$6,000 was collected. The missionaries were ordained on the 6th of Feb., in the Tabernacle at Salem, and after some delay sailed, Messrs. Judson and Newell, with their wives, in the Caravan, from Salem, Feb. 19, and Messrs. Nott, Hall, and Rice, with the wife of Mr. Nott, in the Harmony from Philadelphia, about the same time.—See *Tracy's History of the A. B. C. F. M.*; *Life of Dr. Worcester, Vol. II, Chap. 2*; *Memoir of Dr. Judson, page 39 and on*; and *Reports of the Board*.

From this small beginning the Board has gone on until now its annual receipts are about \$300,000, and it has under its care, in different parts of the world, near 400 missionary laborers, male and female, sent from this country, and more than 200 native helpers. The annual meetings, which are held in September, from being attended by seven members, as in 1811, or by nine as in 1812, in the parlor of a private dwelling, have come to be occasions of fully as deep and extensive interest as any annually recurring religious occasion in the United States. They commence usually

on Tuesday afternoon and close in the forenoon of the next Friday. They are always open to the public, and can be held only in towns of considerable population, that lodgings may be furnished for the many hundreds who come together from every section of the country. The largest houses of worship are not sufficiently large to accommodate all who wish to hear, and usually on Wednesday and Thursday evenings simultaneous meetings, for popular address, are held in two and sometimes in three different houses. This is the case also on Thursday afternoon, when the Lord's Supper is celebrated.

*Organization, Mode of Operation, &c.*—The officers of the Board are chosen annually, by ballot, and are, at present, a President, Vice-President, Recording Secretary, Treasurer, two Auditors, four Corresponding Secretaries, and a Prudential Committee of eight. This committee, whose members receive no compensation for their services, meets at the missionary house at least once every week, on Tuesday afternoon, for the transaction of business. There are now about 200 corporate members of the Board residing in at least 21 different States of the Union. These alone, by the charter, are voting members, forming the body corporate; but the payment of \$50, if the person be a clergyman, or \$100, if a layman, constitutes any one an honorary member, who may share fully in the deliberations of the annual meetings. About 9,000 persons have, since the beginning, been thus constituted honorary members. There is also a small number of corresponding members, residing mostly in foreign lands, and chosen, as are the corporate members, by ballot.

This Board is neither an ecclesiastical nor a denominational body, and is not supported by denominations as such, but by individual Christians. The Commissioners were at first appointed by the General Association of Massachusetts, which is Congregational, with power to adopt their own form of organization and their own rules and regulations. By its charter, obtained from the Legislature of Massachusetts, in 1812, the Board elects its own members without limitation as to numbers, or residence, or religious denomination; but not less than one-third of the members must at all times be respectable laymen, and not less than one-third respectable clergymen. In 1812, the Secretary, in behalf of the Board, suggested to the General Assembly of the Presbyterian Church, "the expediency of forming an institution similar to theirs, between which and theirs there might be such coöperation as should promote the great object of missions amongst the unevangelized nations." The Assembly, however, while they urged the churches under their care to aid in this good work, thought "the business of foreign missions might probably be best managed under a single Board," and so declined forming any separate institution. At the

very next meeting of the Board, (Sept., 1812) thirteen new members were elected, from seven different states, of whom eight, 4 from New York, 2 from New Jersey, and 2 from Pennsylvania, were Presbyterians. In 1831, of 62 corporate members, 31 were Presbyterians, 24 Congregationalists, 6 Reformed Dutch, and one Associate Reformed; and of the 70 ordained missionaries, 39 were Presbyterians, 29 Congregationalists, and 2 Reformed Dutch. Until the division of the General Assembly in 1837, most of the efforts of Presbyterian churches in the United States for foreign missions were made through this Board; and this is still true of what are called New School Presbyterian churches, and also of the Reformed Dutch and the Associate Reformed churches. Missionaries from these different denominations have always been sent out without distinction, and generally without even considering their ecclesiastical relations in designating them to their fields of labor.

The missions thus formed, are not controlled by ecclesiastical bodies; though they may themselves be considered as in some sense, such bodies. They are organized and governed as communities, the votes of a majority of the missionaries and male assistant missionaries deciding all questions, in their regular meetings. Thus the missions provide for the organization, government and care of churches, which they form, and may enter into organizations among themselves, for fraternal or ecclesiastical purposes, as associations or presbyteries, according to circumstances and the views and preference of the majority. So far as any use of the funds of the Board is involved, the action of the mission is, of course, subject to the revision of the Prudential Committee.

By its charter the Board is limited to the work of "propagating the Gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Holy Scriptures." Its missions are conducted with reference to the ultimate complete evangelization of the nations or communities to which they are sent. They are not regarded as permanent institutions, but are established to plant the institutions of the Gospel, and to prepare the people themselves to support these institutions;—to gather churches which are expected to be ultimately self-supporting churches, sustaining their own religious teachers, and acting for the still further propagation of the truth. A leading object therefore, has ever been, as far as possible, to educate and train a pious native ministry, who may be fitted to act as pastors of the native churches, and as evangelists in gathering churches. For this purpose not only have schools of a lower order been established, but seminaries, in which native young men of piety and promise might be thoroughly educated, and also boarding-schools for girls, from which educated native preachers and teachers might obtain suitable partners for life.

With the same end in view, to raise up Christian churches and communities, which shall be independent of all foreign aid and foreign instruction, much labor has been expended to reduce unwritten languages to a written form, to prepare faithful translations of the Scriptures, and to give a Christian literature to those for whose evangelization the missions have been established. By the missionaries of this Board fifteen different languages have been reduced to writing, and the Scriptures have been translated wholly or in part into more than twenty languages. Still it is ever inculcated upon the missionaries that they are to regard themselves as sent, emphatically, to *preach the Gospel*, and thus, with Divine assistance, to turn men individually, and at once, "from darkness to light; and from the power of Satan unto God;" and that, in all ordinary cases, every other work is to be subordinate to this in the labors of the missions. In relation to other societies the Board acts strictly upon the principle of non-interference; in agreement with others considering "certain great centres of human society and marts of commerce, as common ground" to some extent, but in all other cases avoiding fields of labor which are already occupied by others.

*Results—Statistics, &c.*—The operations of the Board have been crowned with many tokens of Divine favor. This is not the place to give particular accounts of revivals, with which the missions have been favored; these accounts will be found in the notices of the several missions; but simple reference may here be made to revivals at Ceylon in 1819, 1821, 1824, and '25, 1830 and '31, and 1835; to the great revival at the Sandwich Islands, in 1838, '39 and '40, as the fruits of which more than twenty thousand persons, giving hopeful evidence of piety, were received into the churches; to revivals among the Nestorians in 1846, 1849, 1850, and 1851; to repeated revivals among the Choctaws and other tribes of Indians on this continent; and to the reformation among the Armenians, obviously, a work of Divine grace, and a work of deep interest and great promise, though differing from many of the revivals already referred to, which has been in progress for the last ten or twelve years. In all, from the beginning, more than forty thousand hopeful converts have been gathered into churches connected with the different missions. None but those who are thought to give evidence of true piety are received to the churches and much care is exercised by the missionaries in receiving members.

The receipts and expenditures of the Board, for each year since its organization, and for each period of four years, are presented in the following table.

It is a fact of great significance, that all missionary societies and boards, after a certain period in their history, begin to receive back their expenditures from the missions which

they have planted. The sum thus received by this Board in 1853 was \$12,905, which is more than one twenty-fifth part of their whole receipts. And this proportion is much greater in the case of the large London societies, which have been much longer in operation.

Years.	Periods.	Receipts.	Periods of 4 Years.	Expenditures.	Periods.
1811,		\$999 52	\$999		
1812,		13,611 50		\$9,699	
1813,		11,361 18		8,611	
1814,		12,265 56		7,078	
1815,		9,403 89		5,027	
	1.		\$46,732		\$30,415
1816,		12,601 03		15,934	
1817,		29,948 63		20,455	
1818,		34,727 72		30,346	
1819,		37,520 63		40,337	
	2.		114,698		113,102
1820,		39,949 45		57,621	
1821,		46,354 95		46,771	
1822,		60,087 87		60,474	
1823,		55,758 94		66,380	
	3.		202,151		231,246
1824,		47,483 58		54,157	
1825,		55,716 18		41,469	
1826,		61,616 25		59,012	
1827,		88,341 89		103,430	
	4.		253,157		258,068
1828,		102,009 64		107,676	
1829,		106,928 26		92,533	
1830,		83,019 37		84,798	
1831,		100,934 09		98,313	
	5.		392,891		383,320
1832,		130,574 12		120,954	
1833,		145,847 77		149,906	
1834,		152,386 10		159,779	
1835,		163,340 19		163,254	
	6.		592,148		593,893
1836,		176,232 15		210,407	
1837,		252,076 55		254,589	
1838,		236,170 98		230,642	
1839,		244,169 82		227,491	
	7.		908,649		923,129
1840,		241,691 04		246,601	
1841,		235,189 30		268,914	
1842,		318,396 53		261,147	
1843,		244,254 43		256,687	
	8.		1,039,531		1,038,349
1844,		236,394 37		244,371	
1845,		255,112 96		216,817	
1846,		262,073 55		257,605	
1847,		211,402 76		264,783	
	9.		964,933		983,576
1848,		254,056 46		282,330	
1849,		291,705 27		263,418	
1850,		251,862 28		254,529	
1851,		274,902 21		274,830	
	10.		1,072,526		1,084,907
1852,		301,732 70		257,727	
1853,		314,922 88		310,607	
			616,655		568,334
			6,205,120		6,203,339

It will be seen, that with only one exception, in each period of four years there has been an advance upon the receipts of the previous period. But though there has been, on the whole, constant progress, the receipts have often fallen below the expenditures, and there have been seasons of great pecuniary embarrassment in the operations of the society. In 1837 embarrassments of this kind occurred, the sad effects of which were deeply and widely felt. For some years previous to 1836 the

means provided had been sufficient; the Prudential Committee felt encouraged to enter upon new and enlarged operations, and the call was specially for men, while the churches supposed there would be no difficulty in regard to means. In the mean time laborers, in answer to the call, offered their services in increasing numbers, and within four years, from 1833 to 1836 inclusive, no less than 185 new laborers, male and female, were sent abroad. Expenses were thus greatly increased, and the receipts did not increase in proportion. At the annual meeting in 1836 it was announced that 64 missionary laborers were then under appointment, who were expecting soon to be sent abroad; but there was a balance of about \$39,000 against the treasury at the close of the financial year, (July 31,) and that balance was increasing. The voice of the meeting, however, and the voice of the churches, still was "let the missionaries be sent;" and the means seemed likely to be provided. From October, 1836, to February, 1837, the receipts greatly increased, and in the mean time 60 laborers, male and female, had embarked for their respective fields. But now there came a financial crisis in the affairs of the country. Pecuniary difficulties began to press upon the business community with very great severity; the receipts of the Board rapidly diminished, and the debt rapidly increased. The committee felt obliged to stop. Laborers under appointment were detained, and new missionaries were appointed only on condition that they would not be sent out, and must be at no expense to the Board, until the state of the treasury should warrant it. Thus discouraged, many turned from regarding the heathen world and looked for other fields of labor, and never since have there been so many ready to offer themselves for the foreign service. But this was not all. Difficulties still increasing, the committee felt called upon, in June, to curtail the appropriations which had been made in the missions for the year 1838, by \$40,000; and the missions were informed of the painful necessity, and required to contract their operations. With 60 more laborers to be supported, the pecuniary means of the missions were thus reduced \$45,000 below what had been allowed in 1836. The effect was deeply painful. Every missionary was embarrassed, and every branch of missionary operations crippled. Schools were broken up or greatly reduced, and in Ceylon alone 5,000 children were dismissed from under Christian instruction "to the wilderness of heathenism;" the facilities for preaching were abridged; the operations of presses were greatly diminished; native teachers and other helpers were deprived of employment; native Christians were disheartened, and the opposing heathen triumphed.

Still the influence of this reverse was not simply evil. The missions, the Christian public

at home, and the Prudential Committee all learned some important lessons; and a new impulse was given to missionary effort, particularly in the rural districts of the country, where the intelligence of the disastrous influence of such reduced appropriations was received. The financial embarrassments were felt first and most severely in the cities and larger towns; those in such communities who would have given liberally, found themselves deprived of the means of giving; the country churches were thus called upon to come with more liberality to the support of the missionary work, and in these churches the amount contributed, and doubtless also the number of contributors, greatly increased.

Such painful consequences of financial difficulty have never since occurred, and it is believed will never again occur in the history of this society. The treasury was not fully relieved until 1842. Indeed, in 1841 the debt had increased to \$57,000; and for five years again, from 1847 to 1851, there was a constant balance against the treasury. In 1848 this balance was \$59,890. But while all proper economy has been used, and the appropriations to the missions have been limited to the lowest safe amount, the operations have been steadily carried forward, and contributions have been so increased as again to relieve the Board.

Until 1838 the Board had no permanent building for the accommodation of its business at Boston, which has ever been the centre of its operations; and much inconvenience and loss had been experienced from frequent removals. This year an eligible site was purchased in Pemberton Square, and a substantial building erected; the whole expense being met from permanent funds, which could not be used to sustain the missions or to pay the debts. In addition to this building, the Board now has invested funds, of which the interest only may be used, amounting to \$96,000.

The missions now under the care of the Board are the following, of each of which a particular notice will be found in its appropriate place:

The mission to the Zulus, and the Gaboon mission, in Africa; the mission to Greece, and the mission to the Jews, in Europe; the mission to the Armenians, the Syrian mission, the Assyrian mission, and the mission to the Nestorians, in Western Asia; the Bombay, Ahmednuggur, Satara, Kolapur, Madras, Arcot, Madura, and Ceylon missions, in Southern Asia; the Canton, Amoy, and Fuh-chau missions, in China; missions to the Choctaws, the Cherokees, the Dakotas, the Ojibwas, the Senecas, the Tuscaroras, and the Abenakis, among the North American Indians; and the Micronesian mission in the North Pacific Ocean. The large and successful Sandwich Islands mission has just passed from under the care of the Board as an organized mission, it being merged in the Christian community of the islands, which have been virtually christianized; but

necessary aid is still furnished for the support of religious and educational institutions.

The following table presents the more important statistics of the missions at different

periods, separated by intervals of ten years, commencing with 1823, eleven years after the first missionaries were sent out.

	Missions.	Stations.	Out-stations.	Ordained Missionaries.	Licensed Preachers.	Other Male Helpers.	Female Assistants.	Native Preachers.	Other Native Helpers.	Churches.	Members of Churches.	Printing Establishments.	Pages printed from the beginning.	Seminaries.	Pupils in Seminaries.	Boarding Schools.	Pupils in Boarding Schools.	Free Schools.	Pupils in Free Schools.	
1823....	8	25		29	10	42	65	3	4	10										3,000
1833....	24	56		85	44	137	44	4	50	39	1,940			2	204	1	50	554		56,000
1843....	26	86		131	39	178	14	116	62	62	20,797		442,056,185	7	524	22	699	610		30,775
1853....	28	111	38	157	1	26	205	39	192	103	25,714	11	958,132,478	9	487	23	645	712		21,993

REV. I. R. WORCESTER.

**AMERICAN BAPTIST MISSIONARY UNION:** This is the name at present adopted by the Foreign Missionary Association of the regular or Calvinistic Baptists of the non-slaveholding States, and with few exceptions, it is entirely dependent on them for its maintenance and direction. Existing, at first, with a different organization, and under the name of the Baptist Triennial Convention, it was founded at Philadelphia, in May, 1814, near the date at which the Baptists of the United States entered upon the work of propagating the Gospel among the heathen. It owes its origin to a series of events which have always been deemed extraordinary and providential, and are, on that account, worthy of a brief narration.

In the earliest company of missionaries sent to the east, by the American Board of Commissioners for Foreign Missions, were Rev. Adoniram Judson and Rev. Luther Rice, who in separate ships, sailed from the United States in 1812. During the passage to Calcutta, Mr. and Mrs. Judson found reason to change their sentiments respecting the mode and the subjects of Christian baptism. On their arrival in India they repaired to Serampore, and on making known their views, were baptized by immersion by Rev. Mr. Ward, one of the missionaries of the English Baptist mission, who were stationed there. A few weeks later Rev. Mr. Rice avowed a similar change in his sentiments, and was also baptized at Serampore. It was this unexpected announcement that these American Missionaries, who had already arrived in the East, had become Baptists and had thrown themselves on the Baptist churches of the United States for the means of prosecuting the self-denying and heroic mission they had undertaken, that first enlisted the general sympathy of that denomination in this country, and led to the formation of their earliest foreign missionary organization.

Immediately on the receipt of letters from Messrs. Judson and Rice, containing this announcement, a society was formed in Boston, which was styled, "The Baptist Society for

Propagating the Gospel in India and other Foreign Parts." The new Society, which was designed to be the parent of numerous auxiliaries, immediately pledged to Mr. Judson an adequate support in the prosecution of his mission, whenever the Commissioners of the American Board should discontinue their patronage; and at the same time, thinking that such an arrangement might be more acceptable to him as well as more advantageous in its results, they proposed that he should become connected with the English Baptist Mission at Serampore. This proposal was very wisely and fortunately declined by the managers of that mission, who urged upon their American brethren the formation of a general missionary society, in the United States. At this juncture, early in the year 1814, Mr. Rice arrived in America from Calcutta, having returned for the special purpose of enlisting the Baptist churches of the country in the enterprise of forming missions among the heathen. He was immediately appointed traveling agent of the society already formed, and was directed to visit the churches in the middle and southern states, and at the same time, an address to the members of the denomination was prepared by the society's managers, setting forth the obligations which God in his providence had imposed on them, in consequence of the secession of Messrs. Judson and Rice from the missions which they had been sent to establish. Through the agency of these causes, numerous local societies for missions were soon formed in nearly all the older states, most of them auxiliary to the society originally established at Boston. The appeal which had been made was not disregarded, and as a consequence of the awakened sense of obligation, a general meeting of ministers and laymen, delegates from societies and religious bodies in different parts of the Union, assembled at Philadelphia, in May, 1814. At this meeting was formed, "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions." The Constitution provided that the

Convention should meet once in three years and that it should be composed of persons who should annually contribute one hundred dollars or who should represent societies contributing that sum. The affairs of the Convention were entrusted to a board of managers who were to be elected once in three years, and in whom was vested the appointment of the Secretary, Treasurer, and other officers, and also of all the missionaries. By a subsequent alteration in its Constitution, the Convention for a considerable period, embraced not only the foreign, but also the home missions of the Baptist denomination, and also, for a still longer period, the management of the Columbian College, an institution of learning established at Washington, in the District of Columbia. These latter objects, however, were always regarded as secondary, and were at length entirely laid aside, and the Convention left to its own proper work of founding and directing foreign missions.

The Triennial Convention, thus collecting its members from all parts of the country, continued, with the slight exceptions already stated, unchanged in its organization till the year 1845, when, in common with similar associations in other denominations, its councils became distracted and its treasury embarrassed by the sectional feuds generated by the discussion of the institution of slavery. At this time the churches in most of the slaveholding States, becoming dissatisfied with the principles avowed by its managers, united in a separate organization, under the name of the "Southern Baptist Convention." In November, 1845, at a special meeting of the Triennial Convention, an entire change was effected in its composition and a new Constitution adopted, which declared its single object to be to "diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world." According to its new Constitution, the principle of representative membership is laid aside, and the association is now composed of life members who are made such by the payment of one hundred dollars. Its name has likewise been changed to the "American Baptist Missionary Union." Its meetings are annual, and its affairs are committed to a board of managers composed of 75 persons, of whom at least one-third must not be ministers of the Gospel, and who appoint from their own number an executive committee of nine persons, by whom, in connection with two corresponding secretaries and a treasurer, missionaries are appointed, missions are established, and all the actual business of the society is transacted. The members of the Union, as has been stated, generally belong to the Baptist churches in the non-slaveholding States, but this results from the influence of common sentiments and not from any provision of its Constitution. It is in reality as comprehensive as was the convention which preceded it, and of which it is the legal and lineal successor.

Thus organized and composed, the American Baptist (Foreign) Missionary Union, from the humble beginnings with which it commenced, has steadily advanced in its work and has extended its missions from Rangoon in the kingdom of Burmah, where the first was established, to all parts of that kingdom, to Siam, China and Assam, to the Teloogeois in India, to the western coast of Africa, to Greece, Germany and France, and to the Indians of the American continent. In the number of its missions, in the extent of its resources, and the amount of its annual revenues, it ranks second only to the American Board of Commissioners among the foreign missionary organizations of the United States. Its missionaries have been sent forth for the simple purpose of preaching the Gospel. They have been in all cases instructed to make this their great object and to regard the introduction of science and art, the education of the young and even the translation of the Scriptures as subsidiary to it. The number of those who have been appointed and sent from this country, and who are now in the employment of the managers of the Union, is sixty-six missionaries and sixty-four female assistants, exclusive of two hundred and twenty preachers, teachers, and other assistants who have been appointed from among the native converts in the several countries where the missions have been established. These missionaries are now engaged in preaching the Gospel in the languages of upwards of twenty different divisions of the human race. They have established twenty-one organized missions, embracing 84 stations and five hundred and thirty-nine out-stations, and in the churches, 192 in number, which they have planted in the different parts of the world, are embraced about 15,219 persons who have been converted by their labors. Their schools are 88, and contain 1,992 pupils.

Of these missions the most interesting and successful are those among the Burmans and Karens in the kingdom of Burmah and the neighboring provinces, and those in several of the states of Germany. The Karens present a singular example of a people for the most part without any form of idolatry, but possessed of singular moral sensibility and unusually disposed to receive the doctrines of the Gospel of Jesus Christ. Oppressed and despised by their Burman masters, they have hailed the advancement of English power in the East, and have entered with gladness into the freedom and security which it everywhere brings. They have received Christianity from the teaching of the missionaries with an eagerness which has seldom been paralleled among any other portion of mankind. After these no other missions of the Union have had a success equal to that which has been bestowed on the mission in Germany. It was commenced by the baptism of a devoted and liberal minded German, Mr. J. G. Oncken, in the waters of the Elbe at

Hamburg, in 1833, by Rev. Dr. Sears, who at that time was residing in Germany as a student. Since then, by the persevering labors of this earliest convert, a mission has been established which, without a single missionary sent from the United States, now extends

through nearly all the states of Germany and into Denmark and Holland.

The following table presents a comprehensive view of the missions of the Union, and their results :

MISSIONS OF THE UNION, 1853-54.

MISSIONS.	Stations.	Outstations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptized.	Present Number of Members.	* Boarding Schools.	Pupils.	Day Schools.	Pupils.	Total Schools.	Total Pupils.	
<b>IN ASIA :</b>																
Maulmain Burman.....	2	...	5	5	10	6	3	5	170	..	..	6	100	6	100	
Maulmain Karen.....	1	15	51	6	11	19	14	29	869	2	44	3	40	5	84?	
Tavoy.....	1	20	4	4	8	22	22	68	1,046	2	96	15?	300	17	396	
Araacan.....	2	2	2	3	5	8	1	2	60	..	..	1	15	1	15	
Bassein.....	1	50	5	3	8	56	50	470	5,000	1	80	20?	280	21	360	
Rangoon.....	2	32	5	6	11	29	26	433	1,573	1	180	..	..	..	180	
Prome.....	1	2	2	2	4	2	2	..	..	..	..	..	..	..	..	
Shwaygyeen.....	1	..	2	1	3	2	1	8	11	..	..	..	..	..	..	
Toungoo.....	1	3	1	1	2	2	1	2	7	1	7	3	36?	4	43?	
Siam.....	1	4	4	5	9	4	1	1	36	2	21	2	20?	4	41?	
Hongkong.....	1	4	2	1	3	4	1	4	..	..	..	6	75	6	75	
Ningpo.....	1	..	4	4	8	2	1	2	14	..	..	3	36	3	36	
Assam.....	3	..	6	7	13	3	3	12	79	3	73	6	216	8	289	
Teloogoo.....	1	..	2	2	4	1	1	1	9	1	13	1	50	2	63	
Whole number in Asia.....	14..	19	132	49	50	98	159	124	1,027	8,873	13	514	65	1,168	78	1,682
<b>IN AFRICA : BASSA.....</b>																
1..	2	..	2	2	4	4	1	..	17	1	31	1	12	2	43	
<b>IN EUROPE :</b>																
French.....	8	9	1	1	2	16	8	33	330	1	4	..	..	1	4	
German.....	44	388	5	..	5	31	44	681	4,618	..	..	..	..	..	..	
Greek.....	3	..	2	3	5	1	1	..	10	..	..	1	62	1	52	
Whole number in Europe..	3..	55	397	8	4	12	48	53	714	4,958	1	4	1	52	2	56
<b>INDIAN MISSIONS :</b>																
Gibwa.....	2	2	2	1	3	1	1	..	21	1	1	2	74?	3	80?	
Shawnoe.....	3	..	3	5	8	2	3	10?	100	2	45	..	..	2	45	
Cherokee.....	5	8	2	2	4	6	10	69	1,250?	1	85	..	..	1	85	
Whole number in America..	3..	10	10	7	8	15	9	14	79	1,371	4	136	2	74	6	210
Totals.....	21..	84	539	66	64	129	220	192	1,820	15,219	19	685	69	1,306	88	1,992

\* Including theological and normal.

The officers of the American Baptist Missionary Union chosen at the annual meeting in May, 1854, are as follows, viz. :

Hon. George N. Briggs, L.L. D., President ; Rev. Bartholomew T. Welsh, D.D., Rev. Silas Bailey, D.D., Vice-Presidents.

Rev. Wm. H. Shailer, D.D. Recording Secretary.

The Board of Managers is composed of 75 members, who are annually elected, and of whom at least one-third are not ministers of the Gospel. Of this Board, the officers in 1854 were as follows :

Hon. Ira Harris, Chairman.  
Rev. Sewall S. Cutting, Recording Secretary.

**EXECUTIVE OFFICERS :**

Rev. Solomon Peck, D.D., Corresponding Secretary for the Foreign Department.

Rev. Edward Bright, D.D., Corresponding Secretary for the Home Department.

Richard E. Eddy, Treasurer.

The subjoined table will present a complete view of the financial growth and present resources of the "Missionary Union" :

*Contributions to the American Baptist Missionary Union.*

1815	\$13,476 10	1830	21,622 00
1816	not recorded.	1831	15,266 00
1817	11,986 87	1832	16,556 00
1818	10,240 78	1833	27,600 30
1819	8,076 51	1834	23,941 20
1820	12,296 21	1835	30,747 00
1821	7,758 16	1836	40,547 06
1822	3,615 27	1837	45,567 00
1823	4,944 29	1838	34,583 21
1824	9,127 63	1839	51,289 30
1825	5,186 20	1840	57,781 00
1826	9,499 50	1841	52,598 68
1827	9,246 35	1842	50,706 20
1828	10,639 00	1843	45,883 04
1829	9,158 60	1844	62,062 29

1845	71,876	21	1851	97,900	00
1846	100,150	02	1852	104,755	90
1847	85,009	24	1853	114,697	97
1848	85,894	42	1854	122,757	42
1849	88,902	99			
1850	89,818	00		\$1,663,763	92

PROF. W. GAMMELL.

and reported to two public meetings in New York the state of things in France and other parts of Europe. In the month of May, 1839, *The Foreign Evangelical Society* was organized, for the promotion of the work in Papal countries generally. The gentlemen who formed it were members of the Presbyterian, Congregational, and Reformed Dutch Churches. This Society existed from 1839 to 1849. During this period of ten years the interest which was felt in the evangelization of the Papal world, steadily and perceptibly increased. The Rev. Dr. Baird returned to Europe, and his family made Paris and Geneva their home for four years more, whilst he on the one hand traveled extensively on the Continent in prosecution of the work, and on the other, returned twice to this country for the same object. At the end of ten years the society had missionaries in France, Belgium, Sweden, Canada, Hayti, and South America, besides having aided the work in Germany, Poland, Russia, and Italy. The receipts of the Society were \$10,127 in 1840, \$13,725 in 1841, \$15,733 in 1842, \$9,303 in 1843, \$12,392 in 1844, \$16,037 in 1845, \$19,930 in 1846, \$14,670 in 1847, \$19,214 in 1848, and 23,805 in 1849: making in all, the sum of \$154,345, received during a period of ten years; all of which sum was expended in the various branches of the Society's operations. The receipts of *The French Association*, and *The Evangelical Association*, which preceded *The Foreign Evangelical Society*, were \$19,759. Besides all this, there passed through the hands of Dr. Gurdon Buck, a member of the Board, for the Grande Ligne Mission in Canada from first to last, nearly if not quite, \$20,000, not including some \$6,000 which were granted to that mission by the Foreign Evangelical Society, and which also passed through Dr. Buck's hands.

(2) In the year 1843, THE AMERICAN PROTESTANT SOCIETY was formed. It owed its existence to the fact that the immigration of Roman Catholics from Europe had become very great, and was increasing every year with a fearful rapidity. It was felt that this foreign and non-Protestant element was becoming very large, and demanded special and appropriate effort. Indeed, a similar movement in some respects, had been made some years earlier, when an "American Reformation Society" was formed by the exertions of the Rev. Dr. Brownlee and others. And although that Society did not exist long, it prepared the way for *The American Protestant Society*, of which we are speaking.

This Society existed from 1843 to 1849. Its objects were: 1. To enlighten Protestants of this country in regard to the errors of Rome; 2. To convert and save the votaries of Rome who are among us. In prosecution of these objects, the press was employed and a goodly number of colporteurs and other missionaries were maintained—laboring among the Irish.

AMERICAN AND FOREIGN CHRISTIAN UNION: This Society was organized in the city of New-York in the month of May, 1849. It was formed by the union, or fusion rather, of three societies which had existed for several years. (1) There was THE FOREIGN EVANGELICAL SOCIETY. The history of this society is as follows: Shortly after the French Revolution of July, 1830, several Christian brethren in Paris wrote to gentlemen in New-York,—some of whom had formerly resided in France, in pursuit of commercial business, and others had visited that country as travelers,—to say that the new constitution to which that Revolution had given existence, granted to Protestants a large amount of religious liberty, and thus opened the door for evangelical effort. The communication of this cheering intelligence was accompanied by an earnest entreaty for help, from Christians of this land—a land which had been blest by receiving into its bosom thousands of the excellent but persecuted Huguenots, at the Revocation of the Edict of Nantes, and for whose liberties La Fayette and thousands of other brave Frenchmen had suffered and bled.

This appeal was not made in vain. The sum of \$2,000 was raised and sent, and the suggestion was made that a Home Missionary Society, or something equivalent, should be formed, to carry forward the work in France. This led to the formation of *The Evangelical Society of France* in the year 1833. In 1834, at the request of that Society, a small association was formed in New York, called *The French Association*. This association two years later took the name of *The Evangelical Association*. In the month of May, 1834, at the request of that committee, the Rev. Mr. Baird, (now the Rev. Dr. Baird,) agreed to go to France in the spring of 1835, with his family, for three years, and make Paris his home, for the purpose of learning what could be done by the American churches to aid their Protestant brethren in France. This mission was fulfilled, and not only was much information acquired in relation to France, Belgium, Italy, and other Papal countries on the Continent, but a good deal was done in that period to promote the cause of temperance in the northern portions of it. Besides what *The French Association* was enabled to do for the cause of the gospel in France during those three years, the American Home Missionary Society was induced to make grants to the amount of \$4,500; whilst the American Bible and Tract Societies also did much.

In the month of 1838, Dr. Baird returned

German and other foreign Romanists in the country. The Society interested itself greatly in the winter of 1848-'49 in behalf of the Portuguese exiles from Madeira, who were in Trinidad, and took measures to bring them to this country. The receipts of the Society were about \$4,000 in 1844, \$6,742 in 1845, \$9,014 in 1846, \$19,365 in 1847, \$24,672 in 1848 and \$28,363 in 1849; making a total of \$92,160, all of which was laid out in prosecuting the good work in our own country.

(3) In the year 1843 also, an association was formed, in New-York, called *The Philo-Italian Society*, which afterwards took the name of *The Christian Alliance*. This society, as well as the American Protestant Society, embraced good men of many if not all the evangelical denominations. It is known that its object was to aid in causing the truth to enter into Italy—a difficult work before the year 1848, as regards all parts of that country, and still a difficult work excepting in the kingdom of Sardinia alone. As this society did not publish its proceedings, we are not able to say anything of them further than that it employed an active agent, a Protestant Italian, for years on the confines of Italy, who lost no opportunity for sending tracts and the Sacred Scriptures into that country. Nor are we able to state the amount of its receipts.

It was by the union of these three societies in the month of May, 1849, that *The American and Foreign Christian Union* was formed. The new Board of directors as well as the officers, were chosen from among the boards and officers of the three societies. The new society undertook the work and assumed the responsibilities of the three societies, and entered at once upon its appropriate labors.

It will be seen, therefore, that the field of this society's operations includes our own country and foreign lands. As to its objects, and the mode by which it aims to accomplish them, the following article (No. II.) of its constitution is full and explicit: "The object of this society shall be by missions, colportage, the press, and other appropriate agencies, to diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists."

The society contemplates imparting, so far as it may be able, a pure Christianity to those who now only know a corrupt form, whether in this land or in foreign countries. It may well deem its field a great and important one. The present Pope says that there are two hundred millions of Roman Catholics in the world. The present Emperor of Russia says that there are fifty millions of followers of the Greek Church in his vast empire. These two estimates make two hundred and fifty millions, and equal the fourth part of the human race. And although his holiness may make quite too high an estimate of the number of his "child-

ren," yet if we include all the members of the Oriental Churches, (in the Turkish Empire, Independent Greece, the Ionian Isles, and the Austrian Empire) we shall certainly find that the Church of Rome and the six Oriental Churches embrace not much less than one quarter of the inhabitants of the globe. And how important that these two hundred and fifty millions should have the true gospel! They embrace powerful nations—France, Austria, Russia, to say nothing of the Italian, the Spanish, and the Portuguese races.

The society has made a noble beginning. In the year ending in May, 1854, (the fifth of its existence,) it employed between 130 and 140 missionaries of all classes, at home and abroad, (more than half of whom were ordained ministers) belonging to seven different nations and speaking as many languages. Of these, 90 labored among the Romanists in the United States. Besides this, the Society aided the work directly and indirectly in many ways, both at home and abroad. In the two first years of its existence, 1850 and '51, it expended nearly \$15,000 for the removal to Illinois of some 500 or 600 Portuguese exiles, to whom we have already referred. It publishes a monthly Magazine of 48 pages, *The American and Foreign Christian Union*, which has a large circulation, and two monthly sheets, one in English and the other in German. It has issued quite a number of excellent books and tracts relating to Romanism, and is constantly publishing more. Its receipts were \$57,223 in 1850, \$45,707 in 1851, \$55,653 in 1852, \$67,597 in 1853 and \$75,751 in the year ending in May, 1854. Making a total of \$301,931 in five years, all of which, save a balance of \$2,706, was expended in the prosecution of the work at home and abroad.

This important society, still in its infancy, has indeed a great work on its hands. Besides all its other objects, it has the cause of "Religious Liberty," the "Protection of American citizens when abroad in their rights of conscience and public worship," the "Defence of the public schools," and the proper "Tenure of church property" to look after. The great meetings which it held in the city of New-York, in behalf of some of these objects, in January, 1853 and 1854, (the Madiai, and religious rights of Americans when abroad) exerted a happy influence, and are an earnest of what it may, with God's blessing, be expected to achieve in the future.—OFFICER OF THE SOC.

AMERICAN INDIAN MISSION ASSOCIATION.—This Association is connected with the Baptist churches in the South-west. It was organized in Cincinnati, on the 26th of October, 1842, and the Executive Board located at Louisville. At its first annual meeting, the year following, six missionaries were under appointment, four of whom were in the field, and the amount of receipts was \$3,000. The next report gives 15 missionaries and assistants: 75 ban-

tisms; receipts \$8,090. The third, seventeen laborers, two small schools, and about forty baptisms. The report for 1852, shows \$15,811, receipts; four missions, located among the Choctaws, Creeks, Weas, Piankeshaws, Miamies, and Putawatamies; with six stations and eight out-stations; 28 missionaries and assistants; 21 churches; 126 baptisms during the year; 165 pupils in schools; and over 1300 communicants. (*See Indians.*)

**AMERICAN MISSIONARY ASSOCIATION.**—This society was formed at Albany, N. Y., September 3, 1846, by a convention of friends of missions, who were dissatisfied with what they understood to be the position of existing missionary bodies, relative to slavery, oppression, idolatry, polygamy, caste, &c., &c. Among the declared objects sought to be attained by the Convention, were the following: To institute arrangements for the propagation of a pure and free Christianity, and for gathering and sustaining churches in heathen lands, from which these and other like forms of iniquity should be excluded by terms of admission, or by disciplinary process; to unite evangelical Christians in an effort to give the Gospel to those who were destitute of it, without insisting upon those points on which the best and most enlightened friends of Christ still differ; and to secure a more direct responsibility in the management of the society, by giving to its evangelical supporters a vote in the control of its operations.

In the address issued by the Convention, it was said that the crisis then apparent in the cause of missions, afforded a favorable opportunity "for the review of existing usages and methods of missionary effort; of comparing them with the New Testament standard; of discarding whatever might be found wrong or defective, and supplying their place in such manner as might be found to accord with primitive teachings and examples." The Constitution of the Association provides that "any person of evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to its funds, may become a member of the society." Its affairs are managed by an Executive Committee of twelve, subject to the revision of the annual meeting. Churches or local missionary bodies, agreeing to the principles of the society, may appoint and sustain missionaries of their own, through the agency of this body. "The society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold slaves."

Soon after the formation of the Association, the *Union Missionary Society*, the *Committee*

*for the West Indian Mission*, and the *Western Evangelical Missionary Association* were merged in it, and their missions were transferred to its care. These missions were in the island of *Jamaica*; among the *Ojibwa* or *Chippeway* Indians of *Minnesota*; and in *Western Africa*. The society has now, in addition to these, a mission in the *Sandwich Islands*; in *Siam*; among the fugitives in *Canada*; among the *Chinese* and other foreigners in *California*; and a number of home missionaries in the destitute parts of the United States; it has also recently undertaken a mission to the *Copts* in *Egypt*.

Missionaries and assistant missionaries, male and female, in *Africa* 13; *Jamaica* 21; *Siam* 6; *Sandwich Islands* 2; *Canada* 2; *California* 2; among the *Ojibwa* Indians 19; for the *Copts* 2: Total, 90  
 Native teachers and assistants, 9  
 Churches in the Foreign field, 14  
 Number of Church members, 1160

The following table shows the receipts of the society, for each year since its formation:

First year ending Sept. 1, 1847,	\$13,033 67
Second " " " 1848,	17,095 74
Third " " " 1849,	21,982 96
Fourth " " " 1850,	25,159 56
Fifth " " " 1851,	34,535 47
Sixth " " " 1852,	30,233 54
Seventh, " " 1853,	42,496 20
Total,	184,537 14

It will thus be seen that the aggregate of the society's receipts for the first seven years of its existence, has been \$184,537 14, and its average increase about 24 per cent. per annum.

The home missionaries of the Association are specially instructed to discourage intemperance and slavery, and labor for their removal. The churches to which they minister, as well in the slave states as elsewhere, regard slaveholding as a disciplinable offence, and exclude those who practice it from their communion. Twelve churches have been formed on these principles in *Kentucky* and *North Carolina*, and are reported to be in a prosperous condition. The number of home missionaries aided by the Association, the first year of its existence, was four; in the seventh year, ninety. The number of churches under their care was one hundred and eight. The whole number of church members is not known, a portion of the missionaries having made their reports to an auxiliary society.—REV. GEO. WHIPPLE.

**AMHERST:** A town in the province of *Maulmain*, in *British Burmah*. It was founded in 1826 by *Lord Amherst*, at which time it became a station of the *American Baptist Mission* in *Burmah*. It is the burial-place of *Mrs. Ann H. Judson*.

**AMOY:** A city of *China*, situated on an island of the same name, on the coast northward from *Canton*; being one of the five ports open to the foreign trade.

**ANEITEUM**: An island of New Hebrides, where is a station of the London Missionary Society.

**ANNAMABOE**: On the Gold Coast, West Africa, lat.  $5^{\circ} 10'$  N. long.  $1^{\circ} 5'$  W. A station of the Wesleyan Missionary Society, commenced in 1835: has now 1 missionary, 3 chapels, 5 local preachers, 15 teachers, 237 scholars, 254 members, and 900 attendants on public worship.

**ANTIGUA**: One of the West India Isles, lat.  $17^{\circ} 8'$  N. long.  $61^{\circ} 52'$  W. A district of the Wesleyan Missionary Society, commenced in 1786; has now 17 missionaries, 8 stations, 44 chapels, 42 local preachers, 508 teachers, 12,000 members, 5,523 scholars, and 33,650 attendants on public worship.

**AOTEA**. (Beecham-Dale) in New Zealand. A station of the Wesleyan Missionary Society. Commenced in 1823. Has now one missionary, 10 chapels, 26 local preachers, 315 members, 590 scholars, and 600 attendants on public worship.

**APIA**: A station of the London Missionary Society on the Island of Upolu, one of the Samoan group.

**ARABIAN COAST**: An out-station of the Wesleyan Missionary Society, in South America. (See Demerara.)

**ARABKIR**: A station of the American Board among the Armenians, in the Eastern part of Asia Minor, not far from the Euphrates. Population 6000 in the town, and 15,000 including the immediately surrounding district.

**ARCOT**: A city of Eastern Hindoostan, seventy miles S. W. of Madras. It is the centre of a very populous district, and was occupied by the American Board in 1852.

**ARMENIANS**: Armenia, in the most flourishing period of its history, was divided into fifteen provinces, the central one of which was *Ararat*, the second cradle of the human race. (Gen. 8: 4, Jer. 51: 27, and in Heb., 2 Kings 19: 37, Is. 37: 38.) Its situation is at the eastern extremity of Asia Minor, lying at short distances from the Mediterranean on the south-west, the Black sea on the north-west, the Caspian sea on the north-east, and at a much greater distance from the Persian Gulf on the south-east. Its western boundary is not far from six hundred miles east of Constantinople. It extends about 430 miles in longitude, and about 300 in latitude; having on the north the ancient Albania, Iberia, and Colchis; on the west, Pontus and Cappadocia; on the south, Mesopotamia and Assyria; and on the east, Media Atropatane, or the modern Aderbajjan. It is an elevated region, abounding in lofty mountains, and having a climate of considerable severity. Several large and celebrated rivers go out from it; the Euphrates and Tigris towards the Persian Gulf; the Jorokh (Akampsis) to the Black sea; the Aras (Araxes) and the Koor (Cyrus) to the

Caspian Sea. Some portions of the country, particularly the province of Ararat (*Ararat*) which in the Bible gives name to the whole of Armenia, are of great fertility.

*History*.—The Armenian race is claimed to be, and probably is, of the highest antiquity. The father of it, according to their own tradition, was Haig, a son of Togarmah, the son of Gomer, who was one of the sons of Japhet. Hence to this day, in their own language, they call themselves Haik; their country, also, they designate by the same name, or by the derivative Haiasdan. The seventh of the dynasty of Haig was the famous hero Aram, from whom the names Armenia and Armenian originated, by which the country and people have been known among foreigners for many ages. That distinguished monarch, after freeing his own territory from invaders, against whom the Armenians seem to have had to maintain a constant resistance, extended his arms into Cappadocia, and gave laws and his name successively to the regions called, First, Second, and Third Armenia; which, united under the general name of Armenia Minor, extended from the Euphrates to Cæsarea, and from the mountains of Pontus to those of Cilicia. Armenia Minor passed early into the hands of the Romans, but deserves even at this day, on account of the number of its Armenian inhabitants, to retain its ancient name.

The principal foreign relations of Armenia, during the early part of its history, were doubtless with the neighboring kingdoms of Assyria, Media, and Babylon. The minute details given by Armenian historians of this traditionary period, are, of course, entitled to little confidence, although the occasional intermingling of this portion of their history with that of Scripture, gives us certain stand-points of interest and certainty from which to view it. In 328 A. C., Alexander, whose empire absorbed so many oriental monarchies, extended his conquests over Armenia, and extinguished the dynasty of Haig, which is said, with a few grafts upon it of foreign stocks, to have held during eighteen centuries uninterrupted possession of the throne. After the death of Alexander, Armenia was ruled by governors, sometimes of Greek and sometimes of native origin, who derived their authority from Seleucia and Macedonia, and at times laid claim to entire independence. It was next subdued by the power that overturned the empire of the Seleucidæ in the East and formed an impassable barrier to the ambition of Rome. A. C. 149, Arsak the Great, (Arsaces, called also Mithridates I.) grandson of the founder of the Parthian Empire, placed his brother Vagharsak (Valarsaces) upon the throne of Armenia. Thus commenced this branch of the Arsacide, under whose reign of 577 years, the Armenians enjoyed greater prosperity than during any other period of their history. Dikran (Tigranes) the fourth of this dynasty, was





an ally of Mithrad, (Mithridates) the great king of Pontus, in his wars with Sylla and Lucullus. Thus he became involved in a war with Rome, which Pompey ended by imposing upon him humiliating conditions of peace. New alliances against Rome led to the overrunning of his country by Anthony, in his Parthian wars, 34 A. C. The part north of the Aras was given to his son, who was soon expelled, and the remainder became permanently tributary to Augustus. With this division the reigning family, after the leading members had died in captivity, was also divided. The northern branch, alternately upheld and dethroned by the Romans and Persians, was at length supplanted by Georgian princes, who again yielded to a brother of the king of Persia, and finally after a separation of 85 years the whole country was reunited under the southern branch. This branch had its capital at Medzpin, (Nisibis.) From a remote antiquity the north-west part of Mesopotamia was inhabited by a race resembling the Armenians in person, manners, and language; and at the commencement of the Christian era, constituted, according to Armenian report, under the name of Mesopotamia of the Armenians, an integral part of their kingdom, and was the residence of the court for 228 years. Abgar, one of their sovereigns, they say, transferred the seat of government to Oorfa, and was there converted to Christianity. Having believed in Christ from mere report, he corresponded with him, received from him his portrait miraculously impressed upon a handkerchief, and was then instructed and baptized, together with many of his people, by Thaddeus, whom the apostle Thomas, in obedience to the command of Christ, sent on this mission, and who extended his labors, with success, to other places. But the successors of Abgar apostatized from the faith, and martyred, besides many common Christians, several of the apostles and disciples of our Lord, and nearly exterminated Christianity from the country. The third in succession from Abgar having obtained from Vespasian, A.D. 75, the dominion of the whole of Armenia proper, by ceding to the Romans his possessions in Mesopotamia, removed his court to the province of Ararat. In A.D. 302 Durtad (Tiridates) the king and his court were baptized and the nation received Christianity. The instrument of this great work was Gregory the *Illuminator*, since the highest saint in the Armenian calendar. Without receiving the stories of his numerous and wonderful miracles, we must admit him to have been a remarkable man. Their conversion to Christianity increased their hatred to the Armenian royal house of the Sassanian dynasty of Persia, which inflicted on the country unspeakable misery until A. D. 381, Armenia was divided between the king of Persia and the emperor of Constantinople. It was not, however, until A. D. 428 that the Arsacidæ dynasty came to

an end and the country was reduced to the condition of a dependent province.

This brief sketch allows no details of the subsequent conflicts of the Armenians against their Magian persecutors of Persia; their fall into the hands of the khalifs of Mohammed, A. D. 637; the miseries which they suffered from the rival claims of the courts of Damascus and Constantinople; their varying fortunes to the invasion of the Seljookian Turks, from which they suffered terrible massacres, A. D. 1049; of the petty independent kingdom in Cilicia with its changing relations to Moghul, Crusader, Turkish, etc., neighbors, to its overthrow by the sultans of Egypt and its annexation to that dominion, A. D. 1375; of the awful devastations inflicted by the waves of invasion that rolled over them under the guidance, successively in the 13th and 14th centuries, of Chingiz Khan and Timurlane; and the final conquest effected by the Turkmans and Osmanli Turks, the latter of whom still rule over a large part of Armenia; Russia since the beginning of the present century, having obtained a large portion of it from Turkey and Persia, between whom it was for a long time shared. Few countries have a history more painful than Armenia.

*The Armenian Church.*—Receiving Christianity in the beginning of the fourth century, the Armenians received it in the form which had then become common in the East. Its subsequent development was naturally in the same line of direction as in other national churches starting from substantially the same point of departure. While soon separated, on the doctrine relating to the person of Christ, from the Roman and Greek churches, it has never ceased to be much influenced by them. Previous to the invention of the Armenian character by the learned monk Mesrob, A. D. 406, writing was done among them in the Syriac and Greek characters, and the state of letters was very low. This invention introduced a new era, the first and most important literary effort being the translation of the Bible into Armenian, A. D. 411, by Mesrob and Isaac the Catholicos. The version was made from the Septuagint, and of course has all the faults of the latter with some serious ones of its own. It is still in use, and has been a boon of immense value to the nation. It is held in considerable estimation by Biblical scholars. It is the oldest Armenian book extant, the next being the history of the nation by Moses Chorenensis, which was written about half a century later. The Armenians were unaffected by the Arian and Nestorian heresies, but in the year 491 a synod of their bishops rejected the decisions of the council of Chalcedon, while, most inconsistently, it also anathematized Eutyches. Although strenuously contending for the formula of one nature in Christ, and thereby cut off as heretical and schismatical by the Greek and Romish Churches, modern

missionaries are generally disposed to regard the Armenians as differing more in terminology than in idea from the orthodox faith on that point. They agree with the Greeks and other oriental Churches in rejecting the "filio-que" from the Nicene creed and maintaining the procession of the Holy Spirit from the Father only. With some difference in forms and modes of worship, the religious opinions of the Armenians are mostly like those of the Greeks. The sign of the cross is used on all occasions; but made by the Greeks with three fingers, by the Armenians with two, by the Jacobites with one—the Greek usage pointing to the Trinity, the Armenian to the two natures made one in the person of Christ, and the Jacobite to the Divine unity. They profess to hold to the seven sacraments of the Latin church; but in fact extreme unction exists among them only in name, the prayers so designated being intermingled with those of confirmation, which latter rite is performed by the priest at the time of baptism. Infants are baptized, as commonly in the Greek and other oriental churches, by a partial immersion in the fount and three times pouring water on the head. Converted Jews, etc., though adults, are baptized in the same manner, for the reason that, according to the tradition of their church, the Saviour was thus baptized in Jordan. They readily admit to their communion Romanists and Protestants baptized by sprinkling, differing in this from the Greeks, who, claiming orthodoxy to their church alone and denying salvation to all others, receive none, however previously baptized, without rebaptizing them. They believe firmly in transubstantiation, and adore the host in the mass, which stupendous perversion of the sacrament is followed by the same evils that are witnessed from it in the Romish Church. The people partake, however, in both kinds, the wafer or broken bread (unleavened) being dipped in undiluted wine, (the Greeks use leavened bread and wine mixed with water,) and laid carefully on the tongue. It must be received fasting. They reject the Latin purgatory, but believing that the souls of the departed may be benefited by the aid of the Church, (which, of course, must be paid for,) they pray for the dead. Saint-worship is carried to an extraordinary length, the addresses to saints being often grossly idolatrous, and the mediation of Christ lost sight of in the liturgical services of the Church as it is in the minds of the people. The cross and pictures of the saints are also objects of worship as possessing inherent efficacy. The Supreme Being is likewise represented under the form of an aged, venerable man, with whom, and the Son under the form of a young man, and the Holy Spirit symbolized as a dove, the Virgin Mary is associated in the same picture. The perpetual virginity of the latter is held as a point of preëminent importance. Confession to the priesthood, in

order to absolution, is deemed essential to salvation. Penance is imposed; but absolution is without money, and indulgences are never given. Baptism confers regeneration and cleansing from sin, original and actual; spiritual life is maintained by penances and sacraments; and the priest holds in his hand the passport to heaven. The merit of good works is acknowledged, particularly of asceticism. Monachism, celibacy, fasting, etc., are viewed as in other Eastern and Western churches; the number of fast-days, when no animal food of any kind can be eaten, is 165 in the year. On the fourteen great fast-days the observance of the day is more strict than that of the Sabbath, which last is as in Roman Catholic countries. Minor feasts are even more numerous than the days in the year. The church services are performed in the ancient tongue, not now understood by the common people, and in a manner altogether perfunctory and painful to an enlightened mind. There are *nine* different grades of clergy, each receiving a distinct ordination by the laying on of hands. Four of these are below the order of deacon, and are called porters, readers, exorcists, and candle-lighters. After these come the sub-deacons, the deacons, the priests, then the bishops, and last of all, the catholicos. The catholicos is ordained by a council of bishops. He is the spiritual head of the church, who alone ordains bishops, and can furnish the *meiron* or sacred oil used by bishops in ordaining the inferior clergy, and in the various ceremonies of the church. The priests are obliged to be married men, and can never rise higher than the priesthood, except in case of the death of a wife, when, not being allowed to marry a second time, they may enter among the *vartabeds*, an order of celibate priests, who are attached to the churches as preachers, (the married priests do not usually preach,) or live together in monasteries, and from among whom the bishops, etc., on whom the law of celibacy is imposed, are taken. The ecclesiastical polity is modified somewhat according to the political governments under which, in the countries of their dispersion, the Armenians live. Originally, there was but one head to the church, whose residence was at the seat of the imperial or kingly government. Subsequently, in the distracted condition of civil affairs, rival catholicoses rose up. At present three are acknowledged—one at Aghtamar, in the Lake Van; one at Sis, with a small body of followers in the ancient Cilicia and neighboring territory; and one at Echiadzin, acknowledged by the Armenians in Europe, Asia Minor, and Armenia proper. There are two patriarchs, one at Constantinople and the other at Jerusalem; the latter, however, being of little account compared with the former. This office is not an ecclesiastical, but a civil one, as an ecclesiastic the patriarch being only a bishop, having properly no spiritual authority above that

of any other bishop. He receives his appointment from the Sultan, on a nomination of the primates of the nation. His powers are defined by an imperial *firman*, and he ranks, civilly, with the great pashas of the empire. The Armenian patriarchate of Jerusalem, the jurisdiction of which is very limited, dates back to A. D. 1311, and owes its existence to the Sultan of Egypt. Mohammed II., on the capture of Constantinople in 1453, finding a patriarch with spiritual jurisdiction over the whole Greek church, sagaciously continued him at the head of the Greeks that he might govern them through him; and transferring the Armenian bishop of Brusa to the capital, he made him, in like manner, patriarch of the Armenians. As this officer is made responsible for the good conduct of his people, he is clothed with such prerogatives as are necessary to enable him to maintain his authority. Important limitations have recently (*see article on Turkey*) been imposed, but his powers are still great. Heretofore there has been so little check that his power has been almost absolute in respect to the infliction of punishment. A prison exists within his own precincts, over which he has had entire control. A note from him to the Porte (Turkish government) has been, in most cases, sufficient to secure the banishment of any person, ecclesiastic or layman, to a distant part of the empire. If, owing to the rank or influence of the individual, difficulty interposed in procuring the order, a bribe was ready and generally settled the question. The patriarch's sanction being required to such applications, it has been easy to practice the heaviest oppressions by defeating attempts to procure the official passports needed to go from place to place, or licenses for occupying houses or shops, or prosecuting trades, marrying, burying the dead, etc.; and as our history will show, the power to oppress thus possessed, has been wielded with terrible severity, to prevent the introduction of a purer faith and practice among this people. The despotic power of the patriarchs is practically, however, much modified by the power of the primates of the community, who are chiefly bankers, and all of them men of great wealth. The patriarch is really the creature of the primates, and can do little without their approval. A permanent centralization of power, like that of Rome, is hindered by the intrigues of rival parties in this body, making and unmaking and controlling the patriarch, who is thus, in general, merely the tool of the party, which, for the time being, by influence derived from its relations to those in high places of the Turkish government, or by its more liberal use of money, happens to be in the ascendant. As circumstances change and parties fluctuate, measures in process, or in prospect, are liable to be interfered with and frustrated; and it will be seen how persecution has often been averted, and quiet secured to missionaries and their native coadjutors in

the prosecution of their evangelical labors, by jealousies and party feuds among the spiritual and temporal leaders of the Armenian community. The patriarch enjoys the title of archbishop, and has the appointment of bishops to their sees, but, as before stated, does not ordain to the office. One of the darkest features of the state of the church is the universality of simony in practice, although condemned in its standards, and denounced in words; but it is notorious that the patriarch has to expend large sums in obtaining and retaining his office, to reimburse which, and for his own emolument, he sells to the bishops their sees, who again ordain to the priesthood for money. The moral character of the priests (being married men) is superior to that of the vartabeds and higher clergy, that of the latter being generally confessedly bad. Their acquaintance with the scriptures is very limited; many among them are unable to read them in the ancient tongue. The state of education in general is lamentably low. A gross superstition has taken the place of true religion, and the light of truth and holiness, recently rekindled, beginning to shine with more than its pristine splendor among that people, had well nigh gone out in utter darkness. The annals of the Armenian church for the last few centuries are a record of corruption, intrigue, and crime, that cannot be contemplated without the deepest sorrow and disgust. There is little, indeed, in its history, from the beginning, to cheer the heart, but the unshrinking firmness with which it has in successive ages adhered to the profession of its faith and the Christian name, under the dreadful oppression of pagan and Mohammedan conquerors and the strongest worldly inducements to apostatize; and it has also resisted wily efforts, repeatedly put forth, and in some instances with sanguine expectation of success, to subject it to the iron rule of Rome.

*Language and Literature.*—Many of the Armenians claim, for their nation, that it has preserved the language of Noah, unaffected by the confusion of tongues at Babel, and therefore, that it has the original speech of our first parents in Paradise; without conceding this modest claim we are probably safe in allowing their language a very early origin. Its relations with other languages are fewer than those which obtain in the case of most others; yet it clearly belongs to the Indo-Germanic family. It is enriched very considerably from the Sanscrit; and it has no affinity with the Semitic tongues. As found in its earliest existing, as well as later forms, it abounds in gutturals, and is harsh to the ear of the foreigner; but it has strength, flexibility, and compass, and is capable of expressing thought by evolving from itself, without drawing from abroad, new terms for the purpose. The conversion of the nation to Christianity, led naturally to the introduction of certain words from the Greek, and im-

pressed a new character upon it in several respects. It has also received accessions from other languages, and as now spoken, differs very considerably from the ancient tongue preserved in books. The Ararat, or eastern dialect, spoken in Armenia, (excepting the pashalic of Erzurüm,) and to the east of it, has departed less from the ancient than the Constantinopolitan or western dialect. The latter has become moulded in its idioms and construction by the Turkish, and is usually spoken with an infusion of Turkish words. As now cultivated, it is becoming purified from these, and receiving, as needed, added wealth from the ancient or original Armenian. There has been little published in this dialect as yet, by adherents to the Armenian Church, but the publications of convents at Vienna and Venice and Romish and Protestant missionaries have ushered in a new era for this form of the Armenian tongue, and the new intellectual life called into action by missionary labors, and the contact of the occidental civilization with that of the Orient, has begun the creation of a valuable literature in it. The modern dialects differ from the ancient language, chiefly in the disuse of certain words, the introduction of certain words and phrases not known to the ancient, and a change in grammatical forms, collocations of words and idiomatic expressions. The literature of the ancient consists mainly of historical, ecclesiastical, liturgical, doctrinal, and polemical writings of the so-called Christian Fathers; and of these some are well worthy the study of the learned.

*Amount of Population and where found.*—The number of the Armenians is variously estimated at from 2 1-2 to 6 or 7 millions. It is impossible to ascertain it with any degree of accuracy. They have become widely dispersed from their original seat, everywhere, like the Jews, preserving their distinct nationality and characteristics. Multitudes of them were carried away captives, by Saracens and Greeks; Toghrul and Timurlane carried thousands to unknown countries; the Egyptians removed 60,000 to Egypt; and it is known that the Persians have always carried their captives into servitude. Multitudes, moreover, have, at various periods, been induced by oppression at home, voluntarily to seek an asylum in distant countries, to say nothing of other multitudes that commerce has enticed away. We are not surprised, therefore, at finding them, not only in almost every part of Turkey and Persia, but also in India, as well as in Russia, Poland, and many other parts of Europe.

*Character.*—A sad deprivation of morals prevails among all the populations of the East; but in respect to moral traits the Armenians compare favorably with other races. Physically, they are athletic and vigorous: the Armenian porters of Smyrna and Constantinople, are men of great strength. In the mountains of Cilicia and in some other localities, we still

find traces of the martial spirit, for which once the nation was distinguished; but in general, ages of subjection have disposed them to quiet submission, and abandoning hope of political restoration as a nation, to seek compensation in the diligent cultivation of the arts of peace. The Armenians are cultivators of the soil, artificers, and merchants; in industry, enterprise, shrewdness, and perseverance they take precedence of other populations in the East, and make themselves indispensable to the Turks who rule over them. They build palaces for the Sultan and his ministers, make his powder and cast his cannon, collect and disburse his revenue, and in fine, make themselves every where indispensable to the government, and in the business transactions of society. They have supplanted the Jews in their special prerogative of dealers in money. The Armenian bankers of Constantinople, from their wealth and relation, as creditors, to pashas and ministers of state, have much consideration and influence, while in demeanor servile to those from whom their wealth is gained, and often made to suffer under the pressure of despotic power. The employment most congenial to the Armenian, and in which he reaps the most sure and richest harvest of success, is that of traffic. Through the agency of the merchants of this class the products of the far East and the West are exchanged across the countries of Western and Central Asia, and by means of the constant intercourse thus kept up, a bond of sympathy is maintained between the most distant portions of the race. Sedate and staid, the Armenian is a striking contrast to the vivacious and talkative Greek; but in solid qualities of mind and heart is, to say the least, not his inferior. With less of imagination and emotion, the bent of his mind is more to the practical and the real. He learns languages with less facility than many others, but in mathematics, in the physical sciences, and in intellectual and moral science, he shows an aptitude, and makes proficiency equal to that of any European race.

The Armenians show a high degree of religious sentiment, manifesting itself not merely in a zealous and bigoted devotion to a religion of forms, but in an impressibility under the presentation of the great truths relating to man's spiritual condition and prospects. In this respect they differ greatly from races like the Greek, Persian, and others; and furnish a ground of hope, which the remarkable progress of an evangelical reformation among them is daily strengthening, that they will receive, and spread throughout the vast regions over which they are scattered, the blessings of a pure and saving Christianity.

*Preparation for a work of Evangelization.*—It was a favorable circumstance that the errors and corruptions introduced into the Armenian Church had never been reduced to systematic form and set forth by authority of

Synod or Council, as was done in the Council of Trent for the Romish Church. No Synodical decision had ever rejected the word of God as the ultimate authority to bind the conscience; and, however practically the traditions of men and authority of the Church were exalted above the Bible, the sentiment has been inwrought into the Armenian mind, too deeply to be eradicated, that the Scriptures, (not including the Apocryphal books, which though sometimes read in the churches, have never been considered canonical) are the court of last resort, against whose decisions nothing can be made to stand. The writings of their own fathers contain abundant testimony to the true Protestant doctrine on this point. The Bible was locked up from the mass of the people in the ancient language, but the educated among them could read it, and there was no ecclesiastical rule to forbid the reading on the part of any. The New Testament was even used as a common textbook in commencing the study of the language in the schools. The honor of having made the first attempt in modern days for the reformation of the Armenian church, is due to a priest by the name of Debajy Oghlu, about A. D. 1760. He lived in the quarter of Constantinople called Psamatia. He appears to have been acquainted with the character of Luther, of whom he speaks in terms of decided approbation, in a book which he wrote on the errors of the Church, and in which he castigates both clergy and people with an unsparing hand. But while he makes constant reference to the Bible, testing every principle and ceremony by that high standard, and severely reproveth superstition and vice, he exhibits no correct appreciation of the only weapon that can overthrow error, the doctrine of justification by faith alone through grace. His book was never printed, but copies of it were circulated from hand to hand, and at the beginning of the present reformation in the Church they were brought out from the obscurity in which they had been kept, and used with considerable effect. How much influence this book may have had in preparing the way for the reformation now in progress, cannot be known.

In the year 1813, the British and Russian Bible societies, becoming interested in the Armenians, undertook to aid them with a supply of the word of God, copies of which were very rare and dear. An edition of the Armenian Bible (the version of the 5th century,) was commenced by the latter society at St. Petersburg, and by the former at Calcutta. In 1815, the former edition, (of 5,000 copies) was completed; the latter edition (of 2,000 copies) was furnished two years afterwards. The Russian Society also soon published an edition of 2,000 copies of the ancient Armenian New Testament by itself. The report of the British Society for 1814, says, "The print-

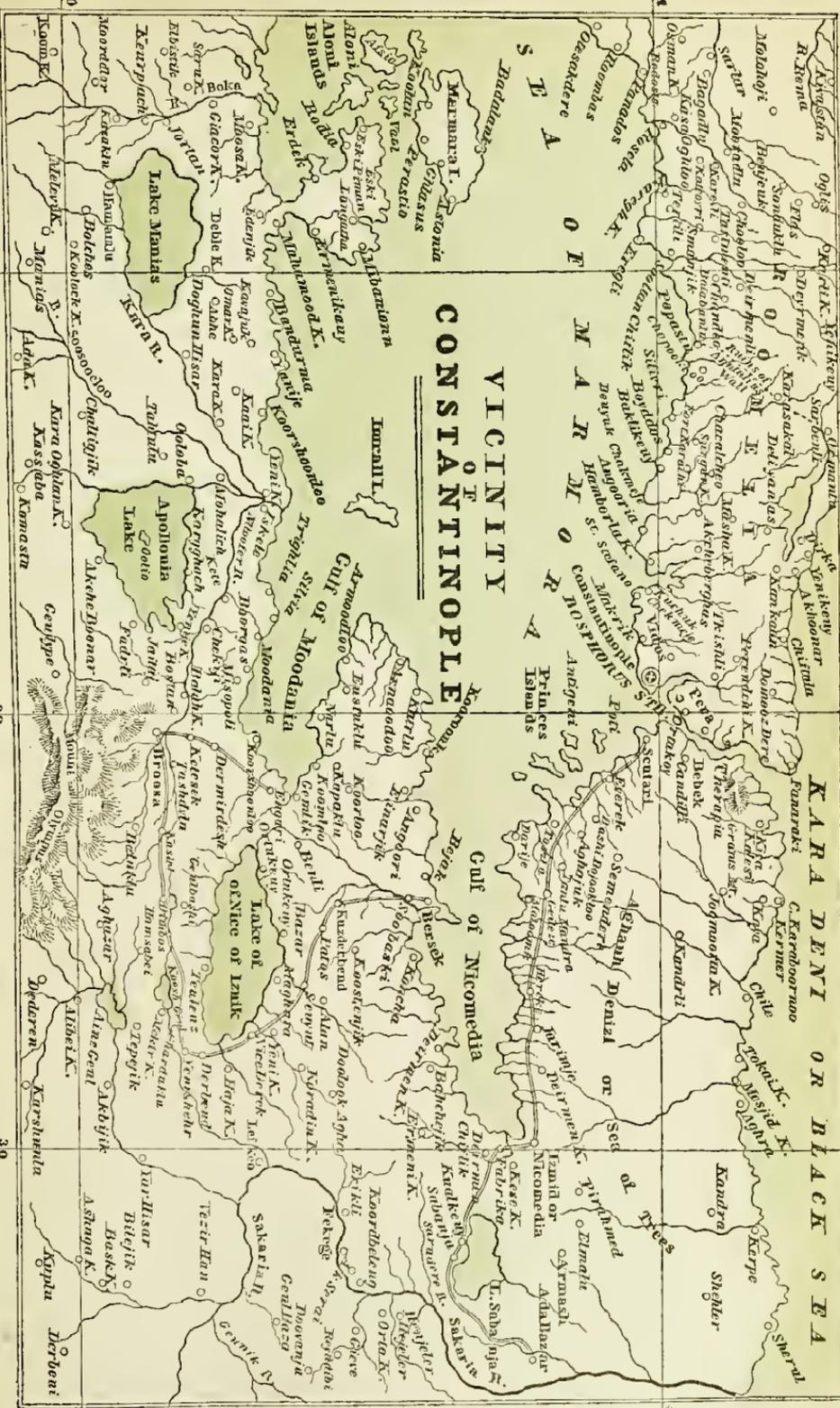
ing of the Armenian Testament nas awakened great attention among the Armenians, particularly in Russia; and a fervent desire has been manifested on their part to possess that invaluable treasure." The Emperor Alexander being at that time a warm promoter of the objects of the Bible Society throughout his dominions, archbishops and bishops, governors and generals, and nearly all the nobility of the empire were among the patrons and supporters of the institution. Among the rest was Eprem (Ephraim) the Catholicos of the Armenian Church, having his residence in Russian Armenia, who was elected one of the vice-presidents of the society, and strongly favored its efforts in behalf of his own co-religionists. The British Society also put into circulation among the Armenians of Turkey large numbers of New Testaments previous to 1823; and in that year we find it publishing at Constantinople an edition of 5000 copies of the New Testament, and of 3,000 copies of the four gospels alone. These were widely distributed through various agencies. The teachers of schools, some of the priests and deacons and all of the higher clergy, having made the ancient language their special study, were prepared to be benefited by these; and in the sequel the reformation began among the teachers. But the discovery then made that that language was not understood by the mass of the people, led to the issuing by the Russian Society of the New Testament translated into the Armeno-Turkish, in 1822, and in the following year by the British Society in the vulgar Armenian tongue. A portion of the Armenians of Turkey (perhaps one-third, chiefly in the more southern parts of Asia Minor,) have lost entirely the use of their vernacular tongue, and speak only Turkish; and it was for them especially that the first named translation was intended, being in the Turkish language written with the Armenian character. These translations were very defective, yet were useful. They have since been supplanted by new and greatly improved translations made and published under the auspices of the British and American Bible Societies by missionaries of the American Board. Up to this period, the Armenian ecclesiasties made no opposition, so far as is known, to the circulation of the Bible among their people, and some of them favored it; but when Messrs. Lewis and Baker, agents of the Bible Society in 1823, sought the approbation of the Patriarch at Constantinople to the printing of a version of the New Testament in the modern Armenian, which the common people could understand, that dignitary refused his sanction in the most positive terms. He even threatened that if such a work were attempted, he would prohibit the perusal of it, and punish such as should be found in the possession of it; and the clergy generally, so far as they were consulted, un-animously reprobated the plan of such a transla-

tion. Hierarchism dreads the light of God's word, and must change its nature before it can tolerate any movement towards truly spiritual reform.

MISSION OF THE AMERICAN BOARD.—Early in 1821, Mr. Parsons, of the mission to Syria and the Holy Land, on his first visit to Jerusalem, found there some Armenian pilgrims, with whom he had an interesting conversation on religious subjects. Deeply interested in their appearance, he ventured to suggest the thought of having a mission from the American churches sent to Armenia itself. The suggestion was favorably received. Mr. Pisk soon after wrote from Smyrna to Boston, recommending this measure. Before any thing had been heard from them on the subject, it had also been thought of in Boston, and subsequent events decided the adoption of the plan. One of these events was the conversion, at Beirut, of three Armenian ecclesiastics, as the first fruits of the labors of the brethren there. Considering the small number of Armenians in Syria, and that the brethren of that mission were not sent to them, that the first conversions should be from among them is a singular fact. Two of the converts, Dionysius Carabet and Hagop (Jacob or Jacob Agha) were bishops; the other, Krikor, (Gregory Wortabet) was a distinguished preacher (vartabet). These persons, by their correspondence with Constantinople and other parts of Turkey, did much towards preparing the minds of their countrymen for the interesting spiritual work which afterwards commenced among them. Another circumstance was also influential. Mr. King,—now Rev. Dr. King, of Athens,—on leaving Syria in 1825, addressed a farewell letter to the Roman Catholics, stating the reasons why he could not be a Papist. This letter was translated into Armenian by Bishop Dionysius, and a copy in manuscript was sent to some Armenians of distinction in Constantinople. An extraordinary effect was produced on those who read it. A meeting, it is said, was called in the patriarchal church, at which the letter was read, and the references to Scripture examined, and, as if by common consent, it was agreed to do something for the improvement of their church. Out of this grew immediately the famous school of Peshimaljian. This individual was, in many respects, an extraordinary man. He was a critical and accurate scholar in the ancient Armenian tongue; deeply versed in all the lore of his own nation; familiar with the theology of the Eastern and Romish churches,—the doings of their councils, and the general history of the Church;—and, withal, a diligent student of the Bible. Disgusted with the superstitions around him and the character of the clergy, he was easily led, by the writings of certain French infidels, for a time to regard all religion as a delusion and a lie; but afterwards was brought back to the ground that the

Bible is the true word of God, and the only standard of faith. It is a remarkable circumstance that such a man should have been placed at the head of a school established within the precincts of the Patriarchate, and had committed to him the training of the candidates for the priesthood, the completion of the regular course of study in this institution being required as a condition to ordination. Cautious although he was, in speaking of the errors of the Church,—and even timid and sometimes time-serving in the presence of the bigoted,—in a silent, unostentatious manner, he gradually led his pupils into new paths of inquiry, and, almost before they were aware of it themselves, they came to believe that the church may err, and actually does err, in many of her teachings. Afterwards, when the Gospel began to take effect, and he saw some of his former pupils boldly advocating the doctrines of evangelical religion, he became alarmed, and tried to keep them back; but, subsequently convinced that they were right, and, in fact, only carrying into practice what they had learned of himself, he ever acted strongly, though still privately, encouraged them in their endeavors for the spiritual regeneration of their countrymen. Never, till the day of his death, in the year 1838, did he so far overcome his native timidity, as openly to avow himself an evangelical man; but it is impossible to calculate the amount of influence exerted by him, in preparing the minds of men to experience the power of the gospel, as taught by foreign laborers when they came into that field of evangelization. All the first converts under the labors of the missionaries of the Board in Constantinople, and many of the later ones, were from among the alumni of Peshimaljean's school.

The establishment of a mission among the Armenians of Turkey was resolved upon by the Prudential Committee of the Board in the year 1829. As a preparatory step, Rev. *Eli Smith* and Rev. *H. G. O. Dwight* were sent to explore the field. The tour was commenced in the spring of 1830, and occupied somewhat more than a year; and a mass of new information was obtained, both in regard to the Armenians and the Nestorians, which has since been of essential service in prosecuting missionary operations in that part of the world. Early in the year 1831, the Rev. *W. Goodell*, then at Malta, was instructed to proceed to Constantinople with his family. They arrived on the 9th of June of the same year; and shortly after, he called upon the Armenian patriarch, and sought his coöperation in establishing schools on an improved plan among the people. The patriarch received him with true oriental politeness, and promised to furnish some schoolmasters, or priests, to learn the new system of instruction, so as to be able to open schools; but the promise was all he did in the matter. On the 5th of June, 1832, Rev. *H. G. O.*



VICINITY  
OF  
**CONSTANTINOPLE**

**KARA DENI OR BLACK SEA**

10  
24  
29  
30  
30  
10

10  
24  
29  
30  
30  
10



Dwight took up his permanent residence at Constantinople, with his family, having been appointed to labor among the Armenians. Rev. W. G. Schaffler joined the Constantinople station the last of July of the same year, his labors being confined chiefly to the Jews.

The number of Armenian visitors at the mission gradually increased; and early in the year 1833, Hohannes Sahakyan, a pupil in the school of Peshtimaljian, became a deeply interested inquirer, and an earnest student of the Scriptures, in which he found sympathy and aid from his beloved preceptor. The following year he found a friend to whom he communicated his views, and who, after some opposition, embraced them. Mr. Sahakyan soon became a most efficient instrument in promoting the truth, as he has continued to be up to the present time; and never, from that moment, has the mission been without the most satisfactory evidence of the special presence of the Holy Spirit among the Armenian people. On the 18th of July, 1833, Mr. Sahakyan and his companion, in a very solemn manner, committed themselves to the instruction and guidance of the missionaries. One of them was employed as a translator of the mission, and the other as teacher of a school for Armenian youth. They were soon brought into the clear light of the gospel, and led to trust, with a calm and joyful confidence, in Jesus Christ as the only and all-sufficient Saviour.

But opposition now began to manifest itself. By secret clerical interference, both Armenian and Romish, the school was broken up. An Armenian jeweler of great respectability and influence, and strongly attached to the doctrines and rites of his church, had his mind wrought up into a state of great alarm, in reference to the course of these two young men, by the secret insinuations of a Roman priest. They were represented as being the hired tools of certain foreigners, employed to seduce the people, and lead them into dangerous heresy. The jeweler prevailed upon Peshtimaljian to summon the delinquents before him, in order to examine them as to the alleged heresy. He himself was present, and began the examination with great sternness and severity; charging them with violating their obligations to the church, and dishonoring God. They were proceeding to vindicate themselves, when Peshtimaljian took the business wholly out of their hands, and poured upon the astonished jeweler such a flood of light, from history as well as Scripture, to show that their church is wrong, and in many things idolatrous, that even the young men themselves were amazed. They afterwards had an opportunity of speaking for themselves, Peshtimaljian aiding them in their references to the Scriptures whenever their own memories failed; and the result was, that the jeweler was not only entirely satisfied that they were in the right, but immediately became himself an open and

powerful advocate of the evangelical doctrines. The circumstance of the closing of the school became a subject of some notoriety, and some minds were by this means put upon a new train of thought. Mr. Sarkis Varjabed, teacher of grammar in the school of Peshtimaljian, became a convert at this time, and was afterwards highly useful to the mission as a translator.

In the autumn of 1833, the missionaries were invited to witness the ordination of fifteen Armenian priests at the Patriarchal church in Constantinople. None had been ordained for many years, in consequence of the new rule which required that only such as had received a regular education at the school of Peshtimaljian should be eligible for ordination. Nearly all the candidates on the present occasion were comparatively well educated men; and one of them had a high reputation for learning. He had a peculiarly serious and devout appearance, and when, some days afterwards, the missionaries called upon him in one of the cloisters of the patriarchate, he seemed deeply impressed by the remarks made to him on the solemn responsibilities resting upon the office-bearers of the church of Christ, and feelingly begged an interest in their prayers. This was Der Kevork, a man whose subsequent influence in promoting the reformation was highly important.

Up to this period, the missionary press had remained in Malta, and had been chiefly employed in printing in Greek and Italian. On the 23d of December, 1833, the Rev. Daniel Temple, and Mr. Homan Hallock, missionary printer, arrived in Smyrna with the press, accompanied by bishop Dionysius, as Armenian translator. But a combination of Armenian and Romish influences induced the Pasha peremptorily to order Mr. Temple's departure from Smyrna with only ten days' notice. The Pasha, however, who had acted hastily and under a misapprehension of the facts in the case, revoked his order, on hearing the explanations of the American consul; but it was thought best that the bishop should return to Beirut, where he had formerly resided; the Armenians being incensed against him on account of his having married and become a Protestant.

The indications of the special presence of the Holy Spirit became more numerous and decisive. The meetings at Mr. Goodell's residence had been gradually increasing in solemnity and interest. On the first Monday of Jan. 1834, the monthly concert was observed, for the first time, in the Turkish language. Intelligence was communicated from the missions, and every heart seemed deeply interested, and many eyes were suffused with tears. The native brethren there received a new impulse to go on with their labors for the salvation of their own countrymen. The number steadily increased of those who frequented the

houses of the missionaries, and the main topics of inquiry were deeply practical and spiritual, relating directly to the salvation of the soul. In the course of the year, two or three priests in Constantinople were awakened, and thoroughly convinced of the truth of the evangelical system. The Bible was much sought for and read; many eyes were opened to see the folly of their own superstitions; and a few, it is believed, were added to the number of sincere believers in Jesus Christ. The two young men whose interesting history has been briefly given, and who became native assistants, were active in spreading the truth, and exerted no small amount of instrumentality in bringing about the results that followed.

Every effort made to induce the Armenian ecclesiastical authorities to take the lead in enlarging and improving their schools having proved a failure, the mission at length determined to establish, independently, a high school in Pera, the objects being to educate promising boys and young men in useful branches, to stimulate the Armenians to efforts in this department, and to furnish a model school for them to imitate. The school was opened, October 27, 1834, under the superintendence of Mr. Paspatis, a native of Scio, who had been educated in America, and who, by his religious character, as well as his intellectual training, proved himself to be well fitted for this post.

Rev. John B. Adger joined the Smyrna station in the month of October, 1834. Two new stations were occupied, one at Brûsa and the other at Trebizond. Rev. B. Schneider arrived at Brûsa with his family on the 15th of July, 1834. The Greek bishop forbade his people furnishing the missionary with a house, although one had previously been pledged to him by a prominent member of the Greek community. But the independence of the owner enabled Mr. Schneider to secure a residence in spite of the bishop. And, after some opposition, he was enabled to open a school of 70 children, his labors at first being divided between the Armenians and Greeks. Rev. T. P. Johnson first visited Trebizond in November, 1834. Through priestly interference, he was foiled in three successive attempts to procure a house, and at last he only secured a contract for one, on condition that he should obtain a firman or imperial order, from Constantinople, which he succeeded in doing, through the kind interposition of Commodore Porter, the United States Minister at the Porte; and he removed there with his family in the spring of 1835. The breaking out of the plague, however, prevented him from having much intercourse with the people for some months. At the capital, the number of those who declared themselves Protestants rapidly increased. Not only in the city proper, but throughout the suburbs and the villages on the Bosphorus, wherever Armenians were

found, there was an increasing disposition to talk on religious subjects. The missionaries avoided controversy about forms and ceremonies; and instead of attacking directly the superstitions of the church, determined to "know nothing but Christ and him crucified." Cases of true conversion were every now and then occurring, among whom was Der Kevork, before alluded to. He had charge of a school of about 400 boys, supported by the Armenians themselves, and in no way connected with the missionaries. He soon introduced the custom of reading the Scriptures daily, and explaining them to the whole school; and he also formed a class of twenty of his most promising scholars, for the critical study of the New Testament under his immediate direction.

One room in Mr. Goodell's house was always open for Armenians to come together for prayer; and in some instances family prayer was established by the new converts, and a prayer-meeting was maintained by a few pupils in the high school, which had now increased to thirty pupils, and had also grown greatly in favor with the people. The English, French, Italian, Armenian, Turkish, Greek, and Hebrew languages were taught, as well as the mathematics, geography, &c., and lectures were given, illustrated by experiments on various branches of the natural sciences. Mr. Paspatis having left for Paris, Mr. Hobannes Sahakyan was appointed to the superintendency of the school, assisted by several other teachers. Visitors of all classes were numerous, and the lectures were attended by many deeply-interested spectators. Externally, friendly relations were still preserved with the ecclesiastical authorities of the Armenian church; but they already began to manifest their uneasiness at the circulation of the Bible, and the popularity and success of the school established by the mission. Matteos, the newly appointed bishop of Brûsa, was one of the earliest friends of the mission, having imbibed many enlightened views of the truth. Even after his removal to Brûsa, he expressed, by letter, the most friendly sentiments; and when Mr. Schneider called upon him, soon after his arrival, he avowed, in very decided terms, his approbation of the school recently established by the mission in Brûsa. Not many months elapsed, however, before this school was entirely broken up, through the influence of this same prelate, who also endeavored, in other ways, to circumscribe the operations of the missionaries. He afterwards made himself notorious as MATTEOS PATRIARCH, THE PERSECUTOR OF THE PROTESTANTS IN TURKEY. This fact shows how little dependence could be placed upon professions of friendship made by the high ecclesiastics, who, though often convinced of the truth, yet having no fixed principles, are ready to do any thing to please the rich and influential among their people.

The Brûsa station was strengthened by the

arrival of the Rev. P. O. Powers and wife, in February, 1835, who took up their abode in the Armenian quarter of the town.

The preparation of books and tracts in Armeno-Turkish and the modern Armenian language, became more and more an object of attention, and Mr. Hallock, the missionary printer, visited the United States to superintend the manufacture, at New York, of punches for making Armenian type for the press in Smyrna; and the liberal sum of \$5000 was appropriated to this object, and for the purchase of materials for a foundry and printing office, by the Prudential Committee. Mr. Sarkis, one of the pious Armenians in Constantinople, and an eminent scholar in his own language and literature, removed to Smyrna, to be employed as translator, in connection with the press, under the superintendence of Mr. Adger.

Early in 1836, two weekly meetings were established in Constantinople, one of which was conducted by Mr. Goodell, and the other by Mr. Schaffler, in the Turkish language, which afforded constant evidence of the progress of the work. The houses of the missionaries were frequented by ecclesiastics, as well as laymen, some four of the former, chiefly from among the parochial clergy, appearing to be sincere inquirers after the truth. One of these, attached to the Patriarchal Church, proposed, of his own accord, that the missionaries should publish a new and revised edition of the modern Armenian New Testament, so that all the people might have access to the Word of God in an intelligible language. He offered to subscribe 500 piastres, (about \$23) himself, towards the object, and to procure more from others. Some of the most influential vartabeds at the patriarchate were disposed to encourage, rather than hinder educational efforts.

It was now not an uncommon thing, to hear of one and another of the bishops and vartabeds, preaching what were called evangelical sermons. Subsequent facts, however, have shown, in regard to most of them, that public opinion, at that time somewhat clamorous for reform, more than personal conviction and interest in the subject, led to this new style of address.

One of the converts, who was rather prominent as a reformer, was publicly accused of infidelity by a priest; and on the following Sabbath, one of the vartabeds of the Church denounced him before the people, as a heretic and an infidel, whose case was soon to be tried by a council of ecclesiastics and laymen. The council was afterwards held, and although the accused declared plainly that he had no confidence whatever in the mediation of the saints, and that he received the Gospel as his only and all-sufficient guide;—yet he was fully acquitted.

The most diligent and persevering efforts were made, by certain adherents of the Romish Church, to stir up the Armenians against the missionaries. No direct means had been used by them, to enlighten that portion of the Ar-

menian race, who acknowledge the supremacy of the Pope. They may amount, perhaps, to 15,000 or 20,000, having a Patriarch of their own. In July, 1836, this functionary came out with a public denunciation of all the books circulated by the missionaries, including the New Testament, and he expressly prohibited his people from purchasing or procuring from them copies of an edition of the Armenian Scriptures which had been printed at their own press in Venice.

Indications now began more and more to manifest themselves, that the Word of God was operating like silent leaven, especially in the schools where it was daily read as a text book; and many interesting incidents are mentioned in the journals of the missionaries, to illustrate the influence that was operating upon the minds of the people; which Mr. Goodell characterized as *a simple and entire yielding up of the heart and life to the sole direction of God's Word and Spirit.*"

The gospel had now been proclaimed to multitudes of people by conversation in private circles, both in the Turkish and Armenian languages, and a formal expository service had been held in Turkish, by Mr. Goodell, for some time. The first regular sermon in the Armenian tongue, was preached by Mr. Dwight, on the 9th of September, 1836, to a small select company in his own house. The monthly concert of prayer increased in interest. Female education, which had been almost entirely neglected, was beginning to attract attention. At Constantinople parents were beginning to provide instruction for their daughters, and one of the evangelical brethren had a class of Armenian girls who were learning to read. In Smyrna, a school of 40 Armenian girls was established by the mission, in the summer of 1836, with the express approbation of a number of influential men in the community. Owing to one or two jealous spirits, however, a meeting of the community was soon called, and it was agreed to take the new enterprise into their own hands; and it was cheerfully relinquished to them by the missionaries.

In Brûsa, there were many who professed to be friendly to the missionaries; but in general, the silence and insensibility of death reigned among them. Bishop Matteos showed more openly a hostile disposition. The station at Trebizond was reinforced in August, 1836, by the arrival of the Rev. W. C. Jackson and wife.

The principal bankers in the country, at that time, belonged to the Armenian community. According to the system then prevailing, the Pashas and governors of the empire derived their support, not by a salary from the government, but by taxes, levied by themselves, on the produce of the territory over which they had jurisdiction, and by extortion. Every Pasha had his banker, who furnished him with money on interest, when out of office,

or when newly appointed to office, receiving his pay by participating in the spoils filched afterwards from the poor people. This arrangement gave great power to these capitalists; and nearly all the important appointments of the government were in their hands. Within their own community their word was law. Patriarchs, as we have shown, were elected and deposed by them; and through them, bishops and vartabeds received their appointments to dioceses and churches. A few of the richest and most powerful of these men decided nearly every question of any importance pertaining to the civil or ecclesiastical affairs of the Armenian nation. As a class, they were ignorant and bigoted, and, therefore, quite ready to believe any misrepresentations of Protestantism which their own religious guides should give them. In this state of things, any office-bearer in the church, high or low, might be deterred from acting, in his official capacity, according to the policy dictated by his own mind. Some rival in the holy orders, even much lower than himself in rank, might, through his superior influence with one or more of these bankers, procure the removal from office of the obnoxious individual. In the year 1837, it was resolved in the counsels of the Armenian community, that is, by a few bankers, as a first step, to break up the High School. In preparation for this, a large college had been founded some months before, at Scütary; and the public school, superintended by Der Kevork, in the quarter of Hass Keyu, had been committed to the general supervision of one of the great bankers residing there, a truly noble-spirited man, that it might be remodeled according to his own wishes, so as to make it a first-rate school. As learning was now becoming popular, these were necessary steps in order to reconcile the people to the shutting up of the Armenian High School. In January, 1837, the parents of the scholars of the missionary school were summoned before the Vicar, and peremptorily ordered to withdraw their sons from the school. Sorrow was depicted on every face, as the pupils came back to get their books, and say their farewells.

The plan of the opposing party in this case, was, after breaking up the school, to procure from the Turkish government, the banishment of Mr. Sahakyan, its principal, and several others who were considered most influential among the evangelical brethren. Great was their astonishment when they heard that, no sooner was this hated individual released, by their act, from his connection with the mission, than he was engaged by the banker of Hass Keyu, to take the superintendence of the great national school, which had been placed by them in his hands! Every effort was made by the anti-evangelical party to persuade him to change his purpose; but he remained firm, and declared that if they did not allow him to

manage the school in his own way, he would leave the Armenian community altogether. They were obliged to yield, and soon a school of 600, instead of 40, as before, was in successful operation, under the superintendence of Mr. Hohannes Sahakyan; having Der Kevork, the pious priest, for one of his principal teachers!

The Hass Keyu school was formally adopted as the school of the nation, and Mr. Sahakyan received a regular appointment from the Armenian Synod as its principal. He had therefore, more liberty of action, and could give religious instruction officially. He devoted an hour a day to this special purpose, in a select class of sixty of the most advanced pupils, besides more general instruction, and the daily good influence exerted by himself and Der Kevork.

There was a liberal course of study adopted, and the school was arranged, throughout, after the model of the mission school. Lectures were given in the natural sciences, the whole of the philosophical apparatus of the mission having been purchased and paid for, by the directors.

This institution became deservedly popular; there was now much more boldness, on the part of the enlightened Armenians, in spreading the truth; and the light of truth and piety seemed to be kindled in every part of the city.

Inquiry was extending, also, at the interior stations, and the spirit of opposition was likewise awakened.

In September, 1837, a convention of missionaries was held in Smyrna, the chief object of which was, to ascertain, by prayerful inquiry, the mistakes and deficiencies of the past, both in regard to personal qualifications for the work, and the means and measures adopted for bringing the claims of the gospel in contact with the hearts of the people. Recent afflictive dispensations in the mission had produced a mellowed tone of Christian feeling, which greatly prepared the minds of the brethren for a profitable discussion of these subjects. The Lord was felt to be indeed present, and it is believed that each one returned to the toils of missionary life, with a more prayerful and confiding spirit, and a more fixed purpose of heart, to make the salvation of the soul the immediate and all-absorbing object of labor, and the preaching of "Jesus Christ, and him crucified," the grand means.

Mr. Adger was enabled to commence an expository service in Smyrna, in the Armenian language, at which some five or six were usually present. His translator, Mr. Sarkis, from Constantinople, had increasing intercourse with the people; and Armenian mothers began to be eloquent in their lamentations over the neglected education of their daughters. Up to the first of January, 1838, there were printed, at the Smyrna press, about two and a half million pages in the Armenian language.

A pocket edition of the New Testament, in ancient Armenian, was completed on the last day of the year 1837.

The plague, that scourge of Turkey, was permitted this year to enter the family of Mr. Dwight, and a beloved wife and child became its victims. This afflictive dispensation called forth the tenderest expression of sympathy from the native brethren and other friends of the missionaries; and, in various ways, it was truly a sanctified, though most sorrowful event. This terrible disease, in its annual visitations to the capital, and other parts of the Turkish empire, has proved a far more serious obstacle to missionary labor, than can well be imagined in America. The season of the plague was a season of non-intercourse, to a very great extent. Schools must be closed; public worship suspended; and the giving and receiving of visits, in a great measure interrupted. This has happened, again and again, at all the stations. Sometimes, when the missionaries had made a successful and promising beginning of some new plan of usefulness, this dreadful scourge would come down upon them with all its violence, and suddenly arrest the enterprise, and frustrate all their hopes. And in such a country as Turkey, when a school is closed, or public worship suspended for several months, more ground may be lost than can be gained in a whole year. But for 16 years past, since quarantines have been established, Constantinople has not been visited with the plague, showing that it did not originate there.

As the doctrines of the gospel gained a hold on the hearts of the people, superstitions gave way; and, as error became eradicated from the mind, the external symbols of that error were naturally removed from use and from sight. The progress of correct religious opinion was evinced, especially, by the gradual disappearance of pictures from the Armenian churches. In one instance, near the beginning of the year 1838, the vartabed and leading men in the large village of Orta Keuy, on the Bosphorus, went together to the church, and carefully removed every picture, except the altar pieces, which were so situated that they could not be approached for worship. This is the village in which the missionaries resided, when they first began to get access to the Armenians. The patriarch Stepan remarked to one of the native brethren, that many of the observances in their church were not prescribed by the gospel, and that probably they would not exist ten years longer.

The reformation was daily gaining strength. The converted Armenians were active and prayerful. They delighted in the communion of saints; and they also sought and found frequent opportunities for religious conversation with their fellow-countrymen, who, as yet, had not felt the power of the gospel. Mr. Sahakyan continued his connection with the High School at Hass Keuy, and his opportunities

for usefulness were many and great. But, such was the opposition of the leading Armenians to Mr. Sahakyan, that its distinguished patron determined to abandon it altogether; and, before the close of the year 1838, most of the teachers were dismissed, and the school reduced to its former footing. Many of the people were strongly in favor of its continuance, and particularly the leading men of the village where it was located; and they sent a delegation to the patriarch, to implore his aid, to prevent the approaching disaster. All they obtained from him was fair promises, that were never fulfilled.

Mr. Sahakyan, being thrown out of employment, was very gladly taken up by the mission. The necessity had for some time been felt, of having a man to superintend the distribution of books, which were rapidly increasing in number. To this post Mr. Sahakyan was appointed, with the confident expectation that it would prove a station of great usefulness.

The kingdom of Christ now began to make evident inroads on the kingdom of Satan, in the interior of the country. Two Armenian priests, in Nicomedia, who had never seen a missionary, had been converted to the truth. One of them afterwards came to Constantinople, and visited the missionaries. He appeared to be a man of a most devout and humble spirit, who had inward experience of the grace of God. The doctrine of salvation, by grace alone, was quite familiar and very precious to him; and he readily discriminated between a living and a dead faith. In 1832, Mr. Goodell left with an old priest at Nicomedia, as he was passing, a copy of the Armeno-Turkish New Testament, and gave to some Armenian boys several tracts in the same language. One of these tracts—a translation of the Dairyman's Daughter—fell into the hands of another priest, whom Mr. Goodell did not see. The perusal of it was the means of his awakening and conversion; and, through his influence, another priest was brought to the knowledge of the truth, and their united prayers and efforts were now directed to the enlightenment and conversion of their flock. The spirit of inquiry began to spread among the people.

In the spring of 1838, Mr. Dwight visited the place and found 16 men, who appeared to be truly enlightened and converted. He was received by them with the greatest cordiality, and they seemed to hang on his lips like men hungering for the bread of life.

The two priests, Der Vertaness, and Der Harütun, removed, of their own accord, to Constantinople; and were subsequently placed together, as the only priests in a village church on the Bosphorus. Here they could act with a good degree of independence, and many opportunities of doing good were presented. During the summer of 1838, the Patriarch Stepan, being an old acquaintance, spent sev-

eral weeks with them ; and they had free conversations together on religious subjects, the Patriarch generally assenting to their views.

Both at Brûsa and Trebizond every possible obstacle was thrown in the way of the progress of the truth ; and yet the Word of God could not be bound. In both places there were increasing friendliness on the part of the people, more extended intercourse, and the special presence of the Holy Spirit. Among those whose minds seemed to be especially opened to religious impressions at Trebizond, were the vartabed himself, or acting bishop, and also a priest of the Church. At Brûsa, the two teachers, Mr. Seropé, and Mr. Hohannes, seemed to be growing in grace and in the knowledge of Christ. An influential and distinguished man became a serious inquirer for the way of salvation, and opposition thus far, was overruled for good. In October, 1838, Mr. Schneider began a regular preaching service at his own house, every Sabbath, in the Turkish language, for the benefit of both Armenians and Greeks. The Rev. E. Riggs joined the station at Smyrna, with his family, on the 2d of November, 1838.

By a series of intrigues, commenced near the beginning of the year 1839, the leading bankers were gradually dispossessed of much of their former power ; and three or four men from the artisan classes, stood before the nation as its guides and dictators, and especially as defenders of its ancient faith, and the zealous extirpaters of heresy. One of these was the Sultan's chief architect, and another was his second. Another was superintendent of the government powder works. The first two were employed at the time, in erecting the most splendid of all the imperial palaces ; and this brought them into closer contact with the Sultan than was enjoyed by any of the bankers ; and he was so much delighted with their work, that he seemed ready to grant them any request they might make. The expulsion of Protestantism from the land was an object that lay near their hearts ; and they now resolved to make use of the strong arm of the Sultan to effect it. Accusations were presented against the evangelical brethren, and the most false and scandalous representations were made, as to the character and tendencies of Protestantism, calculated not only to prejudice the minds of the Turkish cabinet, but to excite the feelings of the populace. The Sultan was easily persuaded, and the architects and powder-maker were fully authorized to call upon the civil power, to aid them in extirpating this dangerous heresy.

But the Patriarch Stepan, was altogether too mild a man for their purpose ; and it was reported and believed that his sympathies were with the evangelical party. They procured from the interior of the country, Hagopos, a man who had once been Vicar of the Patriarchate of Constantinople, and who was notorious for his bigotry and sternness of charac-

ter, to be associated with Stepan, as assistant Patriarch. He soon had the whole power virtually put into his hands, and Stepan sunk to a mere cypher. On the 19th of February, Mr. Sahakyan was arrested, and thrown into the Patriarch's prison, without even the form of an examination, and without being informed of the charges alleged against him. He was a mild, amiable, inoffensive man ; of unblemished character, and against whom, as a subject and a citizen, not the slightest imputation could be brought. And yet, while the same so called Christian Patriarchate would use all possible means to protect felons of every description, who belonged to the Armenian community, even to the murderer himself, from the regular action of the Turkish law, it could rudely seize an innocent man, and deliver him over to the civil authorities, to be punished for daring to think and act for himself, in matters pertaining only to his own soul and God !

The Armenian Patriarchal power at Constantinople has always been a persecuting power, but more especially within the last one hundred and fifty years, during which, much blood even has been shed by it, in the endeavor to prevent proselytism from that Church to the Church of Rome. In the present instance, therefore, the ecclesiastical authorities of the Church were only acting out the true spirit of the establishment. Mr. Boghos Fizika was also arrested and put into the same prison with Mr. Sahakyan. Four days afterwards, these two individuals were put under charge of a Turkish police officer, who was armed with pistols and sword, and, without the least show of trial or expressed accusation, they were sent into banishment by an imperial firman, to a monastery near Kaisery, (the ancient Cæsarea of Cappadocia,) about 400 miles east of Constantinople. The Patriarch Stepan took leave of them with tears. He did not participate in the act of his compeers, and knew well its deep injustice. The police officer, a Turk, stopped at his mother's house in Scûtary, and sent back word that Mr. Fizika was too feeble to bear the fatigues of the journey ; but the most positive orders were returned to carry him to Kaisery, either alive or dead.

At Nicomedia, he was refreshed with an interview with the evangelical brethren ; and having recruited his health, he went on his way. But the Turkish officer who conducted him, finding they had friends there, treated Mr. Sahakyan with the greatest cruelty, for the purpose of extorting money, till he was compelled to give an order for \$100 to secure relief. On their arrival at Kaisery, the Armenians, on being informed that they had been banished merely because they received the Bible as the only infallible guide, replied that the Patriarch might as well banish them all, for they were all of the same opinion.

The greatest efforts were now made at the capital to frighten the brethren into submis-

sion. Very few dared to visit the missionaries, and those only under cover of the darkness. On the 3d of March, a Patriarchal bull was issued by Hagopos, adjunct Patriarch, forbidding the reading of all books printed or circulated by the missionaries; and all who had such books in their possession were required to deliver them, without delay, to their bishop or confessor. The brethren, though appalled by such violent proceedings, still exhibited great constancy; and seemed ready to suffer joyfully the spoiling of their goods, and, if need be, imprisonment, banishment, and the bastinado, for their Master's sake.

On the 14th of March, Der Kevork, the pious priest of Hass Keuy, was arrested and thrown into prison. Eight days after, the Patriarch Stepan was deposed from office, and permitted to retire to his convent at Armash, near Nicomedia; and on the following day, his assistant, Hagopos, was installed in his place. During the same week, the Greek Patriarch issued a bull, excommunicating all who should buy, sell, or read the books of the Lutherans or Calvinists, as the missionaries were called; and an imperial firman was also published, requiring all the patriarchs to look well to their flocks, and guard them against foreign influence and infidelity. It was now quite evident that the Sultan himself was an interested party in these transactions. After lying in prison for more than a month, Der Kevork was banished into the interior; and two vartabeds, who had presided over dioceses as bishops, one more teacher, and several other persons, were sent into exile about the same time. As there was no examination of any case, some who were made the victims of this cruel fanaticism, had never in any way been associated with the evangelical men, but were made to participate in their punishment by a mere mistake.

April 28, the Patriarch issued a new bull, more violent than the former, threatening terrible anathemas, in the name of the Father, Son, and Holy Ghost, against all who should be found having any intercourse with the missionaries, or reading their books; and also against all who neglected to inform, when made acquainted with offenders. Within two or three days, a rich banker, who had been for years on friendly terms with the missionaries, and who was especially the patron of Mr. Boghos Fizika, was arrested and imprisoned in the hospital, as an insane person: this is a method of persecution not unfrequently resorted to in this country. The banker was released after about a week's confinement, on paying a large sum towards the college at Scütary, to atone for the mischief he had done by his insanity!

The list of suspected persons had now swelled to a very large number; and a strong effort was being made to procure the expulsion of the missionaries themselves from the country. Mul-

titudes of persons of diverse characters, were active, from diverse motives, in keeping alive the spirit of fanaticism. The native brethren were at their wits' end, and even the missionaries could not see how God was going to deliver his people. Providence solved the problem, however, with the greatest imaginable ease. The persecuting powers were suddenly thrown into the deepest consternation, by a demand from the Sultan to all the Patriarchs, that each should furnish him with several thousand men, to recruit his broken army, and enable him to prosecute his war with Mohammed Ali of Egypt. Though an unprecedented demand, it must be promptly obeyed. Public attention was now entirely absorbed in this subject, and the doomed Protestants were for the moment forgotten. The army was raised, and marched to the field. It was estimated to consist of 80,000 men; and on the plains of Nezib, near Aleppo, it encountered an Egyptian force of about the same number. The battle was fought on the 24th of June, 1839, and the Turkish troops were utterly defeated, and scattered in all directions. Tidings of this disaster, however, never reached the ears of the Sultan Mahmüd. He died in his own palace, on the Bosphorus, on the first day of July. His son, Abdül Mejid, was girded with the imperial sword, on the 11th; and a few days after, the news reached the capital that the Cupudan Pasha had treacherously surrendered up the whole Turkish fleet to Mohammed Ali. Thus, both the army and navy were gone, and a mere boy of seventeen was upon the throne, in the place of the great Mahmüd; and the entire dissolution of the empire seemed inevitable. Nothing but the intervention of the great powers of Europe prevented this catastrophe.

By this rapid succession of remarkable events, God rebuked the persecutors of his people, and effectually removed from them the power of carrying into effect their unholy designs. Judgment succeeded judgment. A fire broke out in Pera, which consumed between three and four thousand houses, destroying an immense amount of property and several lives. Immediately after, a meeting of the Armenian Synod was called, and, after much violent debating, it was resolved that a part of the exiles should be recalled. Mr. Sahakyan, being considered a "ring-leader," was to be left in perpetual banishment. All the others returned to their homes before winter set in. Some of them were restored to their former stations. The converted brethren, generally, soon took courage. They cautiously resumed their intercourse with the missionaries, and gradually became bolder than ever in their efforts to spread the knowledge of the truth.

In the mean time, at the suggestion of others, Mr. Sahakyan wrote two or three letters, successively, to the Patriarch, petitioning for his own release. They were couched in terms of

great respect, but as they contained no confession of error, and no promise of future submission, his request was denied. The bishop of Kaisery also wrote to the Patriarch in his behalf, saying that he had watched Mr. S. very closely, and had "found no fault in him;" but this application also failed. But, through the intervention of an English gentleman, who was one of the physicians of the palace, the Patriarch, by request of the Sultan, after many delays, and sorely against his will, sent an order for the release of Mr. S. on the 10th of February, 1840.

Steps were taken to make this persecution general; and similar measures of oppression and cruelty were resorted to at Brûsa, Trebizond, and other places.

But, while these violent measures imposed an outward check upon the work, it was evident that the truth was spreading; even the measures taken to check the reformation, being in many instances the means of awakening inquiry; and at the very time when the storm was raging at the capital, and at different points on the sea-coast of the empire, the mission was pushing its advanced posts into the very heart of the enemy's country. In April, Mr. Jackson, from Trebizond, visited Erzurûm, almost in the centre of ancient Armenia, in order to make arrangements for commencing operations in that town. While he was there, a letter was publicly read in the church from the Patriarch, warning the people against intercourse with the Americans, and against patronizing their schools and reading their books; and ordering them to seize such books, wherever they could be found, and to commit them to the flames. This did not prevent Mr. Jackson from procuring a dwelling house, which he accomplished through the kind assistance of the British consul, and on the 11th of September, 1839, he removed there with his family. In February of the same year, the station at Constantinople was strengthened by the arrival of the Rev. C. Hamlin and wife, he being designated to open a seminary for Armenian boys.

The first Monday in January, of the year 1840, was observed as a day of special fasting, humiliation and prayer, throughout all the mission stations of the Board in Turkey. The events of the preceding year, and the existing state of things in the country, rendered it a season of deep interest. It became more and more evident that the persecuting power had received a check from which it would not immediately recover. The efforts of the persecutors to destroy the truth had only made it more extensively known; while the injustice, violence and cruelty of the clergy had brought them into contempt.

At the commencement of the year 1840, intercourse was resumed with most of those whom the persecution had temporarily repelled from the missionaries, and there was evi-

dently no diminution of interest in religious inquiry. One striking providence after another occurred, calculated to lead the hearts of the faithful to repose in God, and to be "nothing terrified by their adversaries." In several instances, signal judgments followed the persecutor, so that even the enemies themselves were constrained to acknowledge that God himself was uttering his reproving voice. The sudden manner in which the late Sultan was cut off, and his forces by land and sea destroyed, at the very time when he was aiding by his authority to vex the church, has already been noticed. The chief instrument in inducing him to use his mighty power for such a purpose, was, by the Sultan's death, deprived of his influence; and shortly after, his wife was removed by death, and he himself brought down to the grave's mouth. Another powerful man, who had actively opposed and persecuted the evangelical brethren, within a short space of time lost two daughters by sudden death; a third daughter became deranged, and also a daughter-in-law; his wife was deformed by sickness, and also made nearly blind, and he himself became a miserable invalid. And soon after the young Sultan came upon the throne, a charter of rights was granted to the people, without their asking for it, providing for some fundamental changes in the internal administration of the government. In the presence of all the foreign ambassadors, the sovereign solemnly pledged himself to guard, as far as in him lay, the liberty, property, and honor of every individual subject, without reference to his religious creed. No one was to be condemned, in any case, without an impartial trial, and no one was to suffer the penalty of death, without the sanction of the Sultan himself. Under this charter changes the most momentous, particularly for the Christian and Jewish population, have already taken place in Turkey; and everything now indicates, that according to the honest intention and policy of the present government, there is ultimately to be a complete carrying out of its provisions, in every part of the empire.

Under the old system, bankers were needed to furnish capital to the pashas, until they should procure their supplies from the oppressed people. An important part of the new system, however, was, that thenceforward the ruling pashas and governors throughout the country, should each receive a fixed salary from the government; and in no case meddle with the collection of taxes. Accordingly, near the beginning of the year 1840, all the bankers of the government received orders to settle up their accounts, as they were to be no longer needed in the capacity in which they had heretofore served the state. This threw many of them into great distress, and some it completely ruined. One was driven, in his desperation, to the crime of suicide. Thus did God put another obstacle out of the way,

which hitherto had seriously obstructed the progress of his kingdom.

In the spring of 1840 the Greek Patriarch, who had joined hands with the Armenian Patriarch in persecuting the people of God, was suddenly deposed from office, by order of the Turkish government; and it was not long before the Armenian Patriarch followed him into retirement. He became so odious, on account of his overbearing, violent spirit, as well as his follies, that he was obliged to resign to save himself from being deposed; and Stepan, who had been ejected for his mildness and his forbearance towards Protestants, was reelected to the Patriarchate, first by vote of the principal bankers, and afterwards by acclamation, in an immense popular assembly.

On the 24th of May, 1840, Mr. Sahakyan returned from his banishment, and his presence tended greatly to strengthen the native brethren. He soon commenced a series of active labors for the good of his countrymen. Priest Vertaness also, not being able conscientiously to perform all the duties required of him as priest, quietly and unostentatiously withdrew; and resolved to devote his whole time in laboring for the spread of the truth among his countrymen. He thus abandoned, voluntarily, a situation in which he was honored and supported, for one in which he was exposed to constant suspicion, reproach and persecution, and, at the same time, with very uncertain means of subsistence. Priest Kevork seemed to be "full of faith and of the Holy Ghost," preaching more boldly than before his banishment, that there is but "one name given under heaven among men whereby we must be saved;" and ready to suffer again, if need be, for his beloved Lord and Master. The doctrinal views of the converted Armenians seemed, in general, wonderfully clear; which was the more surprising, considering the immense rubbish of superstition and error that originally encumbered their minds. The standard doctrine of the reformation in Europe—salvation by grace alone, without the deeds of the law, was usually the great central truth, first apprehended by their awakened and inquiring minds, and made the ground of satisfactory repose.

The number of inquirers steadily increased, and indeed nearly all who called upon the missionaries, came for the avowed purpose of religious conversation. The story had been very industriously circulated, especially during the persecution, that the Americans were a nation of infidels, without even the form of religion; and that the missionaries were aiming to convert all the Armenians to infidelity, and only pretended at first to believe the Bible, so as the more easily to draw people into their snares; and in more than one instance, their visitors showed at first no little anxiety to know exactly what was the truth of the matter; and whether we have any churches in America,

and whether any number of people ever assemble for worship on the Sabbath!

Before the end of the year 1840, a room in the business quarter of the city, for receiving visitors, and for conference on religious subjects, was procured and kept open on two stated days of each week, and gradually became a place of much resort for religious inquiry.

About the same time, the book depository was removed to the heart of the city; and in the most public manner the products of the press, so lately anathematized by the Patriarch, were daily sold by an agent, who was himself an Armenian. More than three hundred dollars' worth of books, in the different languages, were sold at Constantinople during the year 1840.

A weekly meeting in the Armenian language, commenced by Mr. Dwight in the autumn of 1839, with only three individuals, and that privately, for fear of the persecutors, gradually increased, and before the end of 1840, it was held twice a week, publicly, and more than 25 different individuals had attended.

November 24, 1840, a boarding-school for Armenian boys and young men was opened at Bebek, on the Bosphorus, under the superintendence of Mr. Hamlin, with three pupils, and within about a week, applications had been made for 15 boarding scholars, though their means, at first, would allow them to receive only 12. An effort was soon made to crush the infant seminary, though it proved entirely futile, and was in itself not a little ludicrous. A deputation from the village of Bebek itself, consisting of the Armenian priest, two Greek priests, one of the village rulers, and several of the inhabitants, called upon the Armenian Patriarch, and expressed to him their deep regret that such a dangerous man as Mr. Hamlin should be allowed to reside in their quarter. They accused him of eating meat, eggs, butter, milk, &c., both in Lent and also on Wednesdays and Fridays, the days of their weekly fast! He also taught his scholars that it is no more wicked to eat butter than oil; or meat than bread; or eggs than olives! Another grievous offence was, that neither Mr. H. nor his scholars made the sign of the cross; nor worshiped the Virgin Mary, or the saints! Of course, they said, he must be a confirmed infidel, and he can teach nothing better in his school than the works of Voltaire! The Patriarch was too well informed, and too well disposed, to be moved by such an application; and the petitioners had leave to withdraw.

During the month of June, 1840, Mr. Hamlin and Mr. Dwight visited Nicomedia. The brethren there were sorely threatened, during the reign of violence at the capital, but no serious persecution was actually attempted. They had had little spiritual aid or comfort

from abroad. They had been thrown upon their Bibles for religious teaching, and upon the Holy Spirit for their expounder of religious truth; and upon God as their only protector; and they had grown rapidly in knowledge and grace. The missionaries sat with them, on the Sabbath, conversing of the things of God, for ten hours, and so intense was their interest that they would have sat for ten hours more.

While they were there, a stranger from a neighboring town, a merchant, being in Nicomedia on business, had the curiosity to call upon them. He said that the report of them had reached his place through the Patriarch's letter of warning, and that he, in common with many of his brethren, was very anxious to know what this new way was. They explained to him their views, and gave him a copy of the New Testament in the modern Armenian, and also several tracts, and he took his leave, expressing his high gratification with the interview. In this way was the knowledge of the gospel first carried to Adabazar, the residence of this individual. It is situated about 27 miles directly east of Nicomedia.

The reaction after the persecution, was not confined to the capital. In Brusa and Trebizond the demand for books increased, and there were some who gave evidence of being truly converted; and even at the new station at Erzurum there were signs of promise.

The Rev. H. J. Van Lennep was connected with the Smyrna station during April, 1840. The labors of the missionaries here were chiefly through the press, and during the year 1840 more than six millions of pages were printed in the Armenian and Armeno-Turkish languages alone. The most important work in the latter was the Pentateuch, translated under Mr. Goodell's supervision. Its publication was hailed with joy by multitudes. The Armenians of Smyrna also established a press, and published a newspaper.

The year 1841 opened with many indications that a thorough reformation was going forward in the Armenian community. A very marked difference was observed in the general style of preaching in the Armenian churches at the capital. There was a growing desire to study the scriptures, and a disposition to compare every doctrine and practice with the written word; and this could not, with safety, be disregarded. It was not an uncommon thing to hear of sermons on repentance, on the Sabbath, on the Judgment day, &c., altogether based upon the Bible; and, in some instances, the preachers borrowed largely from the publications of the missionaries for their materials; and they had repeated applications to furnish matter directly for sermons, for one of the most respectable vartabeds in Constantinople. Another of the vartabeds went so far even as to combat the prevailing error of substituting Mary and the saints as mediators for Christ,

declaring that the name of Christ is the only one given under heaven, among men, whereby we can be saved.

As the reformation advanced, instances of pungent conviction of sin, and a strong and deep apprehension of spiritual things became more common than had before been noticed. Some persons of infamous character became the subjects of an entire change, so that many of those who were without, were constrained to speak of the change as most wonderful. The converted brethren also, with scarcely an exception, appeared to be growing in grace, and in the knowledge of Jesus Christ, and in an active zeal for the salvation of others.

Priest Vertaness was full of activity and hope. Almost every day he brought word of some new and interesting case of inquiry in some part of the city. His whole time was occupied in going from house to house. In the spring of 1841, a report came to Constantinople that a number of Armenians in Nicomedia were about going over to the Jesuits; and the Patriarch commissioned this same priest Vertaness to go there with all speed, and endeavor to bring them back to their mother church. Thus fortified by a commission from the highest power, he had perfectly free access to every family in the Armenian community in that town. He was quite successful in the object of his mission, and while he heartily and faithfully obeyed the Patriarch, and endeavored to persuade men not to suffer themselves to fall into the clutches of Rome, he also labored still more zealously to bring them to a sense of their sins against God, and to a hearty reception of Christ alone, as the Saviour of their souls. His visit was a great comfort to the brethren in Nicomedia, as well as an advantage to the cause at large.

In Adabazar regular meetings for prayer and reading the Scriptures, were held every Sabbath, and from 25 to 50 were usually present. One of the priests seemed to have become obedient to the faith. A handbill tract, containing simply the ten commandments, in the modern tongue, without note or comment, was the means of opening many eyes to see the folly and sin of picture worship. One year previously there could not probably have been found a single soul, among the 4,000 Armenian inhabitants of Adabazar, who was not groping in the deepest spiritual darkness. Now two scores or more were convinced of the errors of their Church, and ready to take the Bible as their only religious guide, and several appeared to be truly converted men, and were willing even to lay down their lives for Christ. All this took place before any missionary had visited them. In the autumn of 1841, Mr. Schneider, in compliance with their oft-repeated invitations for a missionary to visit them, went to Adabazar, and returned from the visit with the most cheering impressions, that what had been done was truly the work of

God's Spirit. A spirit of inquiry was found to be extending itself through many of the neighboring villages.

In Constantinople a most singular state of things existed. The Patriarch was personally well-disposed towards the evangelical party, but still, by no means a decided friend, and easily influenced by the bankers. His Vicar, or rather colleague, for such he became, though by no means bigoted, probably not much of a believer in anything, was time-serving and somewhat cunning. A strong portion of the tradesmen were in favor of a change of Patriarch, and as a most ready means of accomplishing their object, they spread the story everywhere, that Stepan, the occupant of the see, was a Protestant, and was playing into the hands of the missionaries. As an evidence of this, they pointed triumphantly to the Seminary at Bebek, consisting altogether of Armenian boys, and yet their parents were not ordered to keep them at home. It was necessary for the poor Patriarch to do something. The Vicar summoned before him a priest and two laymen, who had children there, and privately told them to remove their boys; but charged them not to speak about it in public. The priest obeyed, but after a few days, brought his boy back. The Vicar again ordered him to remove his child. He again obeyed, but soon returned him as before. This was repeated four or five times. At length the school was voluntarily suspended for a few weeks; and then went on more prosperously than ever.

A fierce quarrel soon broke out between the bankers and the tradesmen, in reference chiefly to the alleged mismanagement of the pecuniary affairs of their college at Scütary, which kept the whole community in a state of intense excitement and agitation for many months; and, in the mean time, the missionaries and the native brethren were left to prosecute their labors unmolested. The real cause of this rupture is to be traced to the domineering spirit of some of the bankers, to whose irresponsible rule, the increasing intelligence of the tradesmen was teaching them no longer quietly to submit. The latter succeeded in procuring the appointment, by the people, of a committee of counsellors, consisting of 24 persons, to whom every question of importance, pertaining to the business matters of the Armenian community, was to be referred. After a brief interval of repose, a list of charges, which had been made out by the united efforts of some of the bankers, and some of the clergy, was presented by the Patriarch to the Porte, against these 24 men; one of which was, that they had formed the plan of placing themselves and the people under the protection of Russia, and thus bidding defiance to the Turks! The whole 24 were immediately thrown into prison. As soon as the people heard of it, they rushed to the Sublime Porte, to the number of from

4 to 6,000, and called upon the Grand Vizir either to release their representatives, or imprison them all. This officer replied that their own bankers and Patriarch were their accusers. The people exclaimed, "We do not acknowledge the authority of our bankers or clergy; we are subjects of the Sultan." It soon became evident that the true policy of the government was to yield, and the prisoners were accordingly released. The people then demanded the immediate removal of the Patriarch. Upon this the bishops and vartabeds were all summoned to the Porte, and the tradesmen were called upon to select from among them the one they would prefer as Patriarch. The reply was, "We will have none of these men; they are all alike bad men; men who live by extorting money from the poor people. We want none of them. We will take time to consider the matter." The assembly was then dismissed, and the clergy went away in disgrace. As they passed through the crowd, remarks like the following were heard from the lips of the people: "There go our oppressors!" "Whoever goes with them goes to destruction!" "Let no man step his foot again in the Armenian Church, on the peril of his salvation, so long as these men are there!" "Behold the deceivers and robbers of the people!" For some days afterwards, the wickedness of the clergy was a subject of universal remark. Many said, "We thought that Stepan, our present Patriarch, was one of the best of them; and we called him a dove, but he has proved to be a raven. He has betrayed his people into the hands of the Mohammedans! If he is the best, what must the others be?"

This struggle continued for several months, each party alternately triumphing, and succumbing, until at last a peremptory order was issued by the Sultan, that the belligerents should forthwith make peace, and that a certain number of men should be regularly chosen, to be associated with the Patriarch in administering the affairs of the community. Subsequently it was arranged that two committees should be appointed, one for ecclesiastical, and the other for secular matters, and the Patriarch be the chairman of each; and this order of things still prevails.

The Patriarch, Stepan, was soon removed from office, and as the people and bankers could not agree upon any of the prominent candidates, they selected an obscure old bishop, by the name of Asdâdzadûr, who had always been an eccentric character, and was now in his dotage. This also was so overruled as to work mightily for the spread of the truth in the land. Such was the peculiar oddity and capriciousness of this man, that nobody wished to go to the Patriarchate for any purpose, except through dire necessity. Everybody seemed to feel that the less they had to do with their Patriarch the better. And when any thing

was said about the need of adopting rigorous measures to check the spread of Protestantism, the reply usually was, "What does that concern us? Let every man do as he likes."

The Vicar of the new Patriarch was one of those exiled for Protestantism, in the year 1839. He was formerly acting bishop at Trebizond, and there became pretty thoroughly enlightened as to the errors of his Church. His exaltation to the office of Patriarch's Vicar, was as unexpected to him as it was to the missionaries and to the evangelical brethren generally; and that also was of God. Only a short time previous he had applied to the mission for employment in the book-making department.

The brethren were still exempt from persecution, though they did not rest from prayer and labor. They walked "in the fear of the Lord and in the comfort of the Holy Ghost," and "were multiplied." It was a period of quiet and steady increase to the church. There was among the native brethren, a very delightful increase of spirituality of mind, and an extraordinary spirit of prayer. They often assembled in small circles to ask for God's blessing on the means of grace; and often, after sermon on the Sabbath, would several of them remain, in order to have a season of social prayer. If they found any individual in the congregation giving indications of special seriousness, they did not fail to stop, and converse and pray with him.

The year 1842 was distinguished for the special presence of the Holy Spirit. The whole city of Constantinople was filled with rumors of "the new doctrines," and they formed the topics of discussion in almost all assemblies of Armenians. The minds of some were wonderfully wrought upon. The thoughtless and gay became sober and prayerful; the worldly became spiritually minded; the proud became meek and lowly; opposers and persecutors were disarmed, and a few were transformed into decided friends and helpers. Priests and vartabeds, and even monks, were obedient to the faith; of which the missionaries give in detail some most interesting instances.

The zeal of the Armenian Christian brethren, in endeavoring to enlighten and reclaim their own countrymen, whether far or near, was one of their most striking characteristics. In the summer of 1842, several of them met in a retired spot among the hills that surround the capital, and after uniting in prayer for the guidance and blessing of the Holy Spirit, they resolved to send forth one of their number, at their own expense, on a missionary tour among the Armenians in the interior of Asia Minor. The individual selected for this service was priest Vertaness, who readily accepted the call, and soon proceeded on his way. It was a tour attended with many good results.

Nor did they forget the claims of other races

around them, who were living in ignorance of the Gospel. With the Jews especially, they had almost daily conversation in reference to the one only Saviour, Jesus Christ; and this was the more remarkable, since there could scarcely be found among the other classes of people in Turkey, any other feeling than that of contempt for the outcast children of Abraham.

There was also a very marked increase of interest and religious inquiry among females. Hitherto the important element of female influence had been in a great measure wanting in the reformation. The cause of this was two-fold; first, the extreme ignorance and consequent bigotry of the female portion of the population, there never having been the least provision for their education; and, secondly, the difficulty of access to them, and of their availing themselves, even when disposed, of the privileges of the gospel, owing to the peculiar customs of society in the East respecting the seclusion of women. The priests, from their official character as confessors, have free access to the females of the community. The pious priests were not backward in availing themselves of this privilege, and chiefly through their instrumentality, in the years 1842 and 1843, several of the Armenian females became deeply interested in religious concerns, and some few gave evidence of being truly converted. From that time they began to form a part of the regular visitors, and some few became regular attendants at the preaching service in the Seminary. About the same time Mr. Dwight opened a week-day preaching service in Armenia, exclusively for females.

The distribution of the publications of the press became an important branch of labor, and quite sufficient to occupy the best part of one man's time. Mr. Homes was designated to this particular work, and he soon found that in connection with his other labors, he was fully and most usefully employed. There was a constantly increasing demand for books, so that by the spring of 1843, it was impossible to procure a supply from the press and bindery in Smyrna, with the limited funds they had, to meet seasonably all the orders that came in. Eight or ten booksellers at the capital were kept constantly supplied, and the products of the press were also sent to almost every part of the interior, even into Russia, Georgia, and Persia. An Armenian archbishop near Odessa, on receiving some of these, expressed the greatest joy; and remarked that they ought to be grateful towards those who were engaged in preparing such excellent books for their countrymen. More than 40,000 volumes and tracts were issued from the Smyrna depot to the different stations, during the year 1842. The translation of the whole Old Testament into the Armeno-Turkish language, to which Mr. Goodell had devoted his undivided attention and strength for many years, was happily completed

on the 6th of November, 1841, and was published at Smyrna, in the spring of 1842; and before the end of the following winter, the revision of the New Testament in the same language was also finished by Mr. Goodell, and the translation published. And by its side may be placed an edition of the New Testament in the modern Armenian, published about the same time in Smyrna, as revised by Mr. Adger. The expense of the latter work was defrayed by the British and Foreign Bible Society, while that of the former came from the American Bible Society.

One of the most striking traits of the reformed Armenians is, their reverence and love of the Word of God. Some have been known to sit up all night to read and study the Bible, when it was first furnished to them in an intelligible language; and the prevailing desire of all seemed to be, to understand what God teaches through his Word, and to conform their belief and practice wholly to his teachings. A distinguished Armenian having published a book against Protestantism, under the direction and at the expense of the Jesuits, the Vicar of the Patriarch condemned the procedure, admitted that there were errors in their church, and said that this book would call forth a reply from the missionaries, which would expose these errors to the people.

The seminary still survived all the shocks it received from the jealousy and hatred of its enemies. For several months the most vigorous efforts were made by bankers, priests, vartabeds, and bishops, especially those who were endeavoring to uphold the Scitary College, to crush this institution; when lo! the Scitary College was closed in spite of all their efforts, and the mission Seminary still lived and flourished!

The Rev. G. W. Wood, who arrived at Constantinople with his wife, in the summer of 1842, was associated with Mr. Hamlin in the instruction of the seminary, the number of scholars being 25, all of whom boarded in the establishment. Besides the incalculably important bearing of such an institution on the cause of evangelical religion in Turkey, it proved itself to be highly useful also as an object of attraction to visitors, drawing them within the sound of the gospel, and those, too, often of a class that could not be induced to go for instruction to the private house of a missionary.

Two of those who were numbered with the converted brethren, in the autumn of 1842, became disaffected, and left, the occasion being a paragraph or two in the Missionary Herald, respecting the probability and desirableness, in certain circumstances, of a separation of the evangelical brethren from the Armenian Church. Mr. Southgate, (afterwards bishop) of the American Protestant Episcopal Church, first directed their attention to the article, and translated the paragraphs alluded to for them,

neither of them being acquainted with the English language.

The work progressed also at the interior stations. But success, as usual, awakened opposition; and an enlightened priest, at Erzurum, who had begun to preach the truth to his people, was suspended from office, and bastinadoed by the bishop with his own hands. The sufferer, after counting 25 blows, swooned away, and in this condition was bound with a chain, and thrown into prison, where he remained till the next morning. After being released, he told the bishop, in the presence of witnesses, that he should continue to read and teach the gospel. This same bishop was once a serious inquirer, and even suffered persecution for Protestantism. He was one of the exiles in 1839; but, since his restoration to power, he has been a bitter and violent persecutor.

The Providence of God wonderfully favored the brethren in Adabazar. In the spring of 1842, the vartabed gave them formal permission to meet every Sabbath day in a private house, for prayer and reading the Scriptures; and there were usually from 25 to 50 present. Enemies they still had, however, who were always watchful for opportunities of thwarting and distressing them. A visit from the bishop of the diocese,—the ex-patriarch Stepan,—in the spring of 1843, seemed to offer such an opportunity. It was represented to him that a new sect had sprung up among them, which had embraced very strange and heretical notions, and was spreading its poison in all directions. He took down the names of the leading men of this so-called sect, whom he afterwards summoned before him, and asked them to give an account of themselves. They replied that they had not separated themselves from the Armenian Church, but that they received the Scriptures as the only rule of faith and practice; that they tried to keep holy the Sabbath day; that they endeavored to refrain from lying, swearing, and blasphemy, and in all things to follow strictly the rules of Christ. The bishop, after questioning them still further, for his own satisfaction, decided that there was no fault in them at all in this matter, and, expressing the wish that all the Armenians would do the same, dismissed them.

At Nicomedia, the work received a new impulse in 1842, when the attendance on a weekly prayer-meeting was suddenly increased from six or eight to 40 or 50. Many minds were in an inquiring state. Opposition was made, but the bishop gave a decision similar to that he had given at Adabazar, and publicly charged his people to abstain from meddling with these men. The awakening influences of the Holy Spirit were also felt in Smyrna to some extent, as in almost every part of the Armenian field.

In 1843, a young Armenian, who had, in an unguarded moment, embraced Mohammedanism, and afterwards returned to his former

profession, was publicly beheaded in the streets of Constantinople, in opposition to the remonstrances of Sir Stratford Canning, the British minister; in consequence of which, that gentleman, in behalf of his government, and backed by the French, Prussian, and Russian ambassadors, demanded from the Sultan a written pledge that no person who had embraced the Mohammedan religion, and afterwards returned to Christianity, should, on that account, be put to death. The Turks yielded, through necessity, after holding out for several weeks, and the pledge required was given, signed by the Sultan himself, the conceded interpretation of which is, that henceforth, NO PERSON SHOULD BE PERSECUTED FOR HIS RELIGIOUS OPINIONS IN TURKEY. So plainly was the finger of God manifest in this whole transaction, that His Excellency, Sir Stratford Canning, afterwards distinctly acknowledged that God alone had done it, and added, that to him it seemed little less than a miracle. No reference was made, in these proceedings, to the persecuted people of God in Turkey; yet, in this indirect way, the foundation was laid for their full enjoyment of religious liberty.

During the winter of 1843-4, the stations in Turkey were favored with a visit from the Rev. Rufus Anderson, D.D., Secretary of the American Board of Commissioners for Foreign Missions, and the Rev. Joel Hawes, D.D., a corporate member of the Board. An opportunity was thus afforded for full consultations on various subjects, having a practical bearing on the missionary work, the results of which clearly attested the expediency of the measure. An important change followed in reference to one department of labor. The mission to the Greeks in Turkey was abandoned. Mr. Riggs, of Smyrna, and Mr. Ladd, of Brûsa, hitherto laboring exclusively in this department, now gave themselves up to the work among the Armenians. Mr. Benjamin, of Athens, joined the station at Trebizond, with a view to the same field. Mr. Calhoun removed from Smyrna to Syria, and Mr. Temple, much to the regret of all who knew him, returned to America, as, at the age of fifty-four, it would not have been wise for him to attempt the acquisition of a new and difficult language.

From 1843 to 1846, there was no long period of exemption from persecution, though, throughout the whole field, the spirit of inquiry and discussion wonderfully spread, and believers were multiplied. On the whole, there was a very decided increase in the size of the congregations on the Sabbath, though, both at Trebizond and Erzurûm, it became necessary, during a portion of the time, to suspend public worship, on account of the hostility of the hierarchy. There was, indeed, such a hungering for the Word, as has probably been rarely witnessed in this world. Family worship—consisting of reading the Scriptures and prayer in the vulgar tongue, was established

in many households; and often did the request come from females, living in different quarters of the city, that meetings might be opened in their neighborhood expressly for the women.

To meet the wants of the times, and in obedience to what seemed plainly to be a providential intimation, a female seminary was opened at Pera in the autumn of 1845. It was kept in the house of Mr. Goodell, in whose family the pupils boarded, and Miss Lovell, who had arrived from America for the purpose the preceding spring, took charge of the educational department. The school opened with eight scholars, which were as many as could then be sustained by the funds, though many parents were sadly disappointed when they were told no more could be received.

In the autumn of 1844, the Patriarch Asdûadzadûr, resigned his office, and Matteos, formerly bishop of Brûsa, but then of Smyrna, was appointed in his place. The former, before his resignation, became more and more openly intolerant towards Protestantism. By his orders, priest Vertanes was again subjected to persecution, being divested of his office, cast into prison, and afterwards rudely banished. The new Patriarch was a vacillating man; well convinced of the errors of his Church, and sometimes appearing to favor reform, but extremely afraid of offending the party that was strongest for the time being. Peshtimaljian represented him as a man of enlightened views, but without principle, and always governed by what he considered the prevailing opinions and wishes of those whom he desired to please. "In short," said the teacher, "he is just like an empty cistern. If you put your head to its mouth and say *boo*, the cistern says *boo*; if you say *bah*, the cistern answers *bah*." Matteos is a man of more than common ability and shrewdness, and withal exceedingly plausible in his manner, and deep in his schemes.

Soon after he came into power, many of the evangelical brethren called upon him; some in obedience to custom, and others by special invitation. To all he manifested a friendly spirit; and professed to be in favor of education and even of reform, and opposed to persecution. He was, however, exceedingly anxious that both the missionaries, and the "Biblemen" in the Armenian community should "keep still," and avoid all "agitation."

The position of the Patriarch was a most difficult one. The enemies of the truth were clamorous for some decisive measures which should effectually check the alarming tendency to Protestantism. They would neither allow their Patriarch to let the matter rest, nor to make any compromise. Already had the report gone abroad that Matteos himself was a Protestant. And in sober truth he knew and doubtless acknowledged to his own soul, that the Protestants were right and his own Church wrong. But he knew well, that the great

mass of wealth and influence in the Armenian community was on the other side. He was ambitious; and now that he had attained to the highest post in his nation, he was resolved to keep it. He found the evangelical brethren much less disposed to yield in matters of faith and conscience, than his own indifferentism had led him to expect. As the only means of saving himself, he firmly resolved to sacrifice the Protestants. From that moment, all his powers, personal and official, were employed in the effort to eradicate Protestantism from the land. And, in the persecution that followed, Rev. Mr. Dwight (*Christianity revived in the East*, pp. 211, 213,) states that the Rt. Rev. Horatio Southgate, missionary Bishop of the American Episcopal Church to the Ottoman Empire, appeared before the public as a sympathiser and counsellor with the Patriarch; which Mr. D. substantiates by extracts from published documents, bearing the bishop's signature. It is but just, however, to state that the church to which Bishop S. belonged, has since utterly repudiated his favorite policy, in the conduct of Eastern missions. (See *Oriental Christians*.)

Almost every shopkeeper and artisan in Turkey depends for the chief profits of his business, upon the patronage of some wealthy and influential individuals; and young men especially, have very little prospect of advancing in the world, without the assistance of some such friend. The Patriarch, by a skillful manœuvre, threw a large number of the adherents to the gospel, into the greatest distress. He secretly directed all the faithful among his own flock, who stood in the relation of patrons, or regular customers to any of the evangelical brethren, silently to withdraw their patronage. The consequence was, that many who supposed they were in a fair way of obtaining a competent support, found themselves suddenly without any business. Some of these had friends depending on them for daily food; when all at once, it appeared that they had not the ability to provide for their own wants. And they soon found, also, that all appeals and remonstrances were useless, unless accompanied by a pledge to withdraw from the preaching of the missionaries and cease to open their mouths in favor of evangelical views. Another, and still more threatening measure of opposition was, that all the priests were ordered to hand over to the Patriarch the names of those who did not come to confession and receive absolution, and partake of the communion in their respective churches. Those whose consciences were fully enlightened (and they were specially aimed at in the measure,) were not able to conform to these rites, because of the superstition and idolatry involved. Now, excommunication was threatened to disobedience, the consequences of which, in a temporal point of view, must necessarily, in a community organized as this was, be very serious. There was

a delay, however, in following up this part of the plan, perhaps in order to see what would be the result of the other. The experiment was to be made throughout the country, as well as in the metropolis, and orders similar to the above were sent to the bishops in the interior, wherever Protestants were found.

In the mean time, some few of the ecclesiastics themselves were showing strong inclinations towards the evangelical side of the question. Two or three vartabeds, as well as some of the priests, had gone so far as to persevere, from Sabbath to Sabbath, in attending the public preaching of the missionaries. Others were known to be friendly. Something must be done at once to check this tendency to Protestantism among the spiritual guides of the people. Bedros, vartabed, was the first selected to be made an example of. It was known through the whole city that he had embraced evangelical views, and the Patriarch, as a test of his opinions, had already ordered him to perform mass on a certain occasion, which Bedros had declined on conscientious grounds. The Patriarch now instructed him to proceed forthwith to a town on the Russian frontier, ostensibly to take charge of a diocese. The real object, however, was, plainly to get him into a position, from whence he might easily be conveyed as a prisoner to the monastery of Echmiadzin. The vartabed very politely declined the honor of this appointment, and the Patriarch was not then prepared to resort to force. After some little delay, it was arranged that Bedros should proceed to the monastery at Jerusalem. The Patriarch drew up a paper for him to sign, in which he was required to promise that he would perform all the rites of the Church, and, in all respects, be obedient to his superiors. This he resolutely persisted in refusing, on the ground that there were many things in the ceremonies of his Church, which he could not conscientiously perform. He never got nearer Jerusalem than Beirût; from whence he proceeded to Aleppo and Aintab. For several years he labored in these towns and their vicinity, with great zeal and fidelity for the spiritual good of his countrymen, though in the midst of many persecutions, trials and dangers. He distributed large numbers of evangelical books, and preached the gospel successfully to many people. He was suddenly cut off by the cholera in the autumn of 1849; but his end was peace.

But Priest Vertaness was fairly in the Patriarch's hands, being already a prisoner at the monastery of Armash, whither he had been sent by the preceding Patriarch. And this priest had been adding sin to sin, by preaching to the monks, most zealously and faithfully, salvation through the blood of Christ alone, without the deeds of the law. Several of them were awakened and convinced, and some, it was hoped, really believed; and word was

brought to Constantinople that if the Protestant priest was not removed, all the inmates of the monastery would soon become corrupted. An imperial firman was forthwith procured (February, 1845,) by Matteos Patriarch, for the further banishment of priest Vertaness to Kaisery (Cæsarea,) where Mr. Sahakyan had been confined six years before, for a like offence. While on his way to that place, in charge of a Turkish officer, he everywhere preached the Gospel, for which he was "in bonds;" nor could he, in the place of his second banishment, cease to make known "Christ and him crucified," to all unto whom he had access. In July of the same year, the Sultan, on the occasion of a great feast, gave orders to have all the exiles in the country set at liberty; and Vertaness returned to Constantinople on the 4th of August. Letters afterwards came to the Patriarch from Kaisery, saying that Vertaness had seduced many, and that if he had remained there much longer, all would have gone after him.

Before this, a highly respectable inhabitant of Trebizond, Tateos by name, who had been a member of the Armenian municipal council, became much interested in the study of the Bible. Being a man of some property, he went on a tour to Constantinople, Smyrna, Brûsa, Nicomedia, and Adabazar, solely for the purpose of becoming acquainted with the missionaries and native brethren in those places, and learning more of the work of God's Spirit, as well as of the truths of his Word. He returned to Trebizond, very much strengthened in his faith, and quickened in his zeal for the truth. Just before his arrival, the most stringent measures had been adopted to compel the evangelical brethren to submit to the Church, in obedience to a very urgent denunciatory letter from the Patriarch Matteos. Nearly one-half of the reputed Protestants had been induced to recant, and the persecuting party, fearing, with good reason, that the influence of such a man might turn the scale, resolved to put him out of the way, with all possible despatch. Accordingly, just as the steamer was leaving for Constantinople, he was decoyed on board by stratagem, and immediately thrust down into the hold, and there confined, by order of the Turkish pasha, who acted at the instigation of the Armenian vartabed. Arrived at Constantinople, he was conducted first to the Patriarchate, and from thence to the Armenian hospital, to be confined in the mad-house, in a sitting posture, and fastened with two chains, one from his neck to the wall, and the other from his feet to the floor. On the Sabbath, the eighth day of his imprisonment, while the Armenian congregation were engaged in singing in the chapel in Pera, he entered the room—a free man! Much supplication had been made for him, and his sudden appearance among them, without their knowing how he had been liberated, strongly re-

minded them of the case of Peter. They united in special thanksgiving to God for his deliverance, and took courage. His case had been made known to Sir Stratford Canning, and there is no reason to doubt that his remonstrances caused the Patriarch to loosen his grasp upon this innocent victim of his oppression.

The Patriarch labored with the most unwearied diligence to overthrow the Seminary at Bebek; but his opposition only increased its prosperity.

Another method adopted by the Patriarch and his party, was to engage the Protestants in public discussions; but in this, also, they were signally defeated, the Protestants manifestly having the best of the argument, till as a last resort, they were treated with browbeating and abuse.

About this time, a censorship of the press was established, which threatened to be a serious obstacle in the way of the distribution of evangelical books; but the object of the law being to shut out inflammatory political works, the character of the missionaries with the Turkish officers afforded a sufficient protection to the books circulated by them.

Among the evangelical brethren, a temperance society was formed, which was the first one of the kind that ever existed in Turkey. This movement was rendered the more interesting from its being entirely self-prompted. It has been since carried out to the extent that the principle of total abstinence is of almost universal adoption by the Protestants, wherever found.

The missionary circle was invaded by the hand of death. Mrs. Van Lennep died, Sept. 27, 1844, less than a year from the time of her embarkation from America. Mr. and Mrs. Van Lennep had been removed from Smyrna to Constantinople during the preceding spring, for the express purpose of taking charge of the female seminary then in prospect, and her early removal was on this account an uncom-monly grievous affliction to the mission.

The persecution which had broken out anew at Constantinople, extended its fury to other parts of the empire, and was prosecuted with the same bitter spirit. Instances of cruelty and suffering, shocking to humanity, occurred, the details of which we are obliged to omit. It raged with the greatest violence and fury at Trebizond, where the evangelical party were harassed, turned out of their houses, imprisoned and banished, or "compelled to blaspheme," till scarcely one of them was left, and even the house of the missionary, Mr. Bliss, was attacked and pelted with stones till all the windows were broken in.

But in most cases, these violent measures only tended to confirm the individuals in their new views, as they more clearly developed the true spirit of the ruling authorities in the Church; and, in some instances, the persecu-





tors themselves were convinced and converted.

A young man of superior mind and attainments, belonging to the Papal Armenian denomination, who had, for some time, given the most satisfactory evidence of piety, was called to his rest in the spring of 1844. He had been greatly troubled by his priest, who made every effort to reclaim him, even to the very last moment of his life. Mugurdich, for that was his name, was very decided, and a few days before his death he made a formal renunciation of his Church, in writing; and peacefully committed his all to Christ. His body was not permitted burial in the graveyard, or with the usual religious ceremonies, but at a late hour of a very dark and stormy night, it was carried out by common street porters, under the direction of a Turkish police officer, and placed under the ground, in the midst of a waste place about a mile from the city. They had previously attempted to frighten him back to his Church by threatening to bury him like a dog, and faithfully did they execute the threat; though, as he told them at the time, they could do him no real harm, for they could not reach his soul.

An attempt was made to reclaim a husband and sons, by refusing Christian burial to the wife and mother, although she had remained faithful to the Church to the very last. They would not yield, however, and after the greatest trouble, and being obliged to keep the body an unwonted time, they were at length compelled to carry it out, amid the jeers and spittings of the crowd, and bury it at a distance from the city, in the corner of a Mussulman's farm.

Hitherto, the Evangelical Armenians had remained members of the ecclesiastico-civil community in which they were born. They lived in different degrees of conformity with the requisitions of the Church, according to the amount of light they had, and their readiness to endure reproach and suffering for Christ's sake. Some absented themselves entirely from the public services in their churches, feeling that to be present where there was so much of superstition and idolatry, was virtually to sanction what their consciences condemned. Others were occasionally present to hear a sermon, though they made it a point to retire from the other parts of the service. Others still, chiefly those who were only intellectually convinced of the truth, were as regular in the external observance of the forms of the Armenian religion as custom required; and, it should be mentioned, that previous to the Protestant movement, a great diversity had existed in this respect, in the practice of different individuals, and there had never been in the Armenian Church any of that rigor in enforcing ecclesiastical rules and observances, which so characterises the Church of Rome.

According to the fundamental laws of the Turkish empire, every individual of its Christian subjects must be enrolled in some one of the existing communities, having a Patriarch at his head. To secede from one body, in order to join another, had repeatedly been forbidden by the Sultan, and was always attended with danger; although Papal diplomacy and Papal gold had often atoned for the offence, where the secession was to the Papal faith. To detach oneself from one community without coming into connection with another, was equivalent to a renunciation of every civil right and privilege, and necessarily exposed the individual to all the evil consequences of complete outlawry. To make this fully understood, it will be necessary to enter somewhat into detail.

In the city of Constantinople, as well as in other large towns in Turkey, each trade is incorporated, and its affairs are regulated by a committee, consisting of a small number of the most wealthy and powerful individuals in the business; and no person is permitted to open a shop, without a license from this committee. Frequently, a single individual, who may be called the presiding officer, has, in practice, if not in form, the whole matter of granting and withholding licenses, in his own hands. A Turkish officer presides over all the trades, whose official sanction is necessary to give force and effect to the doings of the trade committees. Every journeyman, and apprentice even, must be furnished with a permit, to show to the Turkish police officers, whenever he is challenged in the streets, and if he fails to produce one, he is liable to be thrown into prison, as a disorderly man and a vagrant. On taking out these licenses, each individual is required to give two or more sureties for good conduct, and the Patriarch is held as general surety for the whole community. If the evangelical Armenians had declared that they no longer acknowledged the authority of the Patriarch, it would have been tantamount to civil rebellion, and they would have been dealt with as outlaws. In spiritual matters, those who were decided among them, carefully abstained—as they were taught by the missionaries, and had learned from the Word of God to do—from all participation in superstition and idolatry. They attended regularly upon the ministry of the missionaries, and sat down at the table of the Lord with them, as guests; because they could neither profitably nor conscientiously unite in this service at the Armenian Church. They retained connection, however, with their own people, and generally cherished the hope, amounting in some cases to a strong expectation that, by degrees, the great body of the Armenians would come over to the evangelical faith, and thus a serious rupture be avoided. The Patriarch Matteos effectually cut off this hope.

In the beginning of the year 1846, he re-

solved to enter upon more coercive measures. The first subject selected for the new experiment, was Priest Vertaness, whose zealous and persevering labors for the spread of pure Christianity, were doubly odious on account of his being a member of the priesthood, and who had already been twice banished for his religion. One of the Patriarch's beadles was sent to his lodgings, together with the chief municipal officer of the Armenians in that quarter, in order to arrest him. The owner of the house, who was friendly to his lodger, though not himself a Protestant, did not scruple to tell a falsehood, declaring that Vertaness was absent, and thus sent the officers away. The priest made his escape the same night to another part of the city, where he remained for several weeks, concealed in the house of a friend.

On Sunday, Jan. 25, after the usual morning services in the patriarchal church were finished, the house was darkened by extinguishing the candles, and the great veil was drawn in front of the main altar, and a bull of excision and anathema was solemnly read against Priest Vertaness, including all the followers of the "modern sectaries." He was styled by the Patriarch "a contemptible wretch," who, "following his carnal lusts," had forsaken the Church and was going about as a "vagabond," "habbling out errors," and being an "occasion of stumbling to many." He was said to be "a traitor, and murderer of Christ, a child of the devil, and an offspring of Antichrist, worse than an infidel or a heathen," for teaching "the impieties and seductions of modern sectaries, (Protestants)." "Wherefore," says the Patriarch, "we expel him and forbid him as a devil, and a child of the devil, to enter into the company of believers. We cut him off from the priesthood, as an amputated member of the spiritual body of Christ, and as a branch cut off from the vine, which is good for nothing but to be cast into the fire. By this admonitory bull, I therefore command and warn my beloved in every city, far and near, not to look upon his face—regarding it as the face of Belial; not to receive him into your holy dwellings; for he is a house-destroying and ravening wolf; not to receive his salutation, but as a soul-destroying and deadly poison; and to beware, with all your households, of the seducing and impious followers of the false doctrine of the modern sectaries (Protestants); and to pray for them to the God who remembereth not iniquity, if perchance they may repent and turn from their wicked paths, and secure the salvation of their souls, through the grace of our Lord and Saviour Jesus Christ, who is blessed for ever. Amen."

This bull of excision and anathema was followed by a violent denunciatory discourse from the Patriarch, against all the Protestants in general, and the priest in particular, which

called forth many loud "amens" from the inflamed people.

On the following day the greatest activity prevailed among the priests, in every part of the city and suburbs. All moved like the different parts of a machine, as if by one impulse, and it was not difficult to trace the direction from which that impulse had come. The resolute Patriarch was determined not to trust merely to the impression made upon the people by the anathema, and his accompanying denunciations on the preceding day. He, therefore, issued orders to his clergy to see that the temporal penalties threatened in that instrument were immediately inflicted to the very letter. The priests went forth simultaneously to their work,—most of them apparently with good-will, but some reluctantly, their sympathies being with the innocent victims of oppression, rather than with the oppressor. The Armenian heads of all the trade corporations in the city were commanded to withdraw their countenance from all Protestants who would not recant. The keepers of khans and the owners of houses were ordered to eject all lodgers and tenants who would not comply with this condition. Families were also visited by the priests, wherever any one lived who was suspected of heresy, and it was enjoined upon them to expel the offending member, or separate from it, even though it were a son or daughter, brother or sister, husband or wife. The Protestant brethren were summoned to repair immediately to the Patriarchate in order publicly to recant and become reconciled to the Church. To give force to the whole, the threat was issued that all who refused to aid in carrying out these measures against the "new sectaries," should themselves be anathematized.

A wild spirit of fanaticism now reigned. Before it, all sense of right, all regard to truth and justice, all "bowels of mercies" vanished away. Even the strong and tender affection subsisting between husbands and wives, brothers and sisters, parents and children, was, in some instances, exchanged for the cruel and relentless hate of the persecutor. The very constancy of the people of God provoked still more the wrath of their enemies. Their readiness to suffer joyfully the spoiling of their goods was considered as a proof that large temporal rewards had been offered them by the missionaries; and their unwavering fidelity to Christ was interpreted into obstinacy. Some on the side of the Church, who at first were signally wanting in zeal, in furthering the Patriarch's violent measures, were stimulated into active persecutors, by what appeared to them, in their religious indifference, as mere stubbornness on the part of the Protestants.

The leading men in the different trade corporations, showed more resoluteness than any other class, in attempting to force the evan-

gical brethren to a compliance with the Patriarch's demands; and they could urge motives more potent than almost any other of a worldly nature. Whatever method of coercion was resorted to, whether by priests or people, it was everywhere publicly declared to be by the express command of the Patriarch Matteos.

During the week after the first anathema was read, although many were forcibly driven from their houses and shops, and prevented from doing business to support themselves and families, and some were expelled from the paternal roof, and otherwise afflicted, yet not one was induced to recant. On the following Sabbath, the passions of an ignorant and superstitious people were still more inflamed by a second anathema, which, like the first, was read in all the churches, and accompanied by the most violent denunciations from the Patriarch, the bishops, and the vartabeds. In this bull it was declared that not only the "cursed nonentity, Vertanness," "falsely called priest," was anathematized by the "holy Church," but likewise "all that were of his sentiments." They were together pronounced to be "accused, and excommunicated, and anathematized, by God, and by all his saints, and by us," that is, Matteos Patriarch. "Wherefore," he says, "whoever has a son that is such an one, or a brother, or a partner, (in business) and gives him bread, or assists him in making money, or has intercourse with him as a friend, or does business with him, let such persons know that they are nourishing a venomous serpent in their houses, which will one day injure them with its deadly poison, and they will lose their souls. Such persons give bread to Judas. Such persons are enemies of the Holy faith of Christianity, and destroyers of the holy orthodox Church of the Armenians, and a disgrace to the whole nation. Wherefore, their houses and shops also are accursed; and whoever goes to visit them, we shall learn, and publish them to the Holy Church, by terrible anathemas."

The spirit of exasperation knew no bounds. One after another, the brethren were summoned before the Patriarch, or the local ecclesiastical authorities of their particular quarter of the city, and required to sign a paper of recantation, on penalty of being "terribly anathematized," which involved their being deprived of all business and treated as outlaws. The first paper presented for their signature was, in substance, a confession that under "the wicked enticements of Satan" they had "separated from the spotless bosom of the Holy Church," and joined the "impious sect" of the Protestants; which now they saw to be "nothing else but an invention of arrogance, a snare of Satan, a sect of confusion, a broad road which leadeth to destruction." Wherefore repenting of their "impious deeds," they fled for pardon "to the bosom of the holy and immaculate

Armenian Church," and confessed that "her faith is spotless, her sacraments divine, her rites of apostolic origin, her ritual pious;" and promised to receive "whatever this same holy Church receiveth, whether it be a matter of faith or ceremony," and "to reject with anathemas," "whatever doctrines she rejects."

This first paper not being sufficiently explicit to suit some of the persecuting party, another was drawn up in the form of a creed, to which all were required to subscribe, as the only condition of being restored to the favor of the Patriarch, that is to their civil privileges. This creed contained substantially all the errors of Popery. It acknowledged that good works justify a man as well as faith; that the Church is infallible; that there are seven sacraments; that baptism by water, and private confession to a priest are essential to salvation; that the soul of one dying without full penance for his sins, is after death, purified by the prayers of the church, by the bloodless sacrifice of the mass, and by the alms-giving of his friends; that the bread and wine of communion are the true body and blood of Christ; that Mary is the mother of God; that "the holy anointed" material crosses are worthy of adoration, as also relics and pictures; that the intercession of the saints is acceptable to God; and that the Patriarchs rule the Church as Christ's vicegerents. It also required those who subscribed it to join in anathematizing all who call the worship of the holy cross, and of relics and pictures, idolatry, and who reject the ceremonies of the church as superstitious.

These two papers, the first having been commonly called, *The Paper of Recantation*, and the second, *The Patriarch Matteos's New Creed*, were issued under the high authority of the Patriarch himself, and sent by him throughout the country for the signature of the Protestants. In Smyrna, in Nicomedia, in Adabazar, in Trebizond, and in Erzurum, the evangelical brethren were summoned before their respective ecclesiastical rulers, and presented with identically the same creed, which, they were told, had been received from the Patriarch, and which they were required, by his command, to sign.

One individual, a very respectable merchant who was in partnership with his father-in-law, was driven from his shop, and separated also from his wife and children, and defrauded of his property for refusing to yield to these requisitions of the Patriarch. Another, who was in the silk business, was summoned before the Patriarch, who, when he found no signs of repentance, so far forgot himself, as to address this brother with rude and angry profaneness; and, declaring that he and all like minded with him are accursed, he drove him away. The individual returned to his shop, but was soon followed by a beadle from the Patriarch, who summoned his partner before this dignitary. The partner was required forthwith to

dissolve all connection with the heretic, which fear led him to do without delay. Since the shop and most of the capital belonged to the partner, the brother was at once reduced to circumstances of the deepest distress. As a still further act of coercion, the Patriarch sent for his father, and enjoined it upon him to drive his own son from home, and deprive him of his inheritance. This command, in substance, was afterwards committed to writing, and addressed to a priest, under the Patriarch's own seal, two other sons being now included in it. The following is a literal translation of the original, which the writer of this article has seen, with the Patriarch's own signature and seal attached :

"MY BELOVED PRIEST.—This Khachadûr, a penitent, has said 'I have sinned,' and promised to confess to you, and to commune in the bosom of our church. But his three sons, (one of whom was the silk merchant) are impenitent and hardened in iniquity. If they come to the house of their father, he is not to receive them, and he is not to retain them as his heirs; but let them be stripped of their inheritance, if they do not turn from their wickedness. Farewell."

January 18, (O. S.) 1846, At  
the Patriarchate of the Ar-  
menians, Constantinople.

Matteo  
Patriarch.

(Sealed)

Many other cases of like cruelty and oppression are related by the missionaries as specimens of the cruelties practiced upon the people of God, by their enraged persecutors.

Nearly forty individuals in Constantinople had their shops closed and their licenses to trade taken away, and were thereby prevented from laboring for an honest livelihood. Nearly seventy were obliged to leave father, mother, brother, sister, husband, wife, or child, for Christ's sake; and were forced by the Patriarch's orders from their own hired houses, and sometimes even from houses owned by themselves. In order to increase their distress, bakers were repeatedly and stringently ordered not to furnish them with bread, and water-carriers to cut off their supply of water. As multitudes of families in the metropolis depend entirely upon the latter for all the water they use, and the greater part of the water-carriers are bigoted Armenians, this measure operated with great severity. Many, who were thrown out of business, were compelled to dissolve partnerships, and to bring their accounts to a forced settlement, which involved their entire ruin. And the greatest activity prevailed among the Patriarch's agents, to ascertain where debts were due from any of the anathematized to a faithful son of the Church; and the latter, however reluctant he might be personally to distress his friend, was compelled to urge an immediate settlement. In short, there

was displayed the greatest ingenuity in inventing various refined methods of afflicting the people of God, so as if possible to "compel them to blaspheme." Large numbers of suspected Protestants were carried before the Patriarch, and urged to submit to the Church and sign the creed; but only four or five of those who were previously known to the missionaries as decidedly evangelical in sentiment, were led to give in their adhesion to the Patriarch; and they almost immediately renounced the forced confession they had made, and, returning to the Protestants, were anathematized with the rest. Attempts were also made, but without success, to persuade them by milder means, and even by offers of pecuniary advantage, to return to their mother church.

Nothing could be more evident than that the suffering brethren had special grace given them from above, to enable them to bear as they did these severe trials. Driven from their houses and shops, their families and friends, and having no certain dwelling-place; and many of them reduced to penury; subject to constant insult in the streets, and sometimes to personal injury; and having every reason to apprehend persecution in still more violent forms, they yet exhibited a calm and quiet spirit of endurance, a readiness to suffer the loss of all for Christ, and a peace and joy in the midst of their sufferings, which could be accounted for only on the supposition, that God was with them in very deed. One, who in fact spoke the feelings of many, said one day to a missionary, "My daily prayer to God is, that even if there should not be left a single person except myself to witness for the truth, He would still give me faith to stand firm for the doctrine of salvation by grace in Christ alone. I know that all the resistance we now make to error, we are making for coming generations. We may never reap the fruits ourselves, but our exercise of firmness and faith now, will enable thousands, and perhaps millions, in after days to enjoy the rights of conscience in pure and holy worship."

Another brother, to whom an offer of upwards of 20,000 piastres (about \$1,000) was made by a rich friend, on condition that he would conform to the Church, replied: "If you knew anything of the value of the Gospel, or the preciousness of faith in Christ, you would not have thought to influence me either by a thousand, or a hundred thousand dollars."

Many of whom the missionaries had known but little, were led by these violent measures to take a decided stand for the truth; and in the midst of the most violent ragings of the enemy, the missionaries' houses and the room in the Khan, in the heart of the city, kept for the reception of visitors, were more than ever thronged. The persecuted brethren wrote letters to the Patriarch and to the primates of the Armenian community, setting forth their

doctrinal views, declaring their attachment to their nation, and expressing their desire to be further enlightened, yet declaring that they could do nothing against their consciences. But they found no relief; and at length, they presented a petition to Reshid Pasha, Turkish Minister of Foreign Affairs, containing a plain, dignified statement of their grievances.

This petition was treated with respect; but, owing to the influence of some of the Armenian primates, it procured no relief. Subsequently, a letter was addressed by the persecuted brethren to the English, Prussian, and American Ministers, asking for the influence of these high public functionaries to procure their release from present suffering, and the guarantee of their civil rights. The kindest interest was taken in their case by the liberal-minded and humane gentlemen who occupied these posts, and repeated efforts were made to procure for them exemption from suffering; but the persecution still went on. There was evidently a connivance of some of the Turkish authorities in this thing, and the Patriarch was so much encouraged by his success, thus far, that he sent to the Porte the names of thirteen leading men among the Protestants, requesting their banishment. The reply of the Porte was fatal to his plans. The substance of it was, that having adopted the principle of freedom of conscience, they could not banish men for imputed religious errors. The English Ambassador, Sir Stratford Canning, had already been urging upon the attention of the Turkish ministry, the pledge given three years before by the Sultan, and, in accordance with the true spirit of this pledge, it was now decided that the persecution of the evangelical Armenians could not be allowed. The humane endeavors of the American chargé, Mr. Brown, and subsequently of the American minister, Mr. Carr, and also of the Prussian minister, Mr. Le Coq, contributed essentially to bring about this happy issue. A petition from the suffering brethren, directly to the Sultan himself, no doubt, had its share of influence. By the agency of Sir Stratford, Reshid Pasha summoned before him the Patriarch, and charged him to desist from his persecuting course.

The persecution began the last week in January, and it was now past the middle of March, and during the whole of this interval, the Protestants had struggled in vain, until this moment, to procure their civil and social rights. As regularly as the Sabbath came round, the Armenian churches, in and around the capital, rung with anathemas against all the followers of the "new sect." None were more violent in their public addresses than the Patriarch himself, who seemed determined that the excited passions of an uninformed and bigoted populace against the so called "infidels" and "atheists," should not subside, so long as he could find fuel to feed the flame. The most

foolish calumnies in regard to the religious views and practices of the Protestants, were uttered from all the pulpits, and even published in books under the Patriarchal sanction. In one of the latter, having the *imprimatur* of the Patriarch upon the title page, it was coolly asserted of the whole Protestant Church, that it formally approves of polygamy, adultery, and theft, and sanctions rebellion against the civil powers! With such examples, and such untiring effort on the part of their spiritual leaders, in the use of means like these, to stimulate the fanatical feelings of the people, it was not strange that the brethren could not pass through the streets without being abused by the most filthy language, and even spit upon and stoned. Great care was taken, particularly after it was known that the foreign ambassadors were keeping an eye on all these proceedings, not to exceed, if possible, the bounds of the law; so that when even as many as threescore and ten men, women, and children, who had refused to bow the knee in idolatry, had been sent to wander houseless in the streets, it was still declared that there was no persecution!

To the missionaries, however, it was known that, for the faith of Christ, they were driven out, and for the love of Christ they could not refuse to take them in. Very providentially, the Rev. Mr. Allan, missionary to the Jews, from the Free Church of Scotland, had, a short time previously, secured a large house, with reference to a preaching place, as well as a dwelling for his family; and, with true Christian sympathy and generosity, he opened his doors for the oppressed. Twenty individuals of the persecuted, found a comfortable lodging-place there. For the rest, the missionaries hired such tenements as could be found, at the same time providing the starving with bread, while they were cut off from all means of procuring their own subsistence. A statement was drawn up of the grievous things that had befallen the brethren in Turkey, accompanied by an appeal to evangelical Christians throughout the world for sympathy and aid; and the generous contributions that flowed in from all quarters of the globe, wherever the story had gone, and pious hearts were found, showed how strong a bond of union is the love of Christ. Letters of the tenderest Christian sympathy were received, accompanied, by donations for the sufferers, from every Protestant country in Europe, from England, Malta, and India, as well as from the United States; and in this spontaneous movement in behalf of the persecuted people of God, denominational distinctions were forgotten. Nearly or quite five hundred dollars were contributed by foreign Protestant residents upon the ground, who naturally felt the more deeply, because they were personal spectators of the sufferings they were called upon to relieve.

By these means the brethren who were scat-

tered over an area of 8 or 10 miles were brought together, and had opportunity to meet for prayer, to become acquainted and sympathise with each other; thus forming a bond of union, which remains to this day.

The Patriarch had now received such lessons from high quarters, as greatly to modify his expectations of putting down Protestantism by force; and he was even compelled, reluctantly, to issue public orders to his clergy, in certain cases, against persecution; though it is known that secret instructions were, at the same time, given of a contrary nature.

Printed copies of the Patriarch's two anathemas were sent to every part of Turkey, to be read in all the churches; and similar scenes followed in Nicomedia, Adahazar, Trebizond, Erzurûm, Brûsa, Smyrna, and other places; and in some of them, scenes of a still more revolting character were enacted.

Sir Stratford Canning, whose noble efforts for religious liberty in Turkey are worthy of all praise, did not cease to urge upon the Turkish government the necessity of securing to its Protestant subjects the right of pursuing their lawful callings without molestation. Between thirty and forty in Constantinople alone, were still excluded from their shops and their business, on the plea that they were without sureties. The Ambassador represented that the demands of the law might be met, by their becoming sureties for one another. This important concession was at length made by the government, and Reshid Pasha, the Minister of Foreign Affairs, or Grand Vizer, as he soon after became, gave orders that the Protestants be permitted to resume their business on this condition. This decision, which, with a limited application, had already released four imprisoned watchmakers, being now made general, virtually settled the question of religious liberty for the Protestants in Turkey. The immediate relief afforded was important, though far from being entire. The brethren were still tried in various ways. Many, from the very circumstances of the case, could not hope to regain the situations from which they had been thrust. Others were still subject to secret persecution, which was the harder to bear, because it could not easily be traced to its proper source, and brought in a tangible form under the cognizance of the civil courts. The Patriarch, seeing which way the current was turning, very adroitly attempted to set himself forth before the world as a friend of religious liberty, and a sympathizer with the suffering; although, at the same time, he was repeating his anathemas in his own church every Sabbath-day, and exciting the people, by his appeals to their fanaticism, as before. This kept alive the spirit of persecution, and various arts were practiced, often successfully, to prevent the brethren who had opened their shops, from doing any business. Numberless vexations were practiced from time to time, and there

was often a great want of promptness in the Turkish courts in relieving the innocent sufferers of their oppressions, even when they had tangible ground of complaint. These irregularities, however, were to be expected in such a country, and under such circumstances. There was still satisfactory proof that the Turkish government was disposed to be sincere and consistent in its declarations in favor of religious liberty. A vizirial letter, dated early in June, 1846, commanding the Pasha of Erzurûm to see that the civil rights of the Protestants were not infringed, so long as they were faithful subjects of the Sûltan, is worthy of mention, as the first imperial document ever issued by the Turkish government, for the protection of its Protestant subjects.

In the course of the persecutions that have now been described the Patriarch was incessant in his efforts to break up the Mission Seminary at Bebek. He succeeded at different times, in getting away seventeen, in all, out of twenty-seven students; but five of these soon returned, and ten others joined the institution, several of whom were pious and promising young men, who having been driven by persecution from their business, were led to consecrate themselves to the service of God in the ministry, and to seek from the Mission Seminary the intellectual and moral discipline they needed for this work. Mr. and Mrs. Everett, who had been connected with the Smyrna station since April, 1845, removed to Constantinople in the summer of 1846, and Mrs. Everett was associated with Miss Lovell in the instruction of the Female Seminary.

For nearly six months continuously, the anathema had been publicly repeated every Sabbath in the Patriarchal Church, as well as in other churches, until many of the people began to grow weary of the sound; and the changes were so frequently rung on the various forms of denunciation, which had been contrived to give force to the bull, that their efficiency seemed rapidly wasting away. And yet, up to the middle of the year 1846, through the influence of the Church authorities, bread and water were still withheld from many Protestant families, by the regular dealers in those articles, and everything was done, that could with safety be attempted, to vex those who remained steadfast in the truth. The sufferers had again and again petitioned to their Patriarch, and to the primates for relief, but they were uniformly repulsed with the declaration that there was no hope of any melioration of their condition, except by unconditional submission to the Church. Hitherto, no one had voluntarily separated himself from the Armenian community. Those who were called schismatics, had become such by the execrable act of the Patriarch himself, who was the sole author of the schism, and who seemed to try every method in his power to render the separation perpetual.

On the 21st of June, 1846, he gave the finishing blow to this work, by a public official act, which resulted, through necessity, in the organization of the Evangelical Protestant Churches in Turkey. On that day, it being the day of a solemn festival for the Church, he issued a new bull of excommunication and anathema against all who remained firm to their evangelical principles, decreeing that it should be publicly read at each annual return of this festival, in all the Armenian Churches throughout the Ottoman Empire. Thus were the Protestants cut off and cast out forever. And although they had no power to organize themselves into a civil community, yet nothing could be plainer than their duty, immediately to secure to themselves and their children, as far as they were able, the full possession of all the spiritual privileges of the Gospel.

They made a written request to the missionaries, for aid in a matter in which they themselves had had no experience. Accordingly, a meeting was held in Constantinople, of delegates from the different stations of the mission to Turkey. The Rev. Messrs. Allan and Koenig, missionaries of the Free Church of Scotland to the Jews of Constantinople, and the Rev. Dr. Pomroy, then pastor of a Congregational Church in Bangor, Maine, and now one of the Secretaries of the Board, who was providentially on a visit to the Levant at that time, were also present by invitation, and took part in the deliberations. All felt that God was there; and the overwhelming importance of the business on which they were convened, and their sense of their own ignorance and impotence, seemed to compel them to throw themselves directly upon him. Much prayer was offered, both by the members of the convention and the native brethren, and to this it must be ascribed that although there were representatives of four different denominations of Christians among them, yet the most entire harmony of feeling pervaded their deliberations, and the result was attained by a unanimous vote.

On the 1st day of July, 1846, the Evangelical Armenians in Constantinople, to the number of forty, three of whom were females, came together for the purpose of organizing themselves into a Church. The plan of organization, as drawn up at the above mentioned meeting, was read and explained, article by article, and those present gave their solemn assent to the whole, and with perfect unanimity, adopted it as theirs, and were thus constituted into THE FIRST EVANGELICAL ARMENIAN CHURCH OF CONSTANTINOPLE. After the names of the church members had been recorded, a pastor was chosen by ballot, and without previous consultation, the choice fell unanimously on Mr. Apisoghom Khachaduryan. The other church officers were then elected, and the meeting was adjourned. Although the whole had occupied from four to five hours, the deepest interest was maintained throughout; much ten-

derness of feeling was manifested, and many eyes were suffused with tears.

The articles of church organization here adopted, provide for the trial of offenders by a standing committee, or church session, chosen for a limited time, and consisting of deacons and "helpers," who, after conducting a case to its close, report their proceedings with the evidence, to the male members of the Church, and a vote is taken of assent or dissent. In the event of dissent, the case goes up to the pastors and delegates of the associated churches, whose decision in all cases, is final. Provision is made for appeal to this body, before which the trial of ministers accused of offences is to be had. The Confession of Faith is similar to those of the orthodox Calvinistic churches in this country. (For these documents in full, see "Christianity Revived in the East," Appendix F.)

In one week from the organization of the church, the person chosen was publicly ordained to the work of the Gospel ministry, as pastor of the newly formed Church. Under the circumstances it was necessary to perform the ordination by an ecclesiastical council invited by the Church, and which consisted of the missionaries of the board resident at Constantinople, and the Rev. Mr. Allan of the mission of the Free Church of Scotland to the Jews of the capital.

A scene so new as a Protestant ordination in the capital of the Turkish Empire drew forth a crowd to the chapel, several of whom were of the Patriarch's party. The strictest silence, however, prevailed, and the most fixed and solemn attention was given to every part of the service.

As an act of justice to themselves, the members of this new church lost no time in setting forth before the world the declaration of their faith, and their reasons for the step they had taken. This document will be found in the appendix of "Christianity Revived in the East."

In the course of the same summer, churches were formed on the same basis, in Nicomedia, Adabazar, and Trebizond; with the most evident good results, although the original number of members was, in each case, small. It is not known that the least objection was ever made to these organizations, by the Turkish government, or any of its officers. Indeed, the sympathies of the Mohammedans were with the persecuted, rather than with their enemies. The use of pictures in worship; the invocation of saints; and the doctrine of transubstantiation and priestly absolution, are as abhorrent to the Koran as they are to the Bible. The government of the Sultan had ordered that the Protestants be no longer molested in their civil rights, on account of their religious sentiments. Their shops were reopened, but it was comparatively easy for their busy enemies to prevent traffic with them, without openly infringing the law, and this was repeatedly done. They could not be imprisoned or banished merely for their religious sentiments;

but false claims of debt could and did imprison them; and false charges of vicious conduct, established by perjury, could and did secure their banishment. In Constantinople considerable sums of money were paid by different individuals to avoid imprisonment for pretended debts; and more than a score of Protestants, at different times, were shut up with felons for alleged crimes which false witnesses had proved against them, and which they, from the very organization of the Turkish courts, could not disprove. As an example of the length to which the Patriarch could even now go in his persecuting measures, the following story is related: A place of Protestant worship was opened in the city proper, for the accommodation of many families who, on account of the distance, could not often be present at the chapel in Pera. The house hired for this purpose was built by a former Patriarch, though now owned by his brother, who was a worthy member of the Protestant community and Church. It was situated near the Patriarchate, which no doubt was an additional cause of vexation to this dignitary. At that time no other house could be obtained in all Constantinople, for such a purpose. By a cunning device, the Patriarch procured the imprisonment of Stepan, the owner of the house, by the Turkish police, on charge of flogging one of his priests! The priest had been sent by his superior to Stepan's house, in his absence, to endeavor to persuade his wife to separate from him; and the injured husband merely called at the priest's door, and warned him not to enter his house again, on pain of civil prosecution. This was a sufficient ground for a pretext, the fatality of which was transparent on the trial, the whole object and aim of the charges being to prevent the holding of Protestant worship in the house in question. The Patriarch first claimed the house as the property of the Church, having been built by a Patriarch. And when this was decided against him, he begged that Stepan might be removed from the house, since all his neighbors were complaining against him as a disturber of the peace. This also was set aside. After several other vain shifts on the part of the Patriarch to accomplish his object, the Judge at length took up the same side, and said to Stepan, "The government gives you no permission to hold meetings in that house." "Sir," said Stepan, with solemn earnestness, "I beg that you will not fatigue yourselves with efforts to prevent us from meeting; for I declare that not only I, but all the Protestant Armenians also, are ready to shed our blood for this thing. Consult together, if you please, as to the best method of getting rid of us, whether by exiling, drowning, or by cutting off our heads; but it is useless to try to prevent us from meeting. The Holy Gospel commands us to meet; it is a matter of conscience and duty with us; and we can never cease to meet

for the worship of God." The Judge had no reply to make to this noble answer, but merely directed his clerk to record that "the Protestants say it is a matter of faith and conscience with them to hold meetings." Stepan was soon liberated.

In interior places, where the new order of things was not so well understood, and where the local governors were more completely the creatures and the tools of rich and influential Armenians, it was still more easy to afflict the Protestants with impunity. In Nicomedia, after religious liberty had been proclaimed to the Protestants, the brethren were often abused in the streets, and their houses stoned. In Adabazar, a Protestant teacher was put in chains and sent to prison, on the general charge of disturbing the peace, though no one in the town was really more peaceable than he. At Trebizond, a mob of women attacked with heavy stones, two females who were returning from the preaching of the missionaries, and because their husbands endeavored to shield them from harm, these husbands were thrown into prison, and there stretched out, with their faces downwards, upon the cold, damp ground, and their feet confined in the stocks! In this painful position they were left for a whole day, without food, so that one became insensible, and was more dead than alive when he was removed. The other was carried to Constantinople, and there kept in close confinement for several months, his persecutors, who were influential, insisting upon it that he was a disturber of the peace and a dangerous man. In the same place, on the occasion of the death of a Protestant brother, the house where the body lay was assailed by stones from a furious mob, and every effort was made to prevent the burial. This necessary duty could only be performed, at last, under shelter of the night, and by paying twenty-one dollars for permission to dig a grave in the public highway! At Erzurum an infuriated mob forced its way into the house of Dr. Smith, and bore away a priest of the church, who had escaped thither to avoid persecution, he being a Protestant in sentiment. They afterwards returned with renewed fury, broke into the house a second time, felled to the ground a native assistant and also a patient of the doctor, and destroyed seven or eight hundred dollars' worth of books and furniture.

Even in the capital itself, at the burial of the first Protestant adult after the separation, the procession, in returning from the grave, was followed by a mob of Armenians, who first began to shout in a highly insulting and disgraceful manner, using the most filthy language; and afterwards to hurl stones, some of which were of an enormous size. The mob thus followed the procession for a quarter of a mile or more, when they amounted to at least a thousand persons. Several of the Armenian brethren, and one at least of the missionaries,

were struck with the stones, though providentially no one was seriously injured. In all these cases, and numberless others of a similar kind, the Turkish tribunals were immediately appealed to for redress; and this was, sooner or later, almost sure to be obtained, though not always to the full extent that was due. At Nicomedia the governor ordered the civil and ecclesiastical leaders of the Armenian community to desist from their oppressions, saying, "The Protestants no longer belong to you, and you have no right to interfere with their religion." A file of soldiers, even, was sent on one occasion to disperse the mob. At Trebizond, police officers were regularly stationed at the entrance of the Protestant place of worship, as long as such a step was considered necessary. By the prompt and decisive intervention of the United States Minister at the Porte, the damages sustained at Erzurum by Dr. Smith were repaid, and four of the leaders in the mob were imprisoned. And in Constantinople, the police took effectual measures to prevent the recurrence of such disgraceful scenes as those described in connection with the first funeral.

The position of the Protestants was still an anomalous one in Turkey. They were separated from the Armenian community, but not united with any other. The Turkish government was determined they should not be molested by the Patriarch or his ministers, but exactly what to do with them was not so easily decided. According to the municipal regulations of Constantinople, neither marriage, baptism, nor burial can be performed without the cognizance of the civil power. A certificate from the Patriarch must be presented to the head of the police, to procure a permit for marriage. The name of every child baptized must be communicated by the Patriarch to the same officer, for enrolment; and previous permission must be obtained, through the Patriarch, from the Board of Health, for every burial. Besides this, no person can travel in the country without a passport, and no passport can be obtained without the Patriarch's voucher for the honesty of the man. At first it seemed to be the plan of the government, that while the Protestants should be entirely separated from the Patriarch, so far as religious matters were concerned, he might still be left to act for them as their civil representative at the Porte. This was soon found to be utterly impracticable. There seemed to be two principal objections to organizing them regularly into a separate civil community; namely, the fewness of their numbers, and the strong objections of certain parties having great influence with the government. They were consequently left for more than a year and a half with their rights acknowledged, and yet without any regular provision for securing those rights from invasion; and subject, in the interval, to frequent grievances and even oppressions, such as have

been described. And it is always to be understood, that Protestants in the interior were exposed to greater trials of this sort in proportion to the remoteness of their situation from the capital.

But though the patience of the evangelical Armenians was long tried in various ways, through their imperfect acknowledgment by the government, still there was a gradual melioration of their condition evidently going on, which, to such as were watching with reasonable expectations, the signs of the times, was highly encouraging. It is impossible for those who have never been in like circumstances, to conceive of the degree of satisfaction and encouragement felt by the Protestants when they were for the first time permitted to bury their dead in peace, under the protection of the civil power, and to procure a permit for marriage, and a passport for traveling, without the mediation of the Patriarch. The second adult funeral among them was in striking contrast with the first. It occurred on the Sabbath, and in the procession were from 100 to 150 native Protestants, with their pastor at their head, carrying a copy of the Scriptures in his hand. All marched silently and solemnly, at mid-day, through the most public street of Pera, to the Protestant burying-ground, under the protection of a body of the police. It was a new and wonderful spectacle for Turkey; and shop-keepers and artisans along the way turned aside from business for the moment, and inquired, What new thing is this? Hitherto the funeral processions of native Christians had been accompanied with gilded crosses elevated in the air, and candles, and priestly robes, and chantings. It was whispered from month to month, "These are the Protestants. See how the government protects them!" Some of the Mussulmans said, "Look! There are no crosses! no singing! This is as it should be."

Several hundreds of people of different classes gathered around the grave, where a hymn was sung, and a short but earnest and appropriate address was delivered by the pastor. Many went home from that burial with new and more correct impressions of what Protestantism really is. The moral influence of the whole spectacle was highly salutary, and it was felt by all that an important point had been gained to the Protestant cause. The internal growth of the community was ever in advance of the external. No week passed without furnishing evidence of the special presence of God's Spirit.

But in eight short months a heavy affliction befell the church in the capital in the death of its beloved and useful pastor. His labors, and cares, and anxieties had been abundant, and he was the object of many a shaft from the enemy. He was sometimes thrown into very exciting scenes, in the midst of mobs, raised in the streets to vex the Protestants. Only a

short time previous to his death, he visited Nicomedia; and while there, was called to attend the funeral of a Protestant brother. As the procession passed along the street, thousands of hostile Armenians were assembled, to meet it with insults and abuse. Arrived at the place of burial, this rabble gathered around the grave, and Mr. Khachaduryan took the opportunity of preaching to them the Gospel of Christ. They listened in perfect silence, and then went quietly to their homes. The pastor returned to Constantinople, overcome by exertion and excitement. Within a week, he was exposed to the worrying influence of a similar outrage, at the funeral of a Protestant child, in the capital. His last disease immediately developed itself, which was pronounced by a judicious physician to be a disease of the brain, induced by excessive mental effort and excitement, a disease in this form, scarcely known in the country. During most of his illness he was delirious, but his ruling passion was constantly showing itself. Scarcely anything else was heard to proceed from his lips but the name of the beloved Saviour, or what pertained to his kingdom and glory. The report went abroad among his superstitious enemies that God had smitten him with raving madness and despair, in consequence of the anathemas of the Church, which rested upon him; and great would have been their glorying, had his sun thus set under a cloud. But the earnest supplications of his Church were heard; the cloud was lifted up; the laboring mind was unshackled; and the departing saint was permitted to magnify the grace of Christ, by declaring how abundantly he was sustained in that solemn hour. A short time before he died, in answer to inquiries, he said, that his heart was "full of sin, but Jesus Christ was his righteousness, his sanctification, and his redemption;" and that his hope was "not at all in his own merits; but only in the free and infinite grace of God."

A brother of the deceased, Mr. Simon Khachaduryan, was shortly after elected, and ordained pastor in his place. He had been educated at the Bebek Seminary, and possessed rare qualities for the office to which he was called, and which he still continues to adorn.

Two other pupils of the same seminary, Mr. Avedis, and Mr. Mugurdich, were licensed to preach the Gospel. The latter was subsequently ordained as pastor of the Evangelical Church in Trebizond, and the former as co-pastor in Constantinople. Another pastor was ordained in Nicomedia in the latter part of November, 1847. This was Mr. Haratun Minasian. His ordination was attended by circumstances of peculiar interest. His little flock had been for many years exposed to almost constant persecution. Oftentimes they were driven from the abodes of men, and compelled to hold their worship in the distant fields; and even there, they were never sure of being left un-

molested. Now they had a place for public worship in the very heart of the city; and there, at mid-day, on the Sabbath, the ordination services were performed—no one daring to "molest them or make them afraid."

Missionary tours performed through various parts in the interior of the country, brought to light many encouraging facts in regard to the extent of the work of reform. In no place was there a more remarkable movement than at Aintab, a town situated about three days' ride north-east from Aleppo. Some copies of the Scriptures, and other books from the mission press, had found their way to this town, chiefly through the agency of Bedros vartabed, who labored as a colporteur in those parts; and a few individuals, by the blessing of God on the simple reading of the word, had their eyes opened to see the errors of their Church. Soon after, the Patriarchal bull against priest Vertaness and the other evangelical brethren, was received from Constantinople, and publicly read in the Church. Those who had been convinced of the truth now learned, for the first time, that there existed in the Armenian community a body of men who take the Bible as their only guide. This greatly encouraged and strengthened them. Soon after, a vartabed came to Aintab, and began to preach the evangelical doctrines in the Armenian Church, in the most bold and zealous manner. He was interesting in his appearance, and eloquent in his speech; and with great fearlessness did he expose the errors of his Church, and with great power set forth the peculiar doctrines of the Gospel. Very many were convinced by him of the truth, and were led to renounce their previous errors, and openly avow themselves as Protestants. It seemed as though the whole fabric of superstition in Aintab must speedily fall. It was soon discovered that this new and zealous preacher of the evangelical doctrines, was himself evangelical only in name. His moral character proved to be infamous, and he was sent away in disgrace. The fruits of his preaching, however, remained, although he proved so unworthy an instrument. The evangelical brethren immediately prepared a letter, signed by eighty-two heads of families, requesting that a missionary might forthwith be sent to them. Mr. Van Lennep, of Constantinople, went in obedience to the call, though not to remain permanently, as they had hoped. His visit was timely and useful. The place was afterwards visited by Mr. Johnston, by Dr. Smith, and by Mr. Schneider; and a flourishing church was gathered, and one of the largest congregations of Protestants in the Turkish empire! The condition of the Armenians in all that section of the country was highly encouraging.

In the latter part of the summer of 1847, Rev. Isaac G. Bliss and wife arrived in the country from America, and proceeded to join Mr. Peabody in his labor in Erzurum. An

evangelical Armenian Church had been organized there in April, and another was formed in Brûsa in July, making seven in all.

In the year 1847 Sir Stratford Canning returned for a season to his native land, and Lord Cowley was appointed to occupy, temporarily, his place. He proved himself to be as warm and firm a friend of religious freedom as his predecessor. He exerted himself with the most unremitting zeal to secure to the Protestant Armenians a distinct recognition on the part of the Porte, and a formal organization, which should place them on the same footing with all other Christian communities in the empire; and his noble efforts were crowned with complete success. On the 15th of November, 1847, he procured from the Turkish Government an imperial decree, recognizing native Protestants as constituting a separate and independent community in Turkey. In this high official paper it was declared that "no interference whatever should be permitted in their temporal or spiritual concerns, on the part of the patriarchs, monks, or priests of other sects." This decree was immediately sent to all the Pashas in the interior, under whose jurisdiction Protestants were known to exist. An individual elected by the new community was formally recognized by the government as the agent and representative of the Protestants at the Porte.

The evangelical brethren in Constantinople immediately appointed a day for special thanksgiving and prayer. Great was the joy of the Protestants in every part of the land, though still it was, in many cases, rejoicing with trembling. At the different missionary stations greater boldness in attending the preaching of the Gospel was noticed, and a new impulse seemed to be given to the spirit of inquiry. The special influences of the Spirit were extensively enjoyed, though in no case, except at the Female Seminary in Constantinople, was the movement general enough to be designated as a revival of religion. In the district of Geghi, south-west of Erzurûm, containing from twelve to fifteen thousand souls, Mr. Peabody found very promising indications of an extensive religious awakening. The vartabed himself was the most decided evangelical man in the community. For personal security, he was obliged to flee to Erzurûm, where, after a sufficient trial, he was received into the Evangelical Church. At Aintab, the development was more rapid, perhaps, than anywhere else. Mr. Schneider, of the Brûsa station, spent the summer of 1848 in labors there, during which time the congregation steadily increased, and many were affected to tears, under the preaching of the Word. A very intelligent priest became obedient to the faith, and his sincerity was called, more than once, to the severe test of persecution. At a communion season in October, 1848, seventeen persons were added to the Church, five of whom were

females. During the same month, Dr. Smith returned to Aintab, where he took up his residence as a missionary of the Board, together with his wife. The importance of the station was such, that it was determined that Mr. and Mrs. Schneider, of Brûsa, should become permanently connected with it; the same steamer which brought away Mr. Schneider from Ghemlik, the port of Brûsa, carried back thither to occupy his place, the Rev. Oliver Crane and wife, who had just arrived from America.

Among the evangelical Christians at Aintab a most commendable zeal had shown itself for the spread of the gospel in the towns and villages around. Several attempts had been made by individuals to labor as colporteurs, but they were never suffered to remain long in a place. The Armenian primates easily succeeded in persuading the Turkish authorities to order them away as vagabonds. A novel experiment was made, early in the year 1849, to accomplish the object in view without subjecting themselves to the charge of being mere idlers, and "busybodies in other men's matters." Five individuals who had trades, went forth to different towns, with their tools in one hand, and the sword of the Spirit in the other. Wherever they went they worked at their trades, while, at the same time, they labored for the spiritual good of the people. The experiment succeeded to admiration. The spirit of religious inquiry was spreading from Aintab in almost all directions. The congregation in the town itself had become so large, that two places were opened for worship at the same time. And from various towns and villages throughout the country, the most urgent appeals came from souls hungering for the bread of life.

In November, 1848, Mr. Hohannes Sahakyan, having spent several years in study in America, was licensed at Constantinople to preach the gospel; and in the following spring, he was ordained as pastor of the evangelical Armenian Church in Adabazar, where he has been since laboring with great diligence and success. Mr. Khaehadûr, a pupil of the Bebek Seminary, was licensed as a preacher in February, 1849.

In Trebizond, formal permission was given by the governor to the Protestants, to use as a burying-ground a piece of land purchased for this purpose three years previously. As long ago as January, 1848, a vizirial letter had been procured, through the generous efforts of Mr. Carr, the United States Minister at the Porte, ordering the authorities in Trebizond to see that the Protestants be permitted to have a cemetery of their own, but various difficulties had prevented an earlier accomplishment of the design.

The following table presents a comprehensive view of the present state of the mission. The figure at the left of each group of out-stations, indicates the station under whose supervision they respectively are.



The year 1848 was remarkable for the number and extent of its conflagrations in the city of Constantinople; and among the providential interpositions in behalf of the Protestant cause, must be mentioned the fact, that in five or six different instances the devouring element approached so near to the chapel and Female Seminary in Pera, as to leave but a faint hope that they could escape; and once even they actually began to burn, but the flames were speedily extinguished. Again and again was it shouted in the camp of the enemy, "The Protestant Chapel is consumed;" but in each case, an unseen hand was stretched out to arrest the destroyer, and save the Protestant cause from so great a disaster.

The Patriarch Matteos' plans for the overthrow of Protestantism in the country, had met with a most signal failure. His own removal from office wound up the scene. He was found guilty of various frauds upon the public treasury, and according to the official announcement of the case in the French journal of Constantinople, "of acts of injustice inconsistent with patriarchal dignity." He was accordingly degraded, and sentenced to banishment. A friendly banker, however, became surety for him, and procured his release from this part of the punishment. He has since been living in retirement on the shores of the Bosphorus.

Our limits will not permit us even in the brief manner in which that of the previous years has been given, to continue the sketch of this interesting portion of missionary history. We can only add a few words. In 1850 the position of the Armenian Protestants was improved and its permanency secured by a firman of the Sultan, obtained through the interposition of Sir Stratford Canning, now Lord Stratford de Redcliffe, as the completion of his noble efforts in behalf of the rights of conscience in Turkey, which gives to the Protestants all the privileges granted to the other Christian communities. What had before been done was liable to be reversed by a change of administration, or of the policy of the government. This is beyond recall; and the firman given in 1853, in answer to the demands of Russia for another object, to the Protestants as to the other rayah (non-mussulman) communities, carries forward the cause of religious liberty another step by declaring these communities on an equality before the law with the Mohammedan population. What is to be the issue of the fearful conflict, which while we write, Turkey is waging for national existence, is unknown to us; but the analogy of the past, and the continued progress of the work of enlightenment and spiritual regeneration within her borders, encourage the hope that it will be auspicious to the interests of the Saviour's kingdom. A mighty social, moral, and religious revolution is in progress; and this political changes may favor, but cannot

defeat. We may confidently expect that the religious freedom granted to others will soon be secured equally to the Mohammedans, so as to allow the profession of Christianity by them; and when that shall come, the work accomplished among the Armenians will be a noble preparation for another and still more glorious one among those heretofore excluded from the direct efforts of the Church for their salvation.

The progress for the last six years of the mission under review can easily be learned from the reports and other publications of the Board. The cost at which Protestantism is still professed, keeps the increase of the Protestant civil community, as yet, healthfully low; while evidence of the spread of evangelical sentiments and the leavening influence of the Gospel is multiplying on every hand. In some places the outward development is more rapid than in others. The greatest is in Cilicia and on the borders of Mesopotamia. During the year embraced in the report for 1853, five new churches were organized; one in Rodosto, on the European shore of the Marmora; one in Smyrna; one in Marsovan; one in Killis; and one in Kessab. Ten others previously existed: viz., three in Constantinople, and one each in Nicomedia, Adahazar, Brûsa, Trebizond, Erzrûm, Sivas, and Aintab. The increase of members in their communion during the year was 90; making the total to be 351; which at the end of 1853 was increased to 395. The number in the Protestant civil community was about 2,000; of whom about 160 were in Kessab, a village of the Aintab district, in which two years before not an avowed Protestant was to be found. Brûsa has ceased to be a station of the mission; the missionaries having been transferred to other places, and this left to the care, under the oversight of the Constantinople station, of the native pastor, Mr. Stepan Khachadryan, brother to the two brothers who succeeded one the other in the pastorate at the capital. The press, formerly at Smyrna, has been removed to the capital. The Female Boarding School, now having 25 pupils, has become established in the suburb of Hasskey. The seminary at Bebek has enlarged its numbers to 50, and is yearly sending forth educated young men to preach the Gospel, and occupy other posts of importance in connection with the work of the mission. On both these schools the Holy Spirit has descended and wrought a work of conversion and sanctification in the hearts of their pupils. The churches maintain discipline with great strictness, and exhibit a gratifying spectacle of Christian consistency and activity. The converted Armenians are indeed a zealous and effective body of evangelists, whose labors are not confined to any one class or place. In all the divisions of society the influence of the Gospel is becoming more extended and powerful. A most encouraging feature of the re-

formation is the wide extent of its influence geographically considered. Mr. Layard, of the Church of England, who has gained so deserved a celebrity by his discoveries at Nineveh, in his recent publication, gives incidents pleasingly illustrating this; and in a passage, too long for quotation, in which he eulogizes the American missionaries for their "judicious, earnest, and zealous exertions," and speaks of the changes for the better which they are effecting in the Armenian Church and on its clergy, he says that "there is now scarcely a town of any importance in Turkey without a Protestant community." (Nineveh and Babylon, p. 405.) In the reports of the Board for 1852 and 1853, lists of towns containing considerably more than 100 names are introduced, in which there is so decided a development of a spirit of inquiry, in connection with the fact of the presence in each of truly enlightened, and one or more of whom hope is entertained that they are truly regenerated, individuals, as to impose an urgent necessity for evangelical instruction to be extended to them. "From every part of the land," says Mr. Dwight, "comes to us one appeal, 'Send us preachers,' 'Send us preachers.'" And, says Mr. Schneider of the Aintab station, "We are constantly receiving calls for some one to preach the gospel. These calls wax more loud and more earnest every month. Sometimes I almost fear to have the post arrive, lest some such appeal, to which we cannot respond, come to increase our perplexity."

The mission in connection with the mission of the Board to the Jews in Turkey, has ten fonts of type in the Armenian, Greek, Bulgarian, and Hebrew languages. There are enrolled Protestants in places where the mission has no laborers, and who, therefore, are not included in the tabular view: viz., Divrik, 23; Mashgerd, 10, etc. The whole number in the country is not known.

#### PRINTING.

Whole number of vols. printed in the year..	19,000
"    "    tracts    "    "    "    "	13,000
"    "    pages of Scripture    "    "	1,672,000
"    "    tracts and books    "    "	3,596,600
Whole No. of copies printed during the year	32,000
"    "    pages    "    "    "    "	5,268,600
"    "    copies from the beginning.....	1,043,210
"    "    pages    "    "    "    "    "    "    "	121,780,060

During the present year (1854) at least eight missionaries, with their wives, are expected to be added to the mission, and the following places to be speedily occupied as stations, viz., Tocat, Kaisery, Sivas, and perhaps Oorfa, Marsh, and Kharpoot.

In the preparation of the foregoing article, free use has been made of Smith and Dwight's *Researches in Armenia*, and Dwight's *Christianity Revived in the East*.—REV. G. W. WOOD.

**ARRAH:** A town in Bahar, 35 miles W. by S. from Patna, in Cochin, India; a station of Gosner's Missionary Society.

**ARORANGAI:** A station of the London

Missionary Society on the Island of Rarotonga, one of the Hervey Islands.

**ARRACAN:** A province of the Burman Empire ceded to the English East India Company, in 1826. It lies on the eastern shore of the Bay of Bengal, and embraces 16,500 square miles, and contains a population of about 250,000. It is divided into four districts, Akyab, Sandoway, Aeng and Ramsu. It is the seat of a flourishing mission of the American Baptist Missionary Union, which was begun in 1835.

**ASCENSION ISLAND:** An island in Micronesia, three hundred miles from Strong's Island, a station of the American Board.

**AS-HAN'TEE:** Ashantee is included in that general division of Western Africa which has been denominated *Guinea*. The empire of Ashantee is not so much one state, as an assemblage of states, owing a kind of feudal obedience to the sovereign of Ashantee. The empire, according to Dupuis, extends westward from the river Volta, about four degrees, and about four degrees inland from the Gold coast, comprising an area of about 60,000 square miles. It embraces, also, several provinces east of the Volta. Over the whole of this territory the king of Ashantee exercises absolute sway, all the kings, viceroys, or caboceers, being his absolute and unconditional vassals. But the power of the king is somewhat limited, by the principle of the ancient Medes and Persians, that a law once passed can never be changed; and the caboceers and captains claim to be heard on all questions relating to war and foreign politics, which are considered in a general assembly. The king employs a number of boys, trained for the purpose, who are placed as spies on the great men, and report to the king all they see and hear; thus verifying the words of Solomon: "Curse not the king, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Speaking against the king is punished as treason. The king has the property as well as the lives of his people in his power. He is the legal heir of all his people, and can claim all their gold at their death. The produce of the gold mines is the property of the king. The gold contained in the soil of the market place of Kumasi also belongs to the king; and on two occasions, the washings of this soil yielded 1600 ounces of gold. Frequently, after a rain, lumps of gold are laid bare; but they are covered up again, for any one picking them up would lose his head. On the public reception of visitors at the capital, the king is magnificently attired in silk, with necklaces, bracelets, knee-bands and ankle-strings of gold and beads, with various other ornaments, some of which are of massive gold. The throne is covered with plates of gold; and all his attendants are decked in a corresponding style, each bearing the emblems of his office: alto-

gether presenting a very imposing appearance. On these occasions, the market place, which is about a mile in circumference, is generally crowded. When Mr. Freeman was received, he estimated the number present at 40,000, half of whom were soldiers. The Ashantee monarchy is hereditary; but instead of descending from father to son, it passes from brother to brother. A female cannot ascend the throne; but if, when the last of the line of brothers dies, his sister has a son, the crown descends to him.

Domestic slavery exists in Ashantee, and the lives and services of the slaves are at the disposal of their masters. Yet the treatment of the slaves is not uniformly harsh and severe; and sometimes a slave becomes heir to his master; and in many instances, they rise to power and office. The foreign slave-trade, says Beecham, is valued by the native princes, not only for its profit, but as an outlet for a redundant slave population, which often becomes so great by reason of captives taken in war, as to be feared.

*Polygamy* prevails in Ashantee to a frightful extent. It is said that the law allows the king to have 3333 wives; about half a dozen of whom are kept at the palace at a time, and the rest live on his plantation, or at the capital, where two streets are devoted to their use, into which no one is permitted to enter; and when they go abroad, no one is allowed to look upon them. The chief men of the nation have as many wives as they are able to procure. Marriages are contracted without consulting the woman, and often in infancy and childhood. In Ashantee and the neighboring countries, where polygamy prevails, the husband lives separate from his wives, who dwell in houses or sheds, contiguous to each other, in the form of a square. In some cases, they remain with their mothers after marriage. They cook and carry food to their husband, but are not allowed to eat with him. Sometimes his children eat with him, but more frequently, he eats alone. The children are left chiefly to the care of their mothers, and grow up without correction, till, when the perverseness of the boy can be no longer endured, the father punishes him by cutting off an ear. Unfaithfulness on the part of a wife, is punished with severity; both parties being sometimes punished with death, but more frequently with a fine from her parents and her paramour, in default of which, her husband cuts off her nose. If she is found listening to his private conversation, she loses an ear. In Ashantee one of the king's sisters is made governor of all the women in the kingdom. The women of Ashantee, as in most heathen lands, are made the drudges of the men, the heaviest work being put upon them.

Roads have been made from Kumasi, or Coomassie, the capital of Ashantee, to the most distant parts of the empire, and these are

intersected by numerous cross-roads. The population of the capital has been estimated at 100,000, and of the whole kingdom, at 4,000,000.

*Houses.*—The Ashantees, and other natives contiguous to the coast, build their houses of mud and sticks, with a verandah in front, from which the door opens into an open court, around which are built huts or sheds, for the different members of the household. All the houses in the capital of Ashantee are of this sort, except the castle of the king, which is of stone.

*Arts.*—The Ashantees are ingenious artists in the precious metals which their country produces. Iron is manufactured to a considerable extent. They carve and work in wood with no little skill. The art of tanning leather is understood. They have made considerable progress in weaving, and have done something at pottery.

*Trade.*—The spirit of trade does not prevail as much with the Ashantees as with some of the adjoining countries, and the trade is mostly confined to the king and his chiefs, who carry on a considerable traffic with the interior.

*Religion.*—The notion of a Supreme Being lies at the foundation of their religious system. He is called *Yankumpon*, from *yanku*, friend, and *pon*, great. Another name used by the Pantees, *Yelmi*, from *yeh*, to make, and *emi*, me, recognizes him as the Creator. The Ashantees also give him a title which signifies eternal existence. They have a curious tradition of the creation, which represents God as having created three white men and three black, with as many women of each color, and allowing them to fix their destiny, by the choice of good and evil. A box or calabash, and a sealed paper were placed on the ground. The black men, who had the first choice, took the box, in which they found only a piece of gold, some iron, and other metals, which they did not know how to use. The white men opened the paper, and it taught them every thing. The blacks were left in Africa, under the care of inferior deities, while the whites were conducted to the water-side, where God communicated with them every day, and taught them to build a vessel, which carried them to another country, &c. To this tradition, it is supposed their polytheism may be traced; which is very similar to that of the Yorubas. (See *Yoruba*.) To the innumerable objects of worship in nature is added images of the same. But they do not profess to worship the objects themselves but the *spirits*, which make their abode in them. To these they make offerings, having such crude notions of spiritual beings as to suppose that they require food.

The notion of a future state universally prevails. It is believed that, at death, the soul passes into another world, where it exists in a state of consciousness and activity. They be-

lieve that the spirits of their departed relatives exercise a guardian care over them, and hence prayers are offered to them. They have, however, no correct ideas of the immateriality of separate spirits; nor do they appear to have any just idea of the immortality of the soul.

They believe in the existence of the devil, an evil being supposed to be ever at hand for purposes of mischief; but he does not appear to be an object of worship with the Ashantees.

Traces of the Sabbath are found in this part of Africa, the year being divided into moons, and the moons into weeks, the seventh day of which is regarded as sacred. Along the coast, the sacred day is Tuesday; on which the people rest from labor, dress in white, and mark themselves with white clay. They have also their "lucky" and "unlucky days."

The priests or "fetish-men," are a numerous order, and employ a variety of stratagems and impostures to keep up their influence. The word "*fetish*," seems to be employed as a general term for things sacred; thus, the deities themselves are called fetishes, as well as the religious rites, and the offerings presented. These acts of worship are daily performed by the people, and they consult their deities by various superstitious practices, answering to the lot, to ascertain what course of conduct to pursue; a practice which necessarily leads to the subjection of judgment and reason to blind superstition. It would be tedious to describe all the ceremonies by which this worship is carried on. It is by consulting the deities by means of oracles, that the priests hold their sway over the minds of the people; and on great occasions, when the questions to be determined are of public importance, human sacrifices are offered, sometimes to the number of many hundreds. This consulting of the fetish is also connected with witchcraft. Oaths are administered by it; and accused persons are tried by what is called the "oath-draught," which is the drinking of a poisonous draught as a test of guilt or innocence, in which it is supposed that the spirit or fetish goes down with it, and searches the heart of the accused, and if it finds him innocent, returns with it, as he vomits it up; but if guilty the fetish remains to destroy him. It will readily be perceived that such a system, in the hands of wily priests and powerful chiefs, is capable of being made an engine of immense oppression and cruelty. To obtain a supply of victims for their altars, is the principal end for which the national deities are supposed to promote war; and the sacrifice of their prisoners becomes a religious obligation. Hence, dreadful are the scenes of barbarity exhibited after a victorious campaign.—*Beecham's Ashantee and the Gold Coast*. The English Wesleyans have a mission to Ashantee and the Gold Coast, for which see *Western Africa*.

ASIA: An immense continent, presenting

every possible variety of climate, from the dreary confines of the polar world, to the heart of the tropical regions. Every thing in Asia is on a vast scale: its mountains, its table-lands, its deserts. The grandest feature, and one which makes a complete section of the continent, is a chain of mountains, which, at various heights, and under various names, but with very little, if any, interruption, crosses Asia from the Mediterranean sea to the Eastern ocean. Taurus, Caucasus, and the Himalaya, are the best known portions of this chain. On the one side it has Southern Asia, the finest and most extensive plain in the world, covered with the richest tropical products, and watered by magnificent rivers proceeding from this great store-house, and filled with populous nations and great empires. On the other side, this chain serves as a bulwark to the wide table-land of Thibet, which, though under the latitude of the south of Europe, has many of the characteristics of a northern region. To the north, the recent observations of Humboldt exhibit three parallel chains, the Rientim or Moor Tagh, the Thiunchan or Celestial Mountains, and the Altaian, which also support table-lands. But these do not exceed 4,000 to 5,000 feet, according to Humboldt, and in many places enjoy a mild and temperate climate, yielding not only grain, but wine and silk. Elsewhere, they are covered with rich pastures, and tenanted with numerous wandering races, at once pastoral and warlike, whose victorious bands have overrun and subjugated the empires of the South. The Altaian chain separates Middle Asia from Siberia: a long range of the bleakest land on the face of the earth. Some of the southern districts have been found, by the Russians, capable of supporting numerous herds of cattle; but the rest is abandoned to wild animals, not generally of a ferocious character, but covered with rich and precious furs, which afford a grand object for hunting and trade. Asia has been the scene of the most remarkable events in the history of the human race. In Asia, man was created, and fell. In Asia, his redemption was accomplished by the incarnation, sufferings, and death of the Son of God: and from thence proceeded the messengers of the Saviour, the heralds of His gospel, who published those tidings of Divine mercy, which are now proclaimed on every continent, and on many of the remotest islands of the sea. Asia was the nursery of learning, and of the arts, in their earliest infancy. It has been the school, and also the victim of the successive forms of false philosophy, and of idol worship. In Asia have existed some of the greatest empires, through which have originated the most extraordinary revolutions in the affairs of the world. This immense continent, moreover, teems with nations, and contains, on the most moderate estimate, 500,000,000 of mankind.—*Hoole's Year Book of Missions*.

*Races of People.*—Not only the majority of the human race, in number, but also the greatest variety of the species, is found within the limits of Asia. The first family, the *Caucasian*, comprises all the original inhabitants of the mountainous region lying between the Black Sea and the Caspian, from about the 38th to the 42d degree of N. latitude. It includes the mountaineers of the valleys of the Caucasus, such as the Abasians, Ossetes, Lesghians, and Kisti; and in the more level country, the Georgians, Mingrelians, and Armenians. In personal form, this family may be described as European, but in mind, Asiatic. The face is of an oval form; the forehead high and expanded; the nose elevated, with a slight convexity; the lips moderate in size, and the chin full and round. The complexion is fair, but without the clearness of the European. The eyes are generally dark, and the hair black. The stature is nearly equal to the European, and the form symmetrical and handsome.

2. The second is the *Arabian*, called *Semitic*, on the hypothesis that they are descended from Shem. It embraces all the aboriginal inhabitants of Palestine, Asia Minor, Syria, and Arabia, from the east coast to the Mediterranean and Red Sea, up to the west coast of the Persian Gulf. A brunette complexion; black or dark brown eyes; long, lank, black hair; large bushy heads; an oval face, in bold, distinct relief, with a nose always elevated, and not unfrequently aquiline; high forehead—are among the most prominent characteristics of the family. From the condition of the country they inhabit, they have naturally become divided into two opposite and hostile classes, the roving and predatory, and the settled and industrious.

3. Between the Caspian Sea and the Persian Gulf, to the west, the ocean to the south, India to the east, and an indefinite line to the north, there are several races which have much resemblance, but which differ enough in person, mind, and language, to be classed as separate families. The first of these, beginning at the west, is the *Persian*: complexion fair, without transparency; hair long, straight, and almost jet black; beard abundant and bushy; features regular and handsome; stature little short of the European standard, but less robust. The present inhabitants of Persia, however, are much mixed with the blood of Arabian and Turkish settlers.

The next of these families is the *Turkish* or *Scythian*. The parent country of this family lies between the 35th and 60th degrees of latitude, from the Hindoo coast to the Belar Tagh, and from the Caspian Sea to the western boundary of the desert of Cobi, where they are mixed with the Mongols. The complexion of this family is a light brunette; hair generally black, strong and long; eye, light brown, somewhat contracted; skull remarkably glob-

ular; proportions of the face symmetrical; body stout, but shorter than the European. They have made little progress in civilization.

In the south-east angle of what is commonly considered Persia, are three races of men, the Beloches, Brahoos and Dehwars. The first of these have dark brown complexion, black hair, long visage, elevated features, with tall, active, but not robust persons. The Brahoos, have thick, short bones, and are a *squab* instead of a tall people. The Dehwars have blunt features, high cheek-bones, bluff cheeks, short persons, and are an ill-favored race.

To the north of these is the Afghan race, marked by a brown complexion, black hair, sometimes brown, a profusion of beard, high noses, high cheek-bones, long faces, a robust person, and a stature short of the European.

Among the high mountains and narrow elevated valleys, east of the Afghans, exists a people called Kaffres or infidels, by their Mohammedan neighbors. They are described as remarkable for fairness, possessing occasionally light hair, blue eyes, and great personal beauty. They speak many languages unknown to Europeans.

4. Proceeding eastward, we come to the great and numerous Hindoo family, spread from the 7th to the 35th degree of N. latitude, and from the 68th to the 95th of E. longitude. Correctly speaking, this is, perhaps, not one family, but an aggregate of races, bearing such a general resemblance to each other as the European varieties do among themselves. The color is commonly black, or at least a deep brown; and hence the name of *Hindoo*, applied to them by their Tartar and Persian invaders; for that word, in Persian, is equivalent to *negro* in ours. The hair is long, coarse and black; beard of the same color; the eye black or deep brown; the face oval, and the features handsome; except some defect in the lower limbs, the person is well formed. The stature is short of the European, and the body spare and deficient in strength. Clearness and subtlety, rather than depth and vigor, characterize their intellectual capacities. But this race is subdivided into several others, having distinct peculiarities, as the *Cashmerians*, the *Bengalees*, the *Oriyas*, the *Telingas*, the *Mahrattas*, and the *Hindoo-Chinese*, inhabiting a country from the 7th to the 36th degrees of N. latitude, from the eastern limits of the Hindoo country, to the western limits of China, and consisting of several different varieties, viz., the semi-barbarous people of Cassay, Cachar and Assam, and to the south and east of these, the Arracanese, Burmese, Peguans, Laos or Shans, Siamese and Cambojans; and east of them, the Anam race, comprising the Cochinchinese and Tonquinese.

5. The *Chinese*. (See China.)

6. Near the Chinese is another great family, bearing it some resemblance, and yet a distinct class, the *Japanese*. They occupy a

country of great extent and fine temperature, extending from 30° to 45° N. Their color is tawny, stature short but robust, nose flat-tish, eyelids thick and puffed, eyes dark, lower limbs large and thick.

North-east of China are the Coreans, occupying a peninsula equal in extent with Great Britain. They are superior in strength to the Chinese and Japanese, but inferior in mental capacity.

7. The inhabitants of two-thirds of the superficies of Asia, from the seats of the families already specified, to the frozen ocean, remain to be described. These have a common resemblance, in some important features; but it is only such a resemblance as exists in all the families already mentioned, from the eastern shore of the Atlantic to the eastern confines of Hindoostan. The first of these races comprises the inhabitants of Bootan, a stout, active race, their stature rising occasionally to six feet. They are a long settled agricultural race, having a peculiar language of their own. West of these is the *Yorkha* family, a short, robust people, of an olive complexion. North of these, on the terrace of the Himalaya, at an elevation of 12,000 to 13,000 feet above the sea, are the *Tibetan* family, having a Tartar countenance, angular face, broad across the cheek-bones, small black eyes, and very little head. They are short, squat, broad-shouldered, and sluggish both in mind and body.

We come now to the *Mongolian* family, inhabiting the vast *plateau* and extensive ascents between the Himalaya and Altai ranges, as far as the 140th degree of longitude, and then between the former and the right bank of the Amur. Their general features are, forehead low and slanting; head square, broad cheek-bones, chin prominent; body short, broad, square, and robust. Hair black, long, and lank, beard scant. There are two great divisions of this family, the Eastern and Western Tartars, the former being the present lords of China.

The true Mongols extend westward from 116° longitude to the sea of Aral, a sweep of at least 3,000 miles, and embrace the communities known as Mongols, Kalkas, Eluths, Ogurs, Kokonors, Kami, and Kalumes. These were the instruments of the conquests of Jenghis Khan and his sons. They have firm and robust bodies, lean and pallid countenances, high and broad shoulders, short and distorted noses, pointed and prominent chins, a low and deep upper jaw, long teeth, distant from each other, eyelids stretched out from the temple to the nose, eyes black and unsteady, an expression oblique and stern, extremities bony and nervous, large and muscular thighs, short legs, and stature equal to the European. The country of the Mongols is cold, elevated and dry, few parts of it being fit for culture, and a great portion of it consisting of deserts or seas of sand. It abounds,

however, in game and wild animals. With the exception of a very small number, they live exclusively on animal food; and their clothing and dwellings are for the most part made of animal tegument or fibre. Their employment consists in tending cattle, the chase, and war. The native capacity of this family is sufficiently attested by the production of such men as Attila, Jenghis, Timur, Rabe, and Kublay Khan; as well as in the conquest, retention, and government of China for 200 years.

Between the Altai range and river Amur, tribes exist almost as numerous as in any equal extent of the American continent, and far more distinct in physical form. And near to, and on the banks of the Amur are four nations, called Soloni, Kertching, Daguri, and Natkis, all of which have languages wholly different from their immediate neighbors, the Manchoos; rude, dull, without the knowledge of letters, living on fish.

Sherbani, the grandson of Jenghis Khan, led a colony of Mongols into Siberia, amounting to 15,000 families, and his descendants reigned there for 300 years, till conquered by the Russians; so that the Mongols, though originally foreigners, now form a considerable part of the population of Siberia. Besides these, there are a number of families, distinct from each other, inhabiting these regions. Among all the native races to the north of the Altai mountains, letters are wholly unknown, agriculture is scarcely practiced, and to obtain food and clothing nearly the whole time of the people is consumed in fishing and the chase.—*Abridged from McCulloch.*

*Religion.*—Maltebrun gives the following mournful, but just picture of the moral and religious condition of the immense population of this vast continent: "The mental torpor subsisting in combination with some virtuous, mild, and hospitable feelings, keeps alive the empire of religious superstition, under the yoke of which we find all the eastern and central parts of Asia languishing; while the Christianity of the Greek Church slowly penetrates by the north, and Mohammedanism still flourishes in the western regions. Polygamy, supported by the same spirit throughout Asia, with the single exception of Japan, debases family connections, and deprives life of its endearments, by taking from the female all consideration and influence; at the same time, being averse to the laws of nature, it diminishes the population, and deteriorates the human race."

*Population.*—We have no means of ascertaining with any degree of certainty the extent and population of this vast continent. The following estimate, which we find in Harper's new Universal Gazetteer, is probably somewhat above the mark:

	area in sq. miles	Population.	<i>Pop. according to Religious Profession.</i>	
Turkey in Asia,	516,000	13,700,000	Budhists, - - - - -	360,000,000
Arabia,	834,000	10 000,000	Brahminists, - - - - -	150,000,000
Persia,	900,000	16,700,000	Mussulmans, - - - - -	130,000,000
Hindoostan,	1,665,090	168,697,277	Shamans, - - - - -	9,000,000
Further India,	917,575	25,182,540	Sikhs, - - - - -	5,000,000
China Proper,	1,300,000	367,000,000	Sect of Lao Kiun in China,	2,500,000
Chinese dependencies	3,810,000	76,800,000	Sect of Confucius, -	1,500,000
Turkestan,	700,000	12,000,000	Sect of Sinto in Japan, -	1,300,000
Russia,	5,200,000	7,400,000	Guebirs, - - - - -	500,000
Islands,	1,075,400	55,326,676	Jews, - - - - -	800,000
			Christians of all denominations, -	50,000,000
<b>Total</b>	<b>16,918,065</b>	<b>752,806,493</b>		

## TABULAR VIEW OF MISSIONS IN ASIA.

COUNTRIES AND SOCIETIES.	Stations.	Missionaries.	Churches.	Communicants.	Schools.	Scholars.
<b>INDIA, including Ceylon, Burmah, and Siam.</b>						
Church Missionary Society, . . . . .	53	83		6,182	625	24,036
Loudon Missionary Society, . . . . .	21	47	23	1,024	44	8,919
Gospel Propagation Society, . . . . .		48		4,629		5,500
General Baptist Missionary Society, (Eng.) . . . . .		5		225		
Baptist Missionary Society, (Eng.) . . . . .	40	35		1,656	81	3,492
English Wesleyan Society, . . . . .		37		2,137		4,936
American Board, . . . . .	30	35	24	926	215	8,042
American Baptist Miss. Union, including China,	19	49	124	8,873	78	1,682
American Presbyterian Board, . . . . .	13	25		226		2,932
Irish Presbyterians, . . . . .		5				
Scotch Presbyterians, . . . . .		25				9,405
German Missionary Societies, . . . . .		60		2,179		3,274
Free-Will Baptists, . . . . .	3	3		47		151
American Missionary Association, . . . . .		5				
<b>CHINA.</b>						
American Board, . . . . .	3	10	1	26	6	130
Church Missionary Society, . . . . .	3	6		2	3	62
American Episcopal Church, . . . . .	1	3		24	8	200
Southern Baptist Board, . . . . .	2	5				80
German Societies, . . . . .		4		90		
Methodists, North and South, . . . . .	2	8				
Wesleyans, . . . . .	1	3				
American Presbyterian Board, . . . . .	2	12		23		146
English Presbyterians, . . . . .	1	2				
<b>ASIATIC ISLANDS.</b>						
Gospel Propagation Society in Borneo, . . . . .		3				
Rhenish Society in Borneo, . . . . .		5		68		550
Gosner's Society in Java, . . . . .		3				
Netherlands Society, Amboyna, Celebas, Java,		19				10,000
<b>WESTERN ASIA.</b>						
Church Missionary Society, . . . . .	3	3		6	2	77
American Board, in Syria, Assyria, and Persia, . . . . .	9	24	4	29	22	554
Among the Jews in Syria, . . . . .		5				
<b>Totals, . . . . .</b>	<b>206</b>	<b>577</b>	<b>176</b>	<b>28,372</b>	<b>1,084</b>	<b>84,168</b>

Owing to the imperfect reports of the missions, it is impossible to make such a table as this complete; and it is possible that some slight errors may be discovered in the statistics; but it is an approximation sufficiently near to give a fair view of the present state of the missionary work on the continent of Asia, as compared with its vast population. Deducting the 50,000,000 nominal Christians from the estimate of the population, we have left about 700,000,000 of Mohammedans, Jews, and heathens in Asia, which would give more than 1,000,000 to each missionary. But then it is to be considered that the modern missionary enterprise commenced but a little more than fifty years ago; and besides these missionaries, there are now probably not less than 2,000 native assistants laboring for the evangelization of their countrymen on the same field. More than 1600 have been reported; some of the societies make no reports of native assistants; and most of the reports are very deficient on this head. And then, a vast amount of preparatory work has been done in the way of education and the printing and circulation of books. The 20,000 converts from heathenism, and the 80,000 pupils in the mission schools, and the millions of pages of Bible truth in circulation, must be now exerting a powerful influence in sapping the foundations of heathenism.

ASSAM: The country known as Assam, lies on the north-western frontier of Burmah, and from that frontier stretches across the plains of the Brahmaputra, from 70 to 100 miles in breadth towards the Himalaya mountains. On the north-east it reaches to the borders of China. Its inhabitants are of many different races, though they are known by the common name of *Shyans* or *Shans*, a term which has given rise to the English name Assam. It was formerly an independent state, but in 1822 it was incorporated with the Empire of Burmah and in 1826 it was ceded to the English. The tribes that inhabit the country are numerous, and differ widely from each other, the most important being the *Assamese*, the *Khamtis*, the *Singphos* and the *Nagas*.

MISSION—AMERICAN BAPTIST UNION.—The attention of the Board was first directed to the inhabitants of this country by Captain Francis Jenkins, Commissioner of the Governor-General of India for Assam. This gentleman feeling a lively interest in the singular people whom he had been appointed to govern, in 1834 addressed a letter to some of his friends in Calcutta, requesting them to invite some of the missionaries of the American Baptists to come and settle in the country. Captain Jenkins also promised to contribute 1000 rupees for the establishment of a mission on the arrival of the first missionary, and 1000 more on the arrival of a printing-press. This proposal was communicated to the Board of managers and was favorably received by them,

being recommended by several special considerations. The language of the people was similar to the Burman, and the characters used in printing were essentially the same. The proposed mission also appeared to open a nearer access to China, which was at that time barred to all missionary effort by the exclusive policy pursued by its government. It was imagined that while the Imperial officers were carefully excluding foreigners from the ports, the missionaries from Assam might join the caravans that traded to the interior of China, and thus bear the Gospel to the very centre of the empire.

With views like these, the Board determined to comply with the request of Captain Jenkins, and immediately referred the matter to the missionaries at Maulmain to carry their plan into execution. It was at the time when Rev. Mr. Brown and Mr. Cutter, a printer, had just been obliged to leave Rangoon, and they were immediately selected to commence the proposed mission at Sadiya—the place deemed most eligible for the purpose. These gentlemen with their families reached Calcutta in September, 1835, where they provided themselves with a printing-press, a standing-press, and a suitable supply of paper and other materials for their work; securing at the same time from the Board the assurance of an additional press and a complete apparatus for printing to be sent from this country. Thus provided, they embarked at Calcutta, in boats, on the Brahmaputra, and after a passage of four months they reached Sadiya on the 23d of March, 1836. They were kindly received by Captain Jenkins, who immediately fulfilled his promise to the mission, and continued for many years its liberal benefactor and constant friend.

Sadiya is the principal town of a district, bearing the same name. It is beautifully situated in the north-eastern portion of Assam, about 400 miles north of Ava, and half that distance from the Chinese frontier. It contains a large population, composed of the several races that occupy the country. Among these people the missionaries immediately prepared to commence their labors. So soon as a suitable building could be erected, the ladies of the mission established schools, Mrs. Brown for boys and Mrs. Cutter for girls, both of which were well attended. Meanwhile Mr. Brown and Mr. Cutter employed themselves in learning the condition of the people, in perfecting their acquaintance with the language, in the printing of which they decided to adopt the Roman instead of the Burman or other oriental alphabet.\* Mr. Cutter soon printed

\* The idea of using the Roman alphabet in the printing of books in the languages of India, was first commended to the missionaries in 1834, by Mr. E. T. Trevelyan, a gentleman connected with the government in Bengal, a distinguished oriental scholar and an intelligent and devoted friend of missions. The method was for a time adopted by the missionaries of several denominations in India, but has been wholly abandoned. It is often referred to in the missionary correspondence of the time as Trevelyanism.

a spelling-book for the schools, and Mr. Brown began to prepare works for the press, both in the Assamese and Shyan languages.

In April, 1837, Rev. Miles Bronson, and Rev. Jacob Thomas, with their wives, arrived at Calcutta as missionaries to Assam. They had sailed from Boston in the preceding October, having with them an additional printing press, and a full supply of all the materials for printing. They soon again embarked at Calcutta on the Brahmaputra, for the distant place of their destination. They had been several weeks on their passage against the rapid current of the river, and had nearly reached Sadiya, when Mr. Bronson having become dangerously ill of the jungle fever, Mr. Thomas was hastening forward in a small boat to procure medical assistance for his associate. He had already come within sight of the town of Sadiya, and even of the mission premises, when two trees, whose roots were united, suddenly fell from the loosened bank of the river, directly upon the boat in which he was seated, crushing the boat and causing Mr. Thomas to drown. A calamity so unexpected could not but darken the prospects of the mission. A few days afterwards, Mrs. Thomas and her associates reached Sadiya, where they were welcomed by the mission families.

So soon as the newly-arrived missionaries were prepared to enter upon their appropriate labors, it was found expedient to distribute their labors among the several races of the province. Mr. Brown gave his attention principally to the Assamese and the Khamtis; Mr. Bronson to the Singphos; while Mr. Cutler was constantly occupied at the two presses and in the supervision of the schools of the mission. It should also be remarked that a leading object had in view by the Board in establishing the mission in Assam was, if possible, to penetrate the northern parts of Burmah and Siam, and also the upper provinces of China. In accordance with this general design, Mr. Kincaid, of the Burman mission, attempted a journey from Ava to Sadiya, in 1837. He was able only to reach Mo-gaung, whence he returned to Ava, through the many perils of a general insurrection of the provinces of the north. For the same purpose, also, the missionaries at Sadiya made several excursions eastward, and proceeded almost to the confines of China. These excursions led to no other result than to make them acquainted with new multitudes of heathen, who were already accessible to the preaching of the gospel. The entrance to Burmah proper and to China, however, continued to be controlling objects of inquiry and aspiration both to the missionaries and the Board, till the barriers that so long shut them out of these countries were finally broken down.

In May, 1838, Mr. Bronson and his family removed to Jaipur, an important post of the East India Company, on the river Dihing,

three or four days' journey south-east from Sadiya. It was in this region that the Singphos, the people to whom he was particularly sent, were the most numerous. It was also in the immediate vicinity of the Nagas, a people living among the hills, who had been visited by the missionaries, and had awakened the interest of the English residents. Mr. Bronson was warmly welcomed to Jaipur by Mr. Bruce, a friend of the mission, who was then residing there as the Company's agent for promoting the culture of the tea-plant. Other British officers and residents then at Jaipur contributed liberally towards the establishment of the new station, and the personal comfort of the missionary and his family; and several of the ladies of the post joined with Mrs. Bronson in opening schools and teaching the heathen children who attended them. At about the same period, Captain Jenkins, in addition to his previous benefactions, also contributed 500 rupees for replenishing the fonts of type, and offered 500 more towards the support of a superintendent of the schools, in case one was appointed by the Board. The interest which this gentleman manifested in the plans and operations of the mission is a high testimonial to the beneficent results which it was producing among the people over whom he ruled. Not only was he the constant adviser of the missionaries in all their enterprises, but he often addressed communications directly to the Board, suggesting such measures as he deemed important to its growth and prosperity, and coupling with his suggestions the most liberal offers of aid in carrying them into execution.

In 1839, the labors of the mission at both its stations were for a time interrupted by an insurrection among the Khamtis, who had united portions of other tribes in a league against the power of the English. They began with an attack upon Sadiya, and a large number of the English soldiers and residents were slain in the fury of the onset. The missionaries at this station fled to the cantonments of the troops, where they remained in safety till the insurrection was quelled, when they removed to Jaipur. At the time of the insurrection, Mr. Bronson was absent on a tour among the Nagas, among whom he was preparing to establish a station. He immediately hastened back to Jaipur, where he found the schools broken up, and the whole population distracted with alarms. The whole body of the missionaries being now at Jaipur, it was deemed best to remove thither also the entire property of the mission, and abandon altogether the station at Sadiya. The expenses of the removal were generously defrayed by Mr. Bruce; but in consequence of the agitation and alarm produced among the people by the insurrection, it was several months before the mission fully recovered from the shock it had sustained. Sadiya was soon afterwards aban-

done by the government officers and English residents, most of whom also removed to Jaipur. Meanwhile the missionaries, in the suspension of their external labors, devoted themselves with the more assiduity to the study of the language, the preparation of tracts and books, and the translation of the Scriptures. In the spring of 1839, the Gospel of Matthew, translated by Mr. Brown, was printed at the mission press.

In January, 1840, Mr. Bronson made a second visit to the Nagas among the hills around Jaipur. Finding them now in a quiet condition, and apparently eager for instruction, he determined immediately to settle among them, and establish a branch of the mission. He was greatly encouraged in this undertaking by several English officers and residents, of whom Mr. Bruce contributed 500 rupees and Capt. Hannay 250 for the establishment of schools. In the following March Mr. Bronson, having made the necessary preparations, removed his family to the country of the Nagas, and commenced his labors among the people.

In May, Rev. Cyrus Barker and his wife, and Miss Rhoda Bronson, sister of Rev. Mr. Bronson, were added to the mission. They had sailed from the United States with an appointment specially to the Nagas; but finding that Mr. Bronson had already begun the station among the hills, Mr. Barker decided to devote himself to the Assamese, while Miss Bronson soon went to join her brother at his new residence. But the several departments of the mission were scarcely organized when changes and afflictions began to fall upon them. Mr. and Mrs. Brown were obliged temporarily to leave the mission to recruit their health. Mr. Bronson soon found the climate of the hills exceedingly unhealthy; and on account of the severe illness of members of his family, he was soon obliged to return to Jaipur, where Miss Bronson died of fever in December, 1840, before she had scarcely begun her work as a missionary. Mr. Barker, after acquiring the language at Jaipur, selected as the place of his residence *Sibsagor*, a flourishing post of the East India Company on the Brahmaputra, about three days' journey below Jaipur. He settled here with his family in May, 1841, and in the following July was followed by Mr. and Mrs. Brown. This place proved to be particularly favorable to the culture of the tea-plant, and soon withdrew most of the English residents from Jaipur,—from which, without entirely abandoning it as a station, the missionaries at length also removed to *Sibsagor*. Mr. Bronson, however, went to *Nowgong*, a flourishing town in Central Assam, to which he was specially invited by Captain G. T. Gordon, an English officer who had long been a friend and benefactor of the mission. The missionaries, too, at all the stations, finding the other races

comparatively inaccessible to the gospel, determined to restrict their labors to the Assamese population. At *Nowgong*, Mrs. Bronson, with the aid of Captain Gordon, soon opened a large mission school, in which she employed as assistants two native converts from Calcutta. This school still continued to flourish, and has been productive of much religious benefit to its members.

Meanwhile Mr. Cutter still continued at Jaipur, conducting the presses belonging to the mission. The Gospels of Matthew and John, and also the Acts of the Apostles, had been translated by Mr. Brown, and, together with school books prepared in various languages, were now printed for the use of the numerous schools. In the winter of 1842–3, the insurrectionary spirit began again to show itself among the people, and Jaipur was for several weeks exposed to attacks from parties of insurgents. During this time Mr. Cutter was obliged to take down the presses, and conceal them with the other property belonging to the mission. On the restoration of tranquillity they were again set up and put in operation; but the events which had occurred, and the exposed condition of the mission property decided the missionaries on the total abandonment of Jaipur, and the removal of the station to *Sibsagor*. This was accomplished with the approbation of the Board in November, 1843. At about the same time, in order to prevent a concentration of the mission at too few points, Mr. Barker removed into Central Assam, first to *Tezpur*, and then to *Gowahatti*, the residence of Major Jenkins—for this was now his military rank,—and the most important town in the province. Here a station was begun, and Jaipur was wholly abandoned.

The three stations of *Sibsagor*, *Nowgong*, and *Gowahatti*, into which the mission was now divided, still continue to be the centres of its operation, which have been for some time past entirely restricted to the Assamese population, instead of embracing the *Khamtis*, the *Singphos*, and the Nagas, as was originally designed. A church was constituted at each of the stations soon after its establishment, and these churches have gone gradually forward in winning converts to the gospel from the heathen population of the country. At each of these stations, also, the work of preaching, translating, and teaching has been constantly prosecuted by the missionaries, with only such hindrances as usually attend the dissemination of the gospel among men. In addition to the strictly religious schools which are directly supported by the mission, there are also others which are sustained in a great degree by English residents; and though taught generally by native assistants, either belonging to the country or brought from Calcutta, are yet under the general care of the mission, and are to be numbered among its

fruits. These schools have become very numerous, and are widely scattered among the villages of the country. But the school to which the missionaries attach the most importance, and which has been productive of the best results, is the Orphan Institution at Nowgong. It aims to collect from all parts of the province destitute orphan children, and train them to useful occupations and to a knowledge of the gospel. It went into operation in 1844, and for several years past it has numbered from fifty to seventy members. Its expenses for several years were wholly defrayed, and are still very much lightened, by the generous contributions of the philanthropic English residents in Assam. Many of its pupils have become Christians, and several have been employed as assistants in the mission. Prior to 1846, only here and there a native convert had been baptized, but in the course of that year seven of the elder pupils of the Nowgong institution, and several other persons at the same station, were admitted to the church. At the close of the year 1847, the church at Gowahatti numbered twenty-seven members, and those of the three stations contained together upwards of sixty native disciples.

In 1846, Mrs. Brown visited the United States, and awakened an increased interest in behalf of the mission among the churches and the members of the Board, and early in the following year, two missionaries, Rev. A. H. Danforth, and Rev. Ira J. Stoddard, offered their services to the managers, and were appointed to Assam—the former to join the station at Gowahatti; the latter to relieve Mr. Bronson in the charge of the orphan institution at Nowgong. They arrived at the places of their destination early in the spring of 1848. In the following year, Mr. and Mrs. Brown, and Mrs. Cutter, were obliged, by ill health, to come for a season to the United States. They remained here until the summer of 1850, when they returned to their stations, accompanied by Rev. Messrs. Whiting and Ward, and their wives, and Miss Shaw, a teacher, all of whom were appointed to the mission. They reached Assam in the following June. Mr. G. Dauble, a gentleman who had been employed as a teacher at Dacca, in Bengal, by the Basle Missionary Society, came to Assam in 1850, and having become a Baptist, was temporarily connected with the Nowgong institution. He was afterwards ordained as a missionary, and in 1851, married to Miss Shaw. He died at Nowgong in March, 1853. Rev. Cyrus Barker, also, after a long period of declining health, embarked for the United States, and died at sea, in January, 1850. His family now live in this country. Mr. Cutter, the printer, was also dismissed from the mission in the autumn of 1852.

The translation of the New Testament in Assamese, was completed by Mr. Brown, and printed at Sibhsagar in 1849. Since then it

has passed through other editions; and several books of the Old Testament have also been printed, together with a long list of books to be used in the schools. The English officers and residents in the province, still continue to evince their wonted interest in the prosperity of the mission, and in the results which it aims to accomplish for the people. The religion of the Brahmins has, for some time, been losing its hold on the popular mind, and the impression is widely prevailing, not only in Assam, but in other parts of India, that it must give place to the religion which is taught by the English. This however is only a negative and comparatively unimportant result. The missionaries have still before them their great work of persuading the people to embrace the gospel—a work for which, thus far, a preparation only has been made, but which has of itself scarcely begun to be accomplished.—See *Professor Gammell's History of Am. Baptist Missions, and recent Reports of Managers of Missionary Union.*—PROF. W. GAMMELL.

TABULAR VIEW.

STATIONS.	Missionaries and Assistants.							Scholars.			
	Date.	American.	Native.	Lay Teachers, &c.		Communicants.	Boarding.	Day Sch's.			
				Male.	Fem.			Native.	Native.	L.	S.
Sibhsagar...	1841	2			2	1 ch.	10	2	216		
Nowgong...	1841	2	1		3	"	48	2			
Gowahatti	1843	2	1		2	1	15	1			
Totals...	...	6	2		7	1	79	8 Sch'ns.	289		

ATHENS: See *Greece*.

AUCKLAND: Capital of New Zealand, in lat. 36° 51' S. long. 174° 45' E. A station of the Wesleyan Missionary Society commenced in 1823. Population 1800, has now 4 missionaries, 5 chapels, 26 local preachers, 53 teachers, 291 members, 492 scholars, and 810 attendants on public worship. Auckland contains besides a college and seminary for the education of the sons of the Wesleyan Missionaries in Australia and Polynesia, having now 70 students; and there is also a native institution, giving the benefit of an education in the English and Maori languages to native young men, to fit them for future usefulness. Also, a station of the Church Missionary Society.

AUSTRAL ISLANDS: A group of five islands in the Southern Pacific, between 22° 27' and 27° 36' S. lat., and 144° 11' and 150° 47' W. long. The names of the islands are, Raiavai, Tubuai, Rurutu, Rimatara, and Rapa.

AUSTRALASIA: The Encyclopedia

Britannica gives the following as the boundaries of Australasia: "Take the equator as the northern line, from 132° to 175° E. long.; continue a line on the meridian to the 55th parallel, (bending a little to take in New Zealand,) for the eastern; a line on the same parallel to 65° E. long. for the southern; and a slanting point on the equator, so as to include Kerguelands Land, and pass on the eastern side of Timorlant, Ceram, Mysol, and Salswally, for the western boundary; those lines will embrace the whole of the Australasian Islands, viz., Australia or New Holland, Van Dieman's land or Tasmania, New Guinea, and the Louiscade Archipelago, New Britain, New Ireland and neighboring islands, Solomon's Islands, New Hebrides, New Caledonia, New Zealand and isles to the southward, Kergueland Islands, St. Paul and Amsterdam, and numerous coral reefs and islets.

AUSTRALIA, or NEW HOLLAND lies between 10° 30' and 39° S. lat. and between 112° 20' and 153° 40' E. long. Its extreme length is about 2603 miles, and its average width 1200, making about 2,690,810 square miles; the continent of Europe embracing 3,684,841, which will give the reader a comparative idea of the size of this new continent. The prevailing features of the country are barren and wooded plains, traversed by long ridges of precipitous, but not very lofty mountains, and rivers which often spread into marshes, and do not continue their course to any great distance in proportion to the extent of the country. There are few deep bays; nor does the sea, so far as yet discovered, receive any river, whose magnitude corresponds to that of the land. Great portions of that part which has been explored are unfit for cultivation, or even for traveling. There are, however, fine meadow tracts, on a grand scale, where the richest herbage grows spontaneously, and where industry may raise the most plentiful crops. In its geographical features and in some of its productions, Australia differs widely from all other portions of the known world. The discovery of gold has recently attracted considerable attention, and drawn great numbers of emigrants from Great Britain to that far off land.

*Inhabitants.*—We have no definite and reliable information as to the number of the aboriginal population; but it is supposed to be about 15,000. Major T. S. Mitchell, however, who has made three tours into the interior, thinks there are less than 6,000. This gentleman expresses a high opinion of their character. He says that, in manners and general intelligence, they appear superior to any class of white rustics he had seen. The tribes of the northern Coast of Australia possess a peculiar interest, on account of their proximity to the Indian Archipelago. Here, within a circle of 500 miles, may be found a large number of distinct tribes, varying in color from

the black of the negro to the freckled-yellow of the Polynesian mountaineer, and differing in social condition as much as in person.

The British colony of New South Wales was originally a penal settlement, to which criminals were transported from Great Britain. After this, it was opened to independent and bounty emigrants. And, within a few years past, the discovery of gold has caused a great rush of emigration. In 1810, the population was but 8,923. In 1851, it was 264,000.

#### MISSIONS.

UNITED BRETHREN.—The Moravians established a mission to the aborigines of Australia in 1849, and have one missionary laboring at Lake Boga; but no specific results are yet reported.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—New South Wales having been occupied by the British Government as a penal settlement, chaplains were appointed as their services were required. In 1795 the Society began, on the recommendation of the local chaplain, to pay two schoolmasters in the settlement. In 1798, Rev. C. Haddock became the Society's first missionary in Norfolk Island. In 1825, when the population of Australia was 31,133, there were only 10 chaplains maintained by the Government, and but 14 in 1837, when the population had more than doubled. In 1836, Rev. William G. Boughton was consecrated bishop, and £2,000 were granted by the Society for Promoting Christian Knowledge, and £1,000 by the Society for Propagating the Gospel in Foreign Parts, to aid the work; and soon after 10 missionaries were sent out by the latter Society. Year after year, more clergymen were sent out, and considerable grants of money were placed by the Society at the Bishop's disposal. In 1843 the Society was assisting to maintain 40 clergymen in Australia, and 10 in Van Dieman's Land; and in 1851, the number aided was about 50. In 1847, the Diocese was divided, and three new sees, Newcastle, Adelaide, and Melbourne were constituted. The increase of clergy since that time will be seen by the following table:

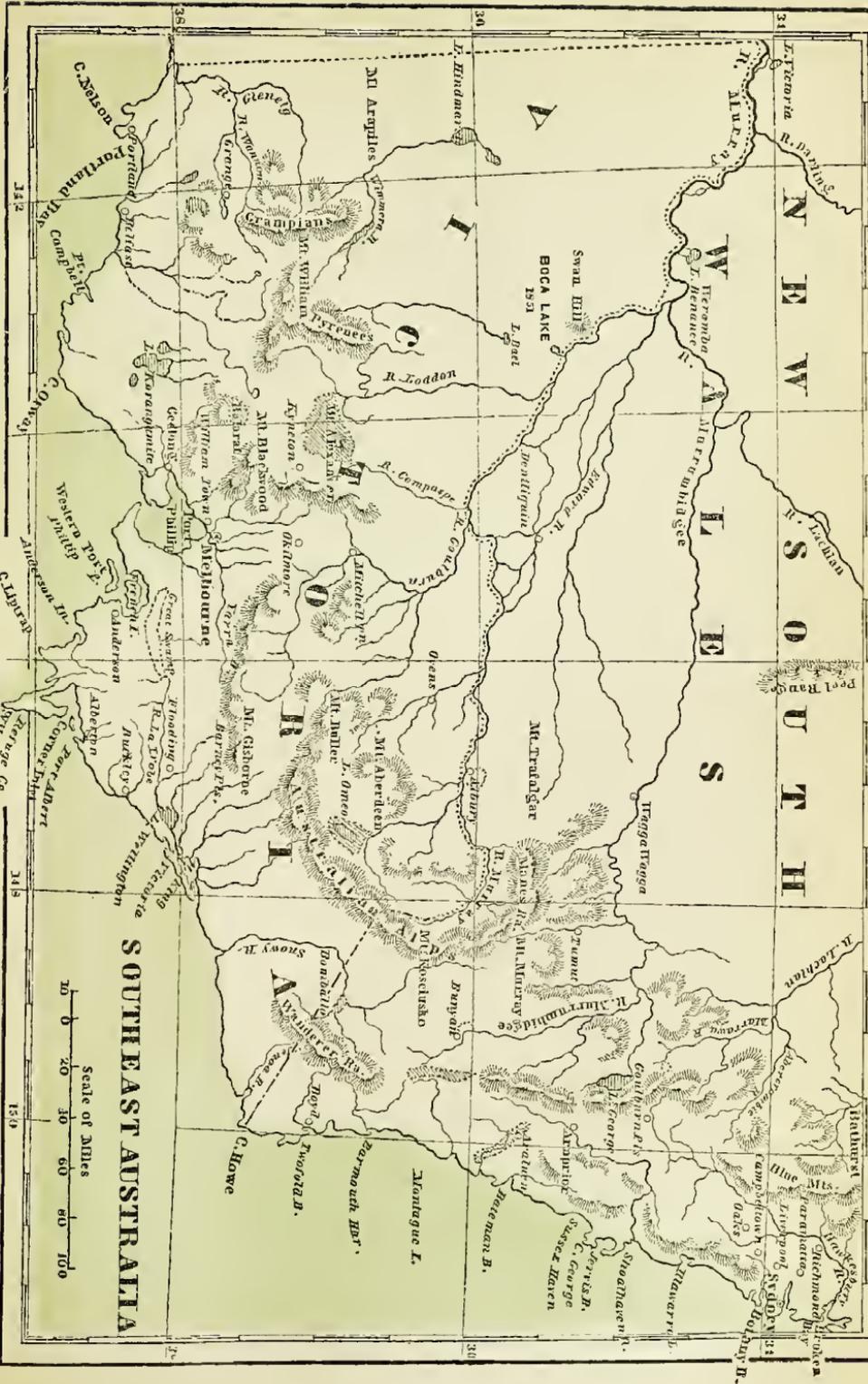
	1847	1850
Newcastle . . . . .	17	27
Adelaide . . . . .	11	22
		1851
Melbourne . . . . .	3	20

A meeting has been held, attended by the four bishops of Australia, and the bishops of New Zealand and Van Dieman's Land, and a Board of Missions constituted, for the propagation of the Gospel among the aboriginal inhabitants of the Australian continent and the islands of the Western Pacific.

WESLEYAN MISSIONARY SOCIETY.—The Wesleyan Society opened a mission in New South Wales, in 1815; in South Australia in 1838; and the following year they began their operations in Western Australia, at a place called

112 113 110

N E W S O U T H



SOUTHEAST AUSTRALIA

Scale of Miles  
0 20 40 60 80 100



Perth. Fifty years ago, New South Wales was a penal settlement. There were a few thousand settlers, also, scattered over the country, engaged chiefly in rearing sheep and in agricultural pursuits. The rest of the population were aborigines. A few of the settlers who had been Methodists in England, and had gone to Australia either as farmers or as school teachers, finding themselves without religious services, and being surrounded by criminals on the one hand, and by heathens on the other, dreaded the consequences to themselves and their children; and in the year 1812 one of these settlers addressed a letter to the Missionary Committee imploring help. The state of society was frightful in the extreme. The most debasing crimes were openly perpetrated; and when any one remonstrated, the reply was, "It is the custom of the country!" The writer of the letter alluded to, pleads most earnestly, for himself, and in behalf of the little company associated with him, and also for the aborigines; and intimates that light might yet break forth from that place to the thousands of isles by which Australia is surrounded. Such was the foundation of the Wesleyan Missions to Australia. What finite mind can grasp the results of those labors which were then so earnestly invited! A day is coming when the great Southern Commonwealth, built up by Gold, and Commerce, and Agriculture, and Manufactures, may stand almost peerless among the nations of the earth, reposing upon freedom and evangelical faith, and looking back with meek adoration upon the humility of her origin!

The first class meeting ever held in Australia was on the evening of March 6, 1812; and by July, a division of that little band had formed three such small companies, united to pray and exhort one another to "work out their own salvation," two at Sydney, and one at Windsor. "We have here," says the writer of the letter, "in society, the following persons: in Sydney, Mr. John H., who leads a class in his own house, consisting of Mrs. H., Mrs. B., and Mrs. T., and three of the senior girls in the school. Mr. B. has also a class in his house, on a Friday evening, consisting of Mr. H., J. F., T. J., and a soldier or two of the 75th Regiment. Our meetings are generally very comfortable and profitable. At Windsor we have a class under the care of Mr. E., consisting of six. Mr. E. is a pious, sensible young man, sent here from Ireland, where he was converted while under sentence of death for forgery. He was bred to the bar. Being of an humble, affectionate disposition, and zealous in the cause of God, I doubt not, (especially could his reproach be wiped away,) he would make a useful man among us. He has been employed for some months past in teaching school, and he goes some miles into the country on the Sunday, where he reads the Church Liturgy, and expounds, or preaches, to the settlers, several of

whom are thankful for his labors." Such was the first class, and such was the first preacher of Methodism in Australia! This little band of 20 Christians assembled at Windsor, on the 3rd of April, to hold their first Love Feast. They enjoyed a season of great blessing, and at the close of the service, they resolved themselves into a Committee of Consultation, to see what could be done to obtain the ordinances of the Gospel for themselves, and the blessings of an itinerant ministry for Australia. They appointed one of their number to address the Missionary Committee in London, on their behalf, and to plead for the sake of the perishing thousands of settlers, convicts, and savages around them, to send them a missionary; at the same time engaging to meet his support. The communication bears date July 20, 1812.

And thus originated that action, which, under the blessing of God, has resulted, (1st) In the establishment of one of the largest of the British Colonial Churches, having had an independent Conference, and nearly 100,000 persons under its pastoral care; which (2d) has also rescued from sin and a sinner's doom, hundreds of those whose crimes had driven them from their native land; for the Missionaries have sought out the unhappy, branded exiles; and in many a delightful instance have those "banished ones," in "the land of their captivity," repented beneath the influence of Christian admonition, and found mercy at the hand of God; and the morning of eternity alone will tell how many of those children of crime and punishment shall be welcomed in Heaven, by the parents and friends, who in shame and despair had seldom dared to mention their names on earth; and, (3) such was the agency from which originated the Australian and Polynesian Wesleyan Missions, to the aborigines of the southern hemisphere, and which this day yields (including members, scholars, and regular bearers,) a result of more than 25,000 christianized heathens, to the pastoral care of the Wesleyan Missionary Society. "What hath God wrought!" To Him alone be all the glory!

In answer to their request, the Missionary Committee sought out a suitable man, in the person of *Mr. Leigh*, who arrived at Australia in August, 1815. He was joyfully received, and was favored with great and increasing prosperity. Soon three chapels were erected, at Sydney, Windsor 35 miles, and Castlereagh, 50 miles from Sydney, and four Sunday-schools were commenced, a circuit was formed, embracing 15 preaching stations, extending over 150 miles of the colony. Mr. Lawry was sent to help Mr. Leigh, in the following year. The Committee say in the report, "As many of the aboriginal natives of the country are occasionally met with by Mr. Leigh on his excursions, it is hoped that, on the arrival of Mr. Lawry, not only will the calls of the settlers for religious help be met, but something effec-

tual be done by the brethren for the civilization and Christian instruction of the natives themselves. Mr. Lawry was encouraged by the Committee to make the attempt, and to consider this one of the objects of his mission." In 1817, the missionaries had the pleasure of entertaining eight missionary brethren, (among whom was that devoted man who twenty-two years afterwards became "The Martyr of Erromanga,") sent out by the London Missionary Society, to what was then called, *Otaheite*. During their visit to the Wesleyan mission stations in Australia, they zealously engaged in preaching the Gospel, and conducted themselves toward the Missionaries, and the work in which they were employed, in such a manner as to leave behind them "a sweet savor of Christ."

The Rev. Walter Lawry arrived in Sydney, May 1, 1818, and was joyfully met by Mr. Leigh. The population of the colony was then about 20,000, of whom not one in five had any opportunity of attending public worship; and in some districts the runaway convicts, who prowled around the homes of the settlers, made it dangerous to leave their residences to go any distance to the house of God, even had there been places of worship provided. The itinerancy, therefore, was the only mode of searching out these destitute people. There were at this time only four chaplains in all the colony; and it is due to truth and charity to state that these clerical gentlemen welcomed the Methodist itinerants to their adopted country with hearty good will, and showed themselves ready on all occasions to assist them. The missionaries had great trials to pass through. The roads were few, the rides long, and the lodgings often very indifferent. Frequently had they to lie on boards or on the ground, with their saddle-bags for a pillow, their only covering being their top-coat. But the cause of God was triumphing, and this reconciled them to every privation. In such circumstances and with such encouragement,

"Labor was rest, and pain was sweet."

The cause of God gained strength. Chapels were erected, churches and congregations gathered, and missionaries multiplied to meet the growing necessities of this great work. But here we must leave the delightful record of prosperity, as the great object of this publication is to trace the rise and progress of the Christian religion among the heathen.

The providence of God overruled the missions in Australia so as to accomplish this great end; for while the Gospel was gaining its triumphs among the Anglo-Saxon settlers and the convicts, and thus turning a colony which was once literally "a den of thieves," into a peaceful Christian community, the attention of these renewed and enlightened people was turned in pity toward the degraded aborigines around them, as well as to those

heathen in the isles of the South Seas, with which they now began to have commercial relations. Accordingly in 1820, a fourth missionary was appointed for New South Wales, whose labors were to be devoted exclusively to the aboriginal population, and whose civilization and moral improvement were then considered by many to be utterly hopeless. An institution for the children of the aboriginal natives had been established at Paramatta, under the Governor's auspices; allotments of ground for cultivation were made; and an annual general friendly meeting was established by proclamation. This meeting was well attended by most of the tribes in the colony. They were kindly treated, and good impressions were made upon their minds; but it was found that unless Christian missionaries were obtained, to reside among them, who "would have compassion on the ignorant, and on them that are out of the way," and teach them "the path of life," little good could otherwise be accomplished. The Governor nobly offered to bear the expense for two years out of his private purse, and the Wesleyan Missionary Society supplied the man.

Mr. Walker commenced with a tribe who understood English, and through whom he endeavored to acquire the native language. The commencement of the mission was very encouraging. The fact of a missionary being appointed expressly for their benefit and instruction, impressed them with surprise and conciliated their regard. The only object of worship to which Mr. Walker found them disposed to pay any adoration was the waxing moon. They were also much influenced by fear of the evil spirit, and had a terror of darkness. But the missionary had hard work to make any impression whatever upon them. Nevertheless, though they had sunk so low, they so much the more needed the application of that only power which could awaken the torpor of their minds, and conquer their savage habits. As a sample of some of the difficulties which our missionary had to encounter with his flock of wild *Papoo*s, take the following: Mr. Walker says, "They are very idle and vagrant; and the colonists often encourage their vices. For instance, if they cut wood, or do any other trifling work for them, they are rewarded by the colonists with what they call *bull*; sometimes this is composed of a mixture of spirituous liquors, and at others it is the washing of liquor puncheons. When they are permitted, they take a bucket of boiling water, put it into the puncheon, when they agitate it until it has drawn out the strength of the liquor. They then surround the puncheon and drink till they are intoxicated. Quarreling of course ensues. I was lately returning from Paramatta to Sydney, having visited the Native Institution, when I fell in with a tribe of these revellers. Some were not at all intoxicated, others were fearfully so;

out both the drunken and the sober knew me. I asked them to go into the woods, knowing if the convicts met them they would be excited to fight, and probably to murder one another; all followed me. But such a noise I never heard before; and so much wanton barbarity I never witnessed. The men would take their *waddies*, which are made of hard wood, about three feet long, and four or five inches in circumference at the end, and strike the heads of their women with such violence that I expected nothing less than the death of some of them, as the husbands stood up to defend their wives. When one man lifted up his waddy to strike another, I stepped in between them. I then turned round and found another bleeding most profusely. Before I had wiped away the blood from the head of one, another would be in danger. At last I declared I would not live with so quarrelsome a people. This produced a clamor which made the woods ring, and all vociferated, "Parson, do stay," a hundred times repeated. This threat of leaving them, acted like oil on the angry waters. It ended the row; and all proceeded peaceably to their homes. Though degraded to such an extent, yet they were not willing to lose their best earthly friend. They had become conscious of his value. Mr. Walker employed all his strength in visiting them at their temporary settlements, gaining their confidence, and giving them elements of instruction. He established preaching, and class and prayer meetings among them. He also kept a school, where he taught the children. Some fruit of his labor was given him. One youth in particular, of the name of Thomas, became truly converted to God, and soon learned to read the Bible, and began to be useful in holding meetings. But he sickened and died, as did also another equally pious, though not so efficient as Thomas. Both of these youths died well—"the first-fruits" of the Australian aborigines to Christ. But here a new difficulty arose. They are so superstitious that they believe the place where one has died to be equally fatal to themselves. They therefore fled from the mission house, lest they also should die. This dispersion, and the ill-health of the missionary, together with the unsettled habits of this tribe, and the vices they had acquired by their intercourse with the lower classes of the colonists, all proved unfriendly to this enterprise, and the committee resolved to try what could be done among those tribes which were located in the interior and more distant parts of the country, and which, by their position, were more out of the reach of many of those counteracting causes to which allusion has been made. They therefore opened a mission at Wellington Bay, where there were six tribes, the Bathurst, the Murrilong, the Nury, the Bendjanz, the Mudjee, and the Myawl.

Among these tribes the agents of the So-

ciety labored for a time, but with small success, owing chiefly to their migratory habits, joined to their want of appreciation of those means which were adopted for their benefit. Had the committee been able to have incurred the expense of adopting some vigorous and extensive plan of localizing the tribes, and thus bringing them under constant and regular instruction, success, on a large scale, might have been realized. But they were unable to do this, and the mission to these people was therefore suspended in 1828. But the committee, finding themselves in a better position in 1836, again renewed their efforts among the Australian aborigines, and three missionaries were sent out. They located themselves, two at *Port Philip*, in South Australia, and the other at *Perth*, on Swan River, in Western Australia. These missions have been blessed with considerable success, and have been strengthened from time to time by an increase of agents.

In 1838 a mission among the aborigines was commenced at a place called *Buntingdale*, (now called Geelong) in Australia Felix, and two missionaries were placed there. The government kindly donated a tract of land for the use of the natives brought under Christian instruction. From that time, to the present, considerable prosperity, mingled with many trials, has attended their labors. The missionaries have mastered the languages of the natives; schools have been opened at each station; the printing-press has also been brought into requisition; and school-books, with Catechisms and the Holy Scriptures, printed for their benefit. An institution for training native young men for usefulness among their own tribes, is in operation at Perth, in Western Australia. It has now been open for about eight years, and has from twenty to thirty students.

Farms have been attached to each of these three missions, and also sheep-raising, by which, not only is a large part of the expense of the missions provided for, but the tribes which have, in each case, settled on the mission reserve, are thereby trained to remain in a settled home, where they are stimulated to industry, and enjoy those comforts of life, which, in their heathen state, they never knew. At each station, delightful instances of the saving power of the Gospel are constantly witnessed among these once degraded people, who, 30 years ago, were regarded as almost, if not altogether, beyond the reach of civilization or renewal. They are now beginning to repay the labor and sufferings endured on their behalf, and have been thus brought into connection with that Christianity which stands as the only barrier between them and utter destruction.

The statistics of the mission to the aborigines are not separated, in the following table, from those which have reference to the English population.

TABULAR VIEW.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	Number of other Treaching Places.	Missionaries and Assistants.	Subordinate Paid Agents.		Number of Unpaid Agents.		Number of Full Church Members, and Accredited Membership.	On Trial for Membership.	Number of Sabbath-Schools.	Number of Sabbath-Schools of both Sexes.	Number of Day-Schools.	Number of Day-Schools of both Sexes.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-day Schools.		No. of Attendants on Public Worship, including Members and Sabbath-Schoolers.	
				Catechists, &c.	Day-School Teachers.	Sabbath-School Teachers.	Local Preachers.							Male.	Female.		Total.
<b>NEW SOUTH WALES:</b>																	
1. Sydney, North.....	4	1	2	..	2	62	7	297	19	5	477	1	194	282	233	515	2,000
2. Sydney, South.....	9	2	2	..	6	84	10	329	12	8	835	3	289	184	200	384	1,800
3. Sydney, East.....	2	3	2	..	2	23	6	130	11	2	381	1	148	210	231	441	1,000
4. Parramatta.....	6	3	1	..	..	35	8	164	2	4	213	..	109	100	113	213	1,050
5. Windsor.....	6	6	2	..	3	30	14	193	1	5	300	2	117	150	140	290	1,000
6. Bathurst.....	5	7	2	..	..	19	12	149	20	3	160	..	..	70	90	160	1,100
7. Turon Gold Mines.....	14	14	2	..	4	..	..	351	12	8	351	2	137	190	210	400	1,300
8. Hunter River.....	5	7	..	..	..	8	28	85	13	1	70	..	..	30	40	70	500
9. Camden.....	4	9	..	..	..	13	3	114	4	4	76	..	..	35	41	76	400
10. Wollongong.....	1	9	1	..	..	4	1	90	3	1	50	..	..	10	10	20	400
11. Mudgee.....	3	12	1	..	..	4	5	84	2	3	68	..	..	40	58	98	400
12. Goulburn.....	3	3	1	..	..	9	2	61	..	2	90	..	..	40	50	90	400
13. Moreton Bay.....	3	3	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14. Port Macquarie.....	1	..	..	..	..	..	..	200	..	..	..	..	..	..	..	..	..
Gold Fields.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
<b>AUSTRALIA FIELD:</b>																	
15. Melbourne.....	11	3	6	..	7	72	26	450	10	9	814	4	448	500	538	1,038	5,000
16. Geelong.....	5	1	1	..	4	47	15	245	19	4	503	2	335	369	343	712	2,000
17. Port Fairy.....	3	3	1	..	1	9	1	45	1	3	65	1	..	..	..	..	400
18. Gold Fields.....	1	9	2	..	..	6	15	450	5	1	65	..	..	35	30	65	2,500
<b>SOUTH AUSTRALIA:</b>																	
19. Adelaide, North.....	8	..	1	..	..	32	12	240	6	5	300	..	..	160	140	300	1,100
20. Adelaide, South.....	9	2	1	..	3	46	19	266	15	7	500	3	126	240	210	450	1,500
21. Willunga.....	4	6	1	..	..	18	10	168	10	3	120	..	..	65	65	120	600
22. Burra-Burra.....	2	1	1	..	1	32	5	64	6	1	110	..	..	150	139	289	700
23. Kapunda.....	2	1	1	..	..	18	1	33	4	1	117	..	..	55	62	117	400
24. Mount Barker.....	4	2	1	..	..	16	4	102	38	2	115	..	..	70	45	115	600
<b>WESTERN AUSTRALIA:</b>																	
25. Swan River.....	2	4	2	..	..	20	4	60	3	2	150	..	..	79	71	150	440
Totals.....	114	108	33	4	33	614	213	4,356	212	84	6,109	20	1,836	3,064	3,049	6,113	26,590

It is to be lamented that the rapid influx of the Anglo-Saxon race, during the past five or six years, has made serious encroachment upon their little settlements, and upon the means adopted for their welfare; and which has also left the aboriginal missions unaugmented, in the anxiety of the committee to provide ministers and Christian institutions for the gold seekers and others, who have of late flocked by thousands to Australia. But it is to be hoped that when "the gold fever" is over, and society settles down into calmness, and begins its efforts to improve the country of their adoption, the Anglo-Saxon Christians of Australia, which are now being counted by tens of thousands, will remember in mercy those aborigines in whose country they have found a home of comfort and of wealth. It was worthy the wisdom of Him "who worketh all things after the counsel of his own will," to convert "the hid treasures" of Australia into a lure by which should be drawn to that far-off land, a Protestant population, whose evangelical zeal, at some future day, will convert the millions in the Isles of Malaysia and Polynesia, to the faith of Christ. Already are the Wesleys of Australia moving in this great enterprise. They have guaranteed soon to sustain all their ministers, now nearly sixty in number; they have also received from the parent body a separate and independent ecclesiastical organization; and they have adopted the missions to the Papoos, and those in Polynesia, as their own special responsibility, to God and to his Church. And in future years it will be gratefully remembered, that the same year which witnessed their organization as an independent church, also witnessed the establishment of their Missionary Society for the heathen of Australasia.—*Wesleyan Missionary Notices and Annual Reports, and The Arminian Magazine.*  
—REV. W. BUTLER.

**AVA:** The capital of Burmah, situated on the Irrawaddy, three hundred and fifty miles from its mouth. It has been at different periods a station of the American Baptist mission in Burmah.

**AVARUA:** A station of the London Missionary Society on the island of Rarotonga, one of the Hervey Islands.

**AWAYE:** A station of the Southern Baptist Convention, in Yoruba, West Africa, 60 miles north of Abbeokuta.

**BADAGRY:** A town and port in West Africa on the Gold Coast, in the Bight of Benin, 50 miles N. N. E. of Whydah, at first the coast station of the mission of the Church Missionary Society to the Yorubas. But, in consequence of the wars of the native tribes, the town was subsequently reduced in importance and in the number of its inhabitants, and the station was transferred to Lagos. The Wesleys also have a station there.

**BADDAGAME:** A station of the Church

Missionary Society in Ceylon, 10 miles north of Point de Galle.

**BAD RIVER:** A station of the American Board among the Ojibwa Indians, near Lake Superior.

**BAGDAD:** A large city on the Tigris, the metropolis of an extensive pashalic which bears its name. The Jewish population is 6,000, and the whole trade of the town is in their hands. It is a station of the London Jews' Society, whose missionaries have been visited by crowds of Jews, eager for instruction.

**BAHAMAS:** See *West Indies.*

**BAHARUTSE:** Station of the London Missionary Society in South Africa, about 25 miles from Touns; inhabited by a numerous tribe of the Baharutse, who were, some time ago, driven from their own country, which was a considerable distance to the north.

**BAPTIST MISSIONARY SOCIETY, (ENGLISH:)** The origin of this Society is traced to the workings of the mind of Rev. William Carey, which had been intensely directed to the conversion of the heathen for nine or ten years previous. He was at this time pastor of a small Baptist church at Moulton. He was born in obscurity, in the county of Northampton, Aug. 17, 1761, made a public profession of religion in 1783; and was ordained, 1787. Under the pressure of poverty, first as a journeyman shoemaker, and afterwards as a village schoolmaster, he had acquired several languages. With the earliest dawn of missionary purpose in his mind, was associated the study of geography and history. He addicted himself to the construction of maps of the world; in doing which, he reflected much on its spiritual destitution. In 1784, at a meeting of the association to which he belonged, at Nottingham, it was resolved to set apart an hour on the first Monday evening of every month, "for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." This was done at the suggestion of the venerable Mr. Sutcliff. This concert of prayer has since become almost universal in the churches. At these meetings, Mr. Carey was incessantly introducing and descanting upon the importance and practicability of a mission to the heathen, and of his own willingness to engage in it. But he met with little sympathy. Some regarded him as infatuated, and denounced his project as wild and hopeless; and others hesitated, amid doubts and fears. On one occasion, a request being made for a topic for discussion, at a meeting of ministers, Mr. Carey proposed "The duty of Christians to attempt the spread of the Gospel among heathen nations;" when Mr. Ryland, father of Dr. Ryland, expressed great surprise, and called him an enthusiast for entertaining such a notion.

While laboring as a schoolmaster and

preaching at Moulton, he wrote an essay, which was afterwards published under the title of "An Inquiry into the obligation of Christians to use means for the conversion of the heathen." This appeal produced a strong impression. In 1788, Mr. Carey became pastor of a church in Leicester. While there, his anxiety for the spread of the Gospel abroad increased, till it became an habitual and irrepressible passion of his soul. In 1791, at a ministers' meeting, he urged forward the discussion, "whether it were not practicable, and our bounden duty, to attempt somewhat towards spreading the Gospel in the heathen world." About this time, two sermons were preached on the subject by Mr. Sutcliff and Mr. Fuller which deepened the impression. At the anniversary of the association at Nottingham, in May, 1792, Mr. Carey preached a sermon from Isa. 54 : 2, 3, arranged under two divisions. (1) "Expect great things from God, (2) attempt great things for God," which produced such a powerful impression as led the association to resolve that a plan for a missionary society should be presented at the fall meeting; and on the second of October, the plan was adopted, the society formed, and a contribution of £13 2s. 6d. made on the spot. Several meetings were held soon after, and the contributions increased.

Mr. Carey had his attention directed to the South Seas; and he proposed to go, if any society would send him out, with the means of support for one year. But, after the formation of the society, he became acquainted with the fact that a Mr. Thomas, who had been a surgeon in the East Indies, and afterwards had become a preacher, was collecting funds for a mission in Bengal; and sought to unite the two objects. And the committee, having satisfied themselves as to the character of Mr. Thomas, and being fully of opinion that a door was opened in the East Indies for preaching the Gospel to the heathen, agreed to invite him to go out under the patronage of the Society, agreeing to furnish him with a companion, if one could be obtained. Mr. Carey was asked if he was inclined to accompany him, to which he answered in the affirmative. While they were discussing the matter, Mr. Thomas came in, and Mr. Carey rising from his seat, they fell on each other's necks and wept. "From Mr. Thomas' account," said Mr. Fuller, "there is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?" "I will go down," said Mr. Carey, "but remember, that *you must hold the ropes.*" This they solemnly engaged to do.

But Mr. Carey found difficulties in his way. His wife was utterly adverse to the mission, and refused to accompany him. She consented, however, to his taking with him their eldest son Felix.

An effort was made in London, in behalf of

the object; but it was viewed with great distrust, and the leading men were afraid of committing the denomination to the Society. Mr. Thomas visited different parts of the country, to awaken interest and collect funds. Mr. Carey made repeated attempts to persuade his wife to accompany him; but she resolutely refused. Yet, he considered his duty to God paramount, and amidst the severest struggles of mind, resolved to go, intending to return for her as soon as he had secured a footing for the mission. But, being disappointed of sailing at the time set, in the interval before another vessel was to sail, Mr. Carey visited her again, with the hope that she might change her mind; but she still refused. Mr. Thomas, however, took up the case of his friend, and after renewing his appeals with reiterated urgency, she yielded, and accompanied her husband. They embarked, June 13, 1793, and arrived at Bala-sore, on the 7th of November. For the history of the early trials and struggles of this mission, the reader is referred to the appropriate head, under the article "HINDOOSTAN."

In 1795, the Society determined on establishing a mission in Africa; and two young men were sent out, who reached Sierra Leone on the first of December the same year. But one of them was obliged to return on account of his health the next year, and the other embroiled himself in disputes with a principal person in Sierra Leone, so that the Governor insisted on his leaving the colony, and he was discharged from the service of the Society.

The organization of this Society is very simple, a contribution of 10s. 6d., constituting membership, with the right of voting at its meetings. Its officers are chosen at the annual meeting by ballot. Its affairs are conducted by a committee of 36; and all honorary and corresponding members of the committee, together with all ministers who are members of the Society, and officers of London auxiliaries, are entitled to vote at the meetings of the Committee.

This Society have extended their missions to the different portions of India, and have them now in operation, in Calcutta, Bengal, Northern India, Madras and Ceylon; also, in the West Indies: in Jamaica, Trinidad, Bahamas, and Hayti; in Africa, and in France. The table at the close of this article exhibits the present state of their missions, and shows the success which has attended their labors.

*Receipts.*—The following table shows an approximation to the aggregate receipts of the society from its organization to March 31, 1853, with the average annual receipts for the periods specified. It is not, however, perfectly accurate, as no financial statements appear in the reports for the first five years; and in two other years in which they are lacking, we have given the amounts of the preceding and following years:

1792 to 1812, 20 years,	£54,647	= Annual average,	£2,732
1813 " 1816, 4 "	30,646	" "	7,661
1817 " 1820, 4 "	39,011	" "	9,762
1821 " 1824, 4 "	55,099	" "	13,774
1825 " 1828, 4 "	43,553	" "	10,888
1829 " 1832, 4 "	56,086	" "	14,021
1833 " 1836, 4 "	76,317	" "	19,079
1837 " 1840, 4 "	78,970	" "	19,742
1841 " 1844, 4 "	106,854	" "	26,713
1845 " 1848, 4 "	89,317	" "	22,329
1849 " 1852-3 4 "	72,082	" "	18,020
1854 " "	24,759	" "	"

£627,341

The receipts for the year ending March 31, 1853, were £17,225. These receipts present the same general feature contained in the financial reports of all missionary societies: a general and steady advance in the contributions. The large amount for the period ending in 1844, is explained by the fact that it includes a special jubilee fund, collected for the Society's 50th anniversary.

TABULAR VIEW.

STATIONS.	Missions.	Stations.	Missionaries.	Native Preachers.	Church Members.		Baptized during the Year.	Excluded.	Candidates.	Attendants on Public Worship.	Paid School Teachers.	Unpaid Teachers.	Day Schools.	Scholars.	Sabbath-Schools.	Scholars.
					European.	Native.										
India .....	4	27	33	92	561	1140	90	52	38	1498	82	10	44	2451	5	147
Ceylon .....	2	13	2	11	17	516	67	4	74	1020	36	3	37	1041	6	176
West Indies .....	4	67	7	24	18	2656	99	71	197	4695	19	200	16	753	40	2039
Africa .....			1	5												
France .....			1	1												
Totals .....	10	107	44	133	596	4312	246	127	309	7213	137	222	97	4245	51	2362

**BARAKA:** Station of the American Board in West Africa, at the mouth of the Gaboon river.

**BARAPUTSA:** A station of the Wesleyan Missionary Society in South Africa.

**BARBADOES:** See *West Indies*.

**BARODA:** The chief city of a district of the same name, in India, 230 miles from Bombay and 78 from Surat: Pop. 100,000. Near the city is a bridge, over the River Visuamitra, which is remarkable as being the only one in Gujerat. A station of the London Missionary Society.

**BARRA POINT:** A station of the Wesleyan Missionary Society in West Africa, near St. Mary's.

**BARRIPORE:** A station of the Gospel Propagation Society in India, 16 miles south-east of Calcutta.

**BARTICA GROVE:** A station of the Church Missionary Society in British Guiana.

**BASLE MISSIONARY SOCIETY:** A seminary was established at Basle, in Switzerland, in 1815, for the education of missionaries to the heathen. That year, a Russian army was encamped on one side of the town, and a Hungarian army on the other, and a torrent of bombs was opened upon the town. But the Lord sent a violent east wind, which had such an effect upon the fire of the enemy, that the bombs were exhausted in the air before they could reach the houses. In consequence of this remarkable deliverance, the people of God resolved to establish a mission seminary, to train up pious teachers for the heathen. The first year, they had only a few rooms, and a small number of scholars, their income being £50; but in the sixth year, they were able to build a missionary college, their receipts having in-

creased to £5,000. More than 40 auxiliary societies had been formed, in Switzerland, Germany, and France. This institution has since sent out a large number of valuable and devoted laborers, who have been employed in different parts of the world. It has furnished the Church Missionary Society many of their most efficient laborers. In 1842, the institution had sent out 175 missionaries, and 28 more were pursuing their studies.

It was no part of the original plan to send out missionaries to the heathen; but in 1821, a society was regularly organized, (Die Evangelische Missionsgesellschaft zu Basel,) with the design of engaging fully in the missionary work. Its first representatives went forth in the following year. It now has 16 missionaries in Western Africa; 28 in India; and 3 in China. It has also a mission in North America. From the last report it appears that the receipts of the previous year were 304,298 fr. The disbursements were as follows:—for the African mission, 71,291 fr.; for the India mission, 156,849 fr.; for the Chinese mission, 21,193 fr.; for North America, 1,443 fr.; for the Missionary Institute, 39,815 fr.; for other expenses, 22,221 fr. The payments exceeded the receipts in the sum 8,514 fr. One year before, the debt of the society was 55,000 fr. Towards the liquidation of this amount, 26,402 fr. have since been paid, 12,568 fr. having been received from the city of Basle for this purpose.

**BASSETERRE:** A station of the United Brethren in St. Kitts, West Indies.

**BATH:** A station of the Wesleyan Missionary Society in Jamaica, West Indies.

**BASSEIN:** A district and a city in Burmah, near the borders of Arracan, and the seat of a mission of the Am. Baptist Missionary

Union. The mission is principally for the Karens.

**BASSA COVE:** A settlement on the W. coast of Africa, at the mouth of the Meehlin river, a station of the Am. Baptist and Episcopal Missions in Liberia.

**BATAVIA:** A city and seaport of Java, capital of the Dutch possessions in the east, and of residency of same name, at the mouth of the Jaccatra river, on the north coast of the island. Pop. in 1842, 53,861, of whom about 3,000 were Europeans, the rest Chinese, Javanese, Malays, &c.

**BATHURST:** A village of recaptured Africans, in the parish of St. James, Sierra Leone, West Africa, a station of the Church Missionary Society. Also a station of the Wesleyan Missionary Society, in Great Namaqualand, South Africa.

**BATTICALOA:** A town and district on an island three miles in circumference, on the east coast of Ceylon, 66 miles S. S. E. from Trincomale. A station of the Wesleyan Missionary Society.

**BATTICOTTA:** A station of the Am. Board, in the northern part of Ceylon, about 6 miles north-west of Jaffnapatam, and 7 miles south-west from Tillipally. It is the seat of the male seminary, now in charge of Mr. Hastings.

**BAU:** One of the Feejee Islands, about two miles in circumference, most inconveniently situated for every thing except defence. The town is continually in ruins from fire, some part of it being constantly ignited by careless or malicious people. It is one of the largest towns, and the metropolis of Feejee. A station of the Wesleyan Missionary Society.

**BEAUFORT:** A station of the United Brethren, in Jamaica, West Indies.

**BEECHAM-DALE:** See *Aotea*.

**BEERSHEBA:** A station of the Rhenish Missionary Society, in Great Namaqualand, South Africa, near Bethany.

**BEERSHEBA:** Station of the French Protestants, in South Africa, on the Caledon river, 60 miles south-west of Plaatsberg.

**BEKA:** A station of the Wesleyan Missionary Society in Kaffraria, South Africa.

**BELGAUM:** A town in the province of Bejapoor, India, lat. 15° 53' N., and long. 74° 42' E. Its climate is healthy, but all external trade is stopped for six months in the year, by the rains. Population in 1820, 7,654, one-third Mahrattas, one-sixth Mohammedans, one-eighth Jains, and one-ninth Brahmans. A station of the London Missionary Society.

**BELIZE:** A town of 400 houses, situated at the mouth of a river of the same name, in Honduras Bay. A station of the Wesleyan Missionary Society.

**BELLARY:** A fortified town in the Bangalore ceded districts, India, and the head quarters of a civil and military division; lat. 15° 5' N., long. 76° 59' E. The town is large and

populous. Population of the district, 927,857. A station of the London Missionary Society.

**BENARES:** A large and celebrated city, in the Presidency of Bengal, capital of a province and district of the same name. It is situated on the north bank of the Ganges, 460 miles north-west of Calcutta. Population 632,000. It is the most holy city of the Hindoos, the ecclesiastical metropolis of India, and is resorted to by pilgrims from all quarters. Benares is crowded with mendicant priests. There are said to be 8,000 houses occupied by Brahmans, who live upon the alms and offerings of the pilgrims. This city is believed by the Hindoos to form no part of the terrestrial globe, but to rest upon the point of Siva's trident; hence, they say, no earthquake can ever affect it.

**BERBICE:** A colony in British Guiana, about 70 miles east of Georgetown, in which there are several stations of the London Missionary Society.

**BEREA:** Station of the French Protestants in South Africa, on the Caledon river.

**BERHAMPORE:** A town in Bengal, situated on the east bank of the Cossimbazar river, about six miles south from Moorshedabad. Population 20,000. It became a station of the London Missionary Society in 1824.

**BERHAMPORE:** A town in Orissa, in Hindoostan, on the coast of the Bay of Bengal. It is the most southern station of the General Baptists in Orissa.

**BERLIN MISSIONARY SOCIETY:** An institution was formed at Berlin, in 1800, by members of the Lutheran Church, designed to qualify pious young men for missionaries. The number of students who had been educated there, amounted, in 1825, to 40. The Society has 14 missionaries in South Africa; but it has, in general, assisted other bodies of Christians in the work of evangelizing the heathen, rather than sought to establish missions itself.

**BERLIN MISSIONARY UNION FOR CHINA:** This society was formed in June, 1850, during a visit of Dr. Gützlaff to Berlin. Dr. F. W. Krummacher was chosen President, and Prof. Lachs, Secretary. The object of the society is to send forth European laborers, male and female, and also to support institutions for the training of native preachers; and it hopes to aid in evangelizing, not only China, but Thibet and the adjacent countries.

**BERMUDAS:** A numerous cluster of small islands in the Atlantic Ocean, extending about 45 miles from S. W. to N. E., and having their northern point in long. 63° 28' W., lat. 32° 34' N. Population 9 or 10,000. The Wesleyan Missionary Society have several stations on these islands. (See *West Indies*.)

**BETHANY:** A station of the Berlin Missionary Society in S. Africa.

**BETHABARA:** A station of the Moravians in Jamaica, W. I.

**BETHEL**: A station of the Berlin Missionary Society, South Africa.

**BETHEL**: A station of the Moravians on St. Kitts, W. I.

**BETHELSDORP**: Station of the London Missionary Society, a settlement of Hottentots in South Africa, 450 miles east of Cape Town, and 7 miles north of Fort Frederic.

**BETHESDA**: Station of the French Protestants in South Africa, 73 miles N. E. of Cape Town.

**BETHESDA**: A station of the Moravians on St. Kitts, W. I.

**BETHULIA**: Station of the French Protestants in South Africa, 54 miles S. E. of Philipolis. Inhabitants, 2,500, chiefly Batlapis.

**BETTIGHERRY**: A station of the German Missionary Society in India.

**BETHANY**: A station of the Rhenish Missionary Society in Great Namaqualand, South Africa.

**BEULAH**: A station of the London Missionary Society in the Society Islands.

**BEXLEY**: A settlement in Western Africa, on the Meehlin river, six miles from the coast, the chief station of the American Baptist Mission.

**BEIRUT**: The ancient *Berytus*, a seaport, and the chief town of the Druses. Its streets are narrow and irregular, and the suburbs are nearly as large as the town, consisting of houses interspersed with gardens planted with trees, which give it a beautiful appearance. The environs are laid out in plantations full of fine trees, and a stream descending from Mount Lebanon winds through the country to the sea. The mountains enclose a fine plain filled with mulberry-trees, on which is reared the finest silk in Syria. Population estimated from 12,000 to 20,000. Beirut is the first commercial port of Syria, and is visited by the Turkish and European steamers, and vessels from different parts of the world. The people are divided into different sects, but are principally of the *Arab* race, and speak the Arabic language. Beirut is the principal station of the American Board in Syria.

**BHAGALPUR**: A station of the Church Missionary Society, in North India.

**BHINGAR**: In Hindoostan, two miles east of Ahmednuggur, and was occupied as a station by that mission in 1846. Pop. 4,000.

**BIABOU**: A station of the Wesleyan Missionary Society on the Island of St. Vincent, W. I.

**BIBLE SOCIETIES**: *Origin*.—Until the formation of the British and Foreign Bible Society, in 1804, it is believed that there did not exist in the world any society having for its sole object the distribution of the Holy Scriptures without note or comment among the people generally. An association had existed in London for several years, having for

its object the supply of the Scriptures to the soldiers and sailors. It was afterwards somewhat remodeled, and called the "Naval and Military Bible Society," but its efforts were directed to a single point, and were somewhat limited even there. A society called the "French Bible Society," was formed in France, in 1792, but its operations were impeded from various causes, and after struggling along for a few years, the society disposed of the Bibles on hand, settled up their accounts, and dissolved in August, 1803. It is not, however, to be supposed that no effort had been put forth to furnish a supply of Bibles for the destitute generally, for the several missionary societies in England and Scotland published large editions of Bibles and Testaments, as well as other religious books, and tracts. One society alone, "The Society for Promoting Christian Knowledge," formed in 1698, printed the New Testament in Arabic, the whole Bible in the language of the Isle of Man, and four editions of it in the Welsh language, besides many editions in English. The operations of this society are still increasing. By the efforts of these societies many copies of the Scriptures were put in circulation, while as yet there was no general society to supervise the effort, and carry forward the work with an energy and system becoming its importance. The supply of an edition of the Welsh Bible, for distribution in that principality, seems to have been the moving spring of the establishment of the British and Foreign Bible Society. The Rev. Mr. Charles, a Welsh minister, had urged that something should be done, and at length, the Rev. Joseph Hughes, a dissenting minister, who had traversed the ground, wrote and published an essay, setting forth the importance of the subject, the necessity of speedy and vigorous action, and suggesting the formation of a large national institution. These hints rested with weight in the minds of many benevolent men, a general meeting was invited, and the British and Foreign Bible Society was duly organized on the 7th of March, 1804. Immediately after the formation of the society a correspondence was opened with many friends of the Bible, in all the large cities on the continent of Europe, and in other places more distant, unfolding the views entertained, as well as the plans proposed; urging coöperation either by the formation of distinct societies, or becoming auxiliary, and offering pecuniary aid if needed. It was not long before a response came from Germany. The friends of the cause at the city of Nuremberg assembled and formed a Bible Society on the general principles of the British and Foreign Society, calling it the "Nuremberg Bible Society." In about two years the seat of the society was transferred to Basle, as possessing more facilities for printing and distributing the Scriptures. The Society is now known as the "German Bible Society."

Other places soon followed, and in a few years the great work was fairly under way. In ten years from the formation of the British and Foreign Bible Society, and mainly through their advice and coöperation, 82 large, independent Bible societies had been formed in Europe, several having many auxiliaries of their own; five important branches had been established in Asia, four of them auxiliary to the British Society, viz., Calcutta, Colombo, Bombay and Java, and one, viz., Astrachan, auxiliary to the Russian. Two auxiliary societies had been formed in Africa, viz., one on the isles of Mauritius and Bourbon, and the other at St. Helena. One hundred and twenty-nine Bible societies had been formed on the American continent, exclusive of one at Quebec, and one at Pictou, with the "Nova Scotia Bible Society," established at Halifax, with branches in all the principal towns in that Province. Two auxiliaries to the British Society were formed in the West Indies, viz., one at Jamaica, of colored people, and one at Antigua. The same time that the work was thus advancing in the four great quarters of the globe, no less than 559 societies auxiliary to the great parent society in London, had been formed within the British dominions.

The following table will exhibit the names of the several large independent societies on the continent of Europe, and in Asia and Africa, previous to the formation of the American Bible Society, with the date of their several organizations.

TABLE.

NAME.	DATE OF ORGANIZATION.
German Bible Society.....	May 10, 1804
Berlin Bible Society.....	Feb. 11, 1805
Ratisbon (Catholic) Bible Society.....	1805
Dublin Bible Society (afterwards aux.).....	1806
Hibernian Bible Soc. (afterwards aux.).....	1807
Edinburgh Bible Soc. (afterwards aux.).....	July 31, 1809
Hungarian Bible Society.....	1811
Zurich Bible Society.....	Sept., 1812
Wirttemberg Bible Society.....	1812
Finnish Bible Society.....	1812
Koningsburgh Bible Society.....	1812
Char Bible Society (Catholic).....	1813
Schaffhausen Bible Society.....	1813
Russian Bible Society with ten large auxiliaries, formed in 1813, 1814, and 1815	Jan. 23, 1813
St. Gall Bible Society.....	July 3, 1813
Island of Gothland Bible Society.....	Oct. 13, 1813
Gothenburg Bible Society.....	Nov. 4, 1813
Wetteras Bible Society.....	1813
Berne Bible Society.....	
Amsterdam English Bible Society.....	March 23, 1814
Netherlands Bible Society, with 33 branch societies.....	
Hanover Bible Society with an auxiliary at Osnaburg.....	July 25, 1814
Elberfeld Bible Society with auxiliaries.....	July, 1814
Prussian Bib. Soc. with many auxiliaries.....	Aug. 2, 1814
Thuringian Bible Society.....	Aug. 10, 1814
Saxon Bible Society.....	Sept. 16, 1814
Lubeck Bible Society.....	Oct. 12, 1814
Hambro-Altona Bible Society.....	1814
Swedish Bible Society.....	1814
Danish Bible Society.....	
Strasbourg Bible Society.....	Dec. 30, 1814
Lausanne Bible Society.....	Dec. 30, 1814
Geneva Bible Society.....	Dec. 31, 1814
Eilschfeld Bible Society.....	March 15, 1815

NAME.	DATE OF ORGANIZATION.
Cleve Bible Society.....	1815
Bremen Bible Society.....	April, 1815
Lund Bible Society.....	1815
Iceland Bible Society.....	July, 1815
Brunswick Bible Society.....	June 18, 1815
Nassau Hamburg Bible Society.....	Jan. 1, 1816
Frankfort Bible Society.....	Jan. 4, 1816
New Wied and Wied Kuncel Bible Soc..	Jan. 8, 1816
ASIA.	
Calcutta (auxiliary) Bible Society.....	1811
Colombo (auxiliary) Bible Society.....	1812
Bombay (auxiliary) Bible Society.....	1813
Java (auxiliary) Bible Society.....	June 4, 1814
Astrachan (auxiliary) Bible Society.....	1815
AFRICA.	
Mauritius and Bourbon (aux.) Bible Soc.	1812
St. Helena (auxiliary) Bible Society.....	1814

The establishment of the American Bible Society forms a grand era in the Bible operations on the globe. It is believed that the first Bible Society in the United States, was the Philadelphia Bible Society, which was formed in the year 1808, but not very long after this Bible societies were also formed in Connecticut, Massachusetts, Maine, New Hampshire, New York, New Jersey, Virginia, and other southern states, while the active exertions of Messrs. Mills and Schermerhorn, who performed a missionary tour to the south-west and west, in 1814, aided by the Philadelphia, Connecticut, and New York Bible Societies, were instrumental in arousing the churches, and procuring ultimately, the establishment of Bible societies in Ohio, Kentucky, Tennessee, Mississippi, and Louisiana, comprehending both state and county societies, so that on the establishment of the American Bible Society, in 1816, there existed more than fifty Bible Societies in the United States in active operation, forty-three of which became at once auxiliary to the National Institution.

The subject of forming a national society, had been agitated from year to year, among friends of the Bible cause in various parts of the country, but nothing definite had been effected, until the year 1815, when a plan was sketched by the New Jersey Bible Society, and sent out to the sister societies for concurrence. This plan met with very general favor, and not long after, the managers of the New-York Bible Society expressed their views in a series of resolutions, approving of the plan, and concluding by requesting the Hon. Elias Boudinot, then President of the New Jersey Bible Society, to invite a general meeting to be held in the city of New York on the second Wednesday in May, 1816. This was done, and the meeting was held accordingly, and 61 delegates, from ten different states in the Union, appeared with credentials from between 30 and 40 different local societies; the subjects involved were all carefully examined, and on the second day of meeting, viz. Thursday, May 11th, 1816, a constitution was adopted, and "THE AMERICAN BIBLE SOCIETY" was duly organized.

From that time to the present, the American

Bible Society has gone steadily onward, enlarging its operations from year to year until its influence has been felt to some extent by almost every nation under heaven. Every State and Territory in the Union has coöperated in the good work, either directly or through societies auxiliary to the national institution, of which, up to May, 1853, there were 1457, with 2500 branches, scattered throughout the United States. For about twenty years, most if not all of the evangelical denominations coöperated harmoniously in the operations of the American Bible Society. At length, in 1835, a disagreement arose between the Baptist denomination and the Managers of the American Bible Society, in relation to the principles on which new versions should be made in foreign languages; and in consequence of the action of the latter, in adopting a resolution to the effect that they "feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations, represented in this Society, can consistently use and circulate said versions in their several schools and communities," the principal part of the Baptist denomination in the United States withdrew from the Am. B. S., and in 1837, they formed the American and Foreign Bible Society; a provisional organization, under the same name, having been formed in New York the year before. This Society now has about 350 auxiliaries. But a portion of those who left the American Bible Society, on this occasion, were desirous of making an entire revision of the English version. This produced a division in the American and Foreign Bible Society, which led to the formation of the American Bible Union in 1850.

We have sketched the history of the British and Foreign Bible Society on the foregoing pages, from its formation in 1804 to the formation of the American Society in 1816. Its progress for the thirty-seven years which have transpired since that time has been, in a most emphatic sense, upward and onward. From a handful of men at the beginning, not more than could sit around a table, it has become a Samson in strength, stretching its giant arms, laden with blessings, to the utmost limits of the world. The Bible Societies in continental Europe, as well as in Asia and Africa, have experienced many changes in the last thirty-seven years. Some which were then formed have ceased to exist, and many others have been organized, and at the present time Bible societies are found in successful operation in every European nation, as well as in many important places in Asia, on the African coast, and in many isles of the sea. It might be difficult to name them all, were we to attempt the task, but we are safe in the assertion that as many as one hundred independent societies are now in operation, exclusive of many hun-

dreds of auxiliaries and branches which are clustering around them. Such is a very brief sketch of the origin and progress of Bible societies to the present time. We turn now to trace the

*Results.*—Very great and encouraging results may be stated here in very few words. The British and Foreign Bible Society celebrated a jubilee on the 8th of March, 1853, on entering the fiftieth year of their existence, and then reported that the society had issued Bibles and Testaments to the number of 25,402,309 copies, and had expended in that work four millions of pounds sterling, about twenty millions of dollars. The number of languages and dialects in which it had printed and circulated the Scriptures was 148. The number of its auxiliaries direct, was 4,257.

The American Bible Society, from its institution, in 1816, up to May 1, 1853, a period of thirty-seven years, has put into circulation, 9,088,352 copies of the Scriptures, in many different languages, raising from various sources about four and a half millions of dollars, at least \$400,000 of which has been expended to aid in furnishing the Scriptures for distribution among the heathen.

In addition to what has been accomplished by these two great national institutions, with their host of auxiliaries, the Bible societies in continental Europe, in Asia, and in Africa, have published and circulated some five or six millions of copies of the Holy Scriptures, in the various languages spoken there; while the American and Foreign Bible Society, during the sixteen years of its existence, has put into circulation more than half a million of copies of the Scriptures, in 35 different languages, and as many more in English, and expended more than half a million of dollars, nearly 265,000 of which was expended in the foreign work. The aggregate of all these operations is the publication and circulation of nearly 50,000,000 copies of the Holy Scriptures, in almost all the languages spoken upon earth, and the expenditure in this important work of at least thirty millions of dollars. Such are the great results of the operations of Bible societies in the last fifty years. These results encourage the hope that the time promised is at hand, when the gospel shall blossom and bud, and fill the face of the world with fruit. For the details of this subject, the reader is referred to the *Annual Reports of the Brit. and Foreign Bib. Soc.*; *Owen's History of the first ten years of that society*; the *Annual Reports of the Am. Bib. Soc.*; and the *Annual Reports of the Am. and For. Bib. Soc.*; and also to *Strickland's History of the Am. Bib. Soc.*, published in 1849.—REV. J. GREENLEAF.

The following table embodies much valuable information, showing the progressive advancement of the Bible cause in this country for the last 22 years; and the proportion of domestic and foreign appropriations:

RECEIPTS OF THE AMERICAN BIBLE SOCIETY AS THE RESULT OF DONATIONS, AND THE APPROPRIATIONS MADE OF THE SAME.

Year.	Receipts.	Periods.	Donations for For. Dis.	Appropriated for For. Uses.	Periods.	For Home Uses.
1832, . .	\$47,564			631		
1833, . .	46,091			15,300		
1834, . .	54,570			17,000		
1835, . .	62,868			35,500		
		211,093			68,431	142,662
1836, . .	58,781		13,789	39,070		
1837, . .	35,728		6,589	6,326		
1838, . .	44,365		3,631	20,230		
1839, . .	53,285		5,840	19,465		
		192,159			85,091	107,068
1840, . .	48,030		6,418	10,549		
1841, . .	61,840		2,686	30,794		
1842, . .	74,530		3,843	16,619		
1843, . .	65,244		2,419	15,518		
		249,644			73,480	176,164
1844, . .	67,606		1,247	23,945		
1845, . .	68,468		1,091	13,792		
1846, . .	104,551		1,526	1,500		
1847, . .	73,946		965	18,000		
		314,571			57,237	257,334
1848, . .	94,505		1,938	9,500		
1849, . .	91,804		10,762	11,188		
1850, . .	117,794		1,483	17,900		
1851, . .	120,065			9,100		
		424,168			47,788	376,380
1852,		1,391,635			332,027	1,059,609

**BIMBIA**: A station of the English Baptists at Old Calabar, West Africa.

**BINTENNE**: A station of the Wesleyans on an island on the east coast of Ceylon.

**BIRKLANDS**: Station of the London Missionary Society, in South Africa, containing a large population of Kaffres.

**BLACK TOWN**: The fortified and most populous portion of the city of Madras, on the eastern coast of Hindoostan. It was occupied as a station of the Am. Board, in 1849.

**BLINKWATER**: A station of the London Missionary Society, on the Buffalo river, in South Africa.

**BLUEFIELDS**: A station of the Gospel Propagation Society, in Jamaica, W. I.

**BLYENDAAL**: A station of the London Missionary Society, in Berbice.

**BOMBAY**: A city on the west coast of India, occupying an island of the same name, 8 miles in length N. to S., and 2 or 3 in width. The population, as reported in 1851, is 556,000. Of these, 297,000 are Hindoos, speaking the Mahratta and Gujathe languages, and 124,000 are Mohammedans. The rest are Parsees, Jains, &c. The Mohammedans generally speak Hindostance. The Parsees of Bombay are about 100,000 in number, while the Jains number only a few thousands. The Roman Catholics are numerous. Bombay, next

to Madras, is the oldest of the British possessions in India, and commands the whole trade of the north-west coast, and of the Persian Gulf. The Am. Board commenced its mission here in 1812.

**BOOK AND TRACT SOCIETIES**: The Bible itself is a series of inspired tracts, gathered into a sacred volume. Wickliff was the author of more than one hundred volumes against Popery, besides commentaries on the Scriptures, and numerous tracts, which were extensively read, notwithstanding they were ordered to be burned. Some of his tracts, borne to Bohemia by an Oxford student in 1389, sowed the seeds of truth in the heart of John Huss, whose writings in turn were blessed to Martin Luther, who was the author of 740 tracts and books, which bore no inconsiderable part in the Great Reformation. The *Society for Promoting Christian Knowledge* was formed in England in 1701, partly "to disperse both at home and abroad, Bibles and tracts of religion." In 1750, was formed the first institution of a catholic character, of which there is any notice—"The Society for Promoting Religious Knowledge among the Poor," and its works were extensively useful. In 1756, similar institutions were formed in Edinburgh and Glasgow. Near the close of the last century, the deluge of infidel publica-

tions, the offspring of the French Revolution, prompted Mrs. Hannah More to prepare a series of tracts, entitled "The Cheap Repository Tracts," which had an immense and useful circulation. More than 2,000,000 copies were scattered abroad. The demonstration of the power of a cheap, popular religious literature, in the success of Mrs. More's efforts, and the benevolent zeal of the Rev. George Burder, led to the formation of

THE RELIGIOUS TRACT SOCIETY, LONDON, in 1799; which may be regarded, perhaps, as the parent of the numerous and respectable progeny of tract societies throughout the world. The object of their organization was to publish and circulate evangelical truth, in simple, unsectarian forms. The committee was composed of equal numbers of churchmen and dissenters; and their first address declares that its publications shall contain "nothing of the *shibboleth* of sect; nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them; but pure good-natured Christianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause. Nor should any worldly scheme be interwoven with the truth, or attempted to be concealed under its folds. Here should not be seen the slightest vestige of any carnal end, in any form or for any purpose, however laudable some may think it; nothing but divine truth, unmingled, unadulterated, and pure as it came from heaven, fit for the whole human race to imbibe."

The site occupied by the Society's edifice in London is one of the most interesting in historical association to be found in the metropolis. It adjoins St. Paul's church-yard, where Wickliff met his persecutors, and Tyndale's Testaments and Luther's writings were committed to the flames, and where martyrs suffered for the truth. It is a befitting spot for the multiplication of those gospel writings which symbolize the revived power and ultimate triumph over all error and opposition, of the Gospel itself, in all lands.

The publications of the "Religious Tract Society" are about 5,000 in number, and are so varied in character, style and language, as to meet the wants of all classes. Besides a valuable series of tracts and children's tracts, several hundred books for the young, a rich variety of standard, practical treatises, and many helps to the study of the Scriptures, the Society issues four or five periodicals for young and old, with a wide and useful circulation. Of "The Leisure Hour," about 80,000 are circulated; of the "Sunday at Home," about 45,000; and of the "Child's Companion" about 40,000.

The total circulation of the London Society's publications exceeds *six hundred millions of copies*. Its total annual receipts are about

£70,000 or about \$350,000, including £8,000 or £10,000 in donations. Its total receipts for the first fifty years were, in donations £152,552, and for sales £1,023,215 = £1,202,242, or about \$6,000,000. Its gratuitous issues and grants of money, paper, engravings, &c., for the foreign Christian press in fifty years, amounted to £155,372, or about \$750,000.

The fruits of these stupendous operations are found in every part of the world, and many have been garnered for the great day. A fact of pleasing interest in the early history of this society must conclude our condensed sketch. Scarcely were its own foundations laid, and its special work commenced, before its founders and early managers were providentially led to consider the necessity of a kindred society for the circulation of the Holy Scriptures. The secretary and committee of the Tract Society became the founders of the *British and Foreign Bible Society* in 1804, and the Rev. John Hughes, secretary of the former, became the first secretary of the latter. Thus were linked together by parental and filial ties two of the most influential and useful of the benevolent institutions of the world.

THE AMERICAN TRACT SOCIETY was formed in New York, May 11, 1825, and has become the largest institution of its class in the world. A brief sketch of its history befits these pages. Soon after the organization of the Religious Tract Society, London, the Massachusetts Society for Promoting Christian Knowledge, commenced in 1803 the publication of tracts and books. The Connecticut Tract Society, Rev. Dr. Dwight, president, and Jeremiah Evarts, secretary, was formed in 1807, and other kindred institutions came into being. The tracts of Hannah More found their way to Boston, and reached the youthful members of a commercial firm, by whom they were highly prized. They caused several numbers to be reprinted, and were in the habit of accompanying the packages of goods sent from their store to various parts of the country, with some of these tracts. During long and useful lives, Homes and Homer continued the active friends of the Society which owed its origin in a considerable degree to their influence. In 1814 the New England (afterwards the American) Tract Society, was formed at Boston—a suggestion at a meeting of half a dozen Christian friends having led to the contribution of sums for printing several tracts, and after a few months of deliberation and experiment, to the organization of a society which put in circulation about 4,250,000 of publications in the ten succeeding years. Other societies, catholic or denominational, were formed in various parts of the United States, and the total circulation previous to 1825, reached about 10,000,000 copies.

In 1824, a correspondence commenced between the New York Religious Tract Society and the American Tract Society at Boston,

which resulted in a public meeting held in the city of New-York, March 11, 1825, at which the plan of a national tract society was adopted, to be submitted to the principal tract societies; and a subscription for the erection of a tract-house was commenced with \$5,000 by Mr. Arthur Tappan, \$3,000 by Mr. Moses Allen, and \$1,000 each by W. W. Chester and Richard T. Haines, which were afterwards increased to more than \$25,000 by donors in New-York city. A convention of delegates from various tract societies assembled in New-York, May 10, 1825, the Rev. Dr. Milnor, chairman; the constitution was approved, and, on the succeeding day the organization was effected, and the corner stone of the tract-house laid with solemn religious services; S. V. S. Wilder, Esq., president; Rev. Wm. A. Hallock, secretary; Moses Allen, Esq., treasurer; Rev. Drs. Milnor, Spring, Knox and Edwards, and Rev. Messrs. Sommers and Summerfield, Publishing Committee. It was near the close of this meeting that the lamented Summerfield made his last public address, in which he said, "In all the anniversaries I have ever attended, in Europe or America, I have never been so conscious of the presence of the Holy Spirit and Christian love pervading every heart. Again and again I could not refrain from weeping. The very atmosphere we breathe is the atmosphere of heaven; one which angels come down to inhale, and in which God himself delights to dwell." Of the institution so auspiciously formed, the American Tract Society at Boston, became a branch, transferring its stereotype plates, and rendering the most efficient coöperation to the present time. Other catholic societies also became auxiliaries of the new institution.

"The basis of union" was declared in the first address of the Executive Committee to the Christian public to be the following great doctrines of the Gospel, in which evangelical believers are agreed: "Man's native sinfulness; the purity and obligation of the law of God; the true and proper divinity of our Lord Jesus Christ; the necessity and reality of his atonement and sacrifice; the efficiency of the Holy Spirit in the work of renovation; the free and full offers of the Gospel, and the duty of men to accept it; the necessity of personal holiness; and an everlasting state of rewards and punishments beyond the grave."

Besides the preparation of a series of tracts and children's tracts for domestic circulation, the claims of the Christian press in Pagan lands were recognised from the outset, and appropriations were made for this object in the second and third years, as in all the subsequent years of its history. The principles governing foreign grants were drawn up by Jeremiah Evarts, Esq., then the far-sighted Secretary of the A. B. C. F. M. How extensive and useful this coöperation with the missionary work has been, will appear hereafter.

*Volume Enterprise.*—In the third year, the Society commenced the *Volume Enterprise*, by stereotyping Doddridge's Rise and Progress, at the expense of benevolent friends, followed by Baxter's Saint's Rest, and Call to the Unconverted, Bunyan's Pilgrim's Progress, and other practical works. The Rev. Dr. Plumer, of Virginia, prompted an enterprise for supplying the southern Atlantic States with these volumes, which was extended to other states. Agents were raised up who visited congregations in various parts of the country to promote the circulation of good books by the aid of voluntary distributors; and the foundations were laid for the employment of the standard religious press as a means of popular evangelization. The various "Boards of Publication," and the unprecedented activity of religious book-publishing, may be traced, in a good degree, to the prosperity and success of the "Volume Enterprise."

*Systematic Distribution of Tracts.*—In the fourth year attention was directed to *systematic tract visitation*, or the employment of *faithful personal effort for the salvation of individual souls*, in connection with the systematic distribution of religious tracts. Harlan Page, then the Society's depository, enlisted his energies in this work, and furnished an illustration of the efficiency of the principle underlying this system of doing good. Numerous auxiliary societies were formed, especially in our great cities and larger towns, which still persevere in the tract-mission work, and are widely useful to the neglected classes of the population. *The New York City Tract Society* employs 26 missionaries, including three for German and other emigrants, and one for seamen, who have associated with them 1,110 visitors, and distribute annually about 1,500,000 tracts. The results are most cheering, as appears from the following statistics for 1853: Tracts distributed in English and other languages, 1,579,756, embracing 6,319,030 pages; Bibles and Testaments supplied to the destitute, 2,434; volumes lent from ward libraries, 5,416; children gathered into Sabbath-schools, 2,247; into public schools, 284; into Bible classes, 121; into church, 1,602; temperance pledges obtained, 562; district prayer-meetings held, 1,483; backsliders reclaimed, 32; persons reported as hopefully converted, 173; converts united in the evangelical churches, 154.

*Colportage.*—In May, 1841, the system of Colportage commenced. The *Volume Enterprise* had not reached the destitute classes, and tract visitation had been restricted mainly to large cities and towns. The combination of the elements of both enterprises, systematically applied to the destitute, constituted the basis of the new movement; and competent agencies for directing and superintending the labors of colporteurs had been providentially trained in the *Volume Enterprise*. The annual report for 1841 presented a view of the destitutions

of the country. The secretary for this department, (Mr. Cook,) immediately after the anniversary at New York, addressed the annual meeting of the Society at Boston, and made an appeal for men and funds to begin the colporteur enterprise; he has been the author of all the public documents and appeals relating to it. From the four or five candidates who presented themselves the next morning, two were selected and commissioned; Mr. Asa Prescott, now a pastor in Illinois, who went to a destitute part of Indiana; and Rev. P. Follansbee, who labored with great acceptance for four years in Kentucky, and then entered on his gracious reward. They were the first American colporteurs. The number increased from 11 in 1841, to 508 in 1850, and 619 in 1854, for the whole or part of the year.

In the summer of 1842, one of the secretaries made an official extended tour at the West, and became familiar with the condition and wants of the German emigrant population. His representations led to the successful application of colportage to the various classes of emigrants, Germans, French, Irish, Welsh, Dutch, Norwegian, and Spanish, both Protestant and Papal. An average of about 100 colporteurs are employed among them; and perhaps no feature of the Society's work is more important and hopeful than this. Some of the most cheering records of modern evangelization may be found among the reports of the German and Norwegian colporteurs. The first German colporteur in this country was Leger Ritty, a converted Roman Catholic.

The plan pursued in the prosecution of colportage is as follows; the qualifications of the colporteur having been investigated and a commission issued, he is supplied with the publications of the Society and proceeds to his prescribed field, ordinarily one or two counties. He goes from house to house, selling his books when practicable, but supplying the families of the poor and the erring gratuitously, accompanying his visits with personal religious conversation and prayer; holding prayer-meetings, delivering public addresses, forming Sabbath-schools, promoting temperance, and advancing the kingdom of the Redeemer in all appropriate ways. Monthly reports of his labors are made to the Superintendent of colportage, and quarterly reports both to the Superintendent and to the Committee. Superintending agencies are established at important commercial centres, with depositories, as at Rochester, Philadelphia, Baltimore, Richmond; New Orleans, Mobile, St. Louis, Cincinnati, Chicago, &c., with experienced agents, having each the oversight of 30, 50, or 100 colporteurs. Minute attention is thus given to the wants, character and labors of this self-denying band of Christian men. They also have the oversight of the Society's general agents, as they traverse their fields, and come in contact with the colporteurs, and of the executive officers, who

occasionally convene them, and spend several days in intercourse with them. It is much due, under God, to these precautions that the system has thus far worked without friction or disappointment.

Among the three thousand different persons enlisted in this cause, since the enterprise began, more than 1000 have been connected with about 50 different colleges, universities and theological seminaries, of about 20 different denominations, engaged in a course of training for the gospel ministry. And besides accomplishing untold good to others, their discipline has been of much benefit to themselves, in preparing them for the practical duties of pastoral life. Many who are usefully employed in the sacred office in this or other lands will unite in the testimony recently borne by the first American colporteur: "Among all the means of preparation which the Lord has spent upon me, I look upon my colporteur labors as holding an important, if not the most important place, except the agency of the Holy Spirit."

The statistics of colportage furnish an impressive illustration of its practical efficiency and usefulness. In the first 13 years of the enterprise, no less than 3,820,101 families have been visited, with 1,887,225 of whom the colporteurs had religious conversation or prayer, generally both. The number of religious books sold to these households was 3,900,739; and the number granted to the destitute was 1,068,662, of the pecuniary value of \$178,000. The aggregate circulation of books by the Society during these thirteen years was 7,875,224. The moral and religious condition of the families reached by colportage may be inferred from the fact that 483,135 of them habitually neglected evangelical worship; 541,397 were destitute of all religious books except the Bible, and 235,002 had not a copy of the Holy Scriptures. The number of Roman Catholic families, or other errorists, was 365,166. The number of prayer-meetings held or public meetings addressed was 100,169. These statistics embrace the emigrant population, and relate to all the States and Territories in the Union. They are worthy of attention and study on the part of Christian philanthropists.

The bearings of such a wide-spread system of evangelical effort, among our unevangelized population, cannot but be the most happy, on all interests, civil, social and religious. As a practical demonstration of evangelical unity; as an illustration of the power of the Christian press, and a restraint and corrective for the ills of a corrupt literature; as a means of awakening the spirit of active piety; as an agency for exploring and revealing our moral wastes, and dispensing the means of grace among the scattered households in our new settlements, as well as among the neglected abodes of crowded cities; as a well-adapted agency for reaching the emigrant

classes, who crowd our shores; as an instrumentality for imparting the truth in love to papists, infidels and others who come not to the evangelical sanctuary, and are not otherwise blessed with saving truth; as the handmaid of the Sabbath-School and temperance and Bible and Sabbath observance enterprises; as a cementing influence, in Church and State; and above all as a heaven-blessed means of edifying the body of Christ, converting souls and promoting the revival of God's work among men, Colportage has demonstrated its claim to the regard of those who love their country, and especially of those who love the Redeemer's Kingdom.

*Foreign Distribution.*—The enterprises of the American Tract Society in *foreign and pagan lands*, have been carried forward steadily, almost from its foundation. Limiting its appropriations to the preparation and circulation of publications accordant with its principles, and aiming to meet the wants of the missions and societies especially of American origin, in all parts of the world, it has come to be identified with almost every plan for furnishing the nations with a Christian literature. The following schedule of the appropriations in money, amounting to \$423,794, aside from the grants of publications, engravings, &c., up to 1854, will show how wide is the sphere of its operations in this department. There have been remitted in cash to the Sandwich Islands \$25,300; Java, Borneo and Malacca, \$800; China, the various missions, \$49,150; Siam, \$20,300; Assam, \$3,900; Burmah and Karens, \$32,600; Northern India, \$37,500; Calcutta, \$800; Orissa, \$10,250; Telogoos, \$2,600; Madras, \$19,750; Madura, \$7,750; Ceylon, \$32,300; Bombay, \$14,198; Ahmednuggur, &c., \$2,901; Africa, \$4,200; Nestorians, \$4,500; Syria, \$5,750; Turkey, \$35,930; Greece, \$21,200; Italy, \$2,800; Russia and Poland \$22,900; Sweden, \$2,200; Denmark, \$1,400; Berlin, \$2,800; Hamburg, \$19,200; Bremen, Barmen, Calw and Hungary, \$4,550; Basle, \$1,500; Belgium and Holland, \$2,650; Societies in France, \$23,020; Spain, \$1,400; Moravian missions, \$3,000; Indian missions, \$3,144; add grants for the blind, \$1,500—total, \$423,794.

The number of books and tracts approved for distribution in foreign lands is 2,885, including 282 volumes; and the Society and the institutions it aids, have issued publications in *one hundred and nineteen languages and dialects*, as follows:

Seneca, Mohawk, Delaware, Ojibwa, Otoc, or Iowa, Wea, Putawatonic, Shawanoc, Kansas, Osage, Ottawa, Abenauquis, Sioux, or Dakota, Pawnee, Creek, Choctaw, Cherokee, Nez Perces, Creole, or Negro-German, Negro-English, English, Welsh, Irish, French, Low Breton, Flemish, Spanish, Portuguese, Italian, Dutch, German, Romanese, Lithuanian, Bohemian, Hungarian or Magyar, Slavonian, Up-

per Wendish, Nether Wendish, Vandalian, Servian, Wallachian, Croatian, Danish, Norwegian, Icelandic, Greenlandish, Esquimaux, Swedish, Polish, Judeo-Polish, Finnish, Lap-pish, Russ, Rival-Estonian, Dorpat-Estonian, Mongolian, Lettish, Tartar-Turkish, Thibetan, Bulgarian, Armenian, Armeno-Turkish, Hebrew, Hebrew-German, Hebrew-Spanish, Modern Greek, Greco-Turkish, Arabic, Syriac, Nestorian, Persian, Grebo, Mpongwe, Bakali, Bassa, Kaffre, Zula, Sessuto, Wanika, Kinika, Timneh, Mahratta, Goojuratee, Latin, Tamul, Cingalese, Teloogoo, Oriya, Bengali, Canarese, Malayalim, Tulu, Hindui, or Dev Nagare, Hindoostani, or Urdu, Panjabi, or Gurmukhi, Cashmere, Burman, Peguan, Salong, Sgau Karen, Sho Karen, Kemmee, Siamese, Assamese, Tai, or Khanti, Singpho, Naga, Chinese, Japanese, Malay, Bugis, Javanese, Lettinese, Dyak, Hawaiian, Marquesas, Feejee. Total, 119.

One or two illustrations of the usefulness of tract distribution abroad, from the countless instances in the records of this branch of benevolence, must suffice. The Rev. Dr. Duff, the eminent Scotch missionary from India, stated at the last anniversary of the American Tract Society, that a missionary visited the west of Bengal, and found that several years before his visit, a tract called the "Ten Commandments" had fallen into the hands of a Hindoo devotee. The devotee had died unaffected, but the good seed had come in contact with the soil of honest hearts, and did a noble work. Very soon one hundred souls were baptized, all the fruit of that single tract.

The present amazing revolution in China, threatening the existence of the Tartar dynasty and the overthrow of idolatry in that vast Empire, may be traced, in the wonder-working Providence of God, to the influence of a Chinese tract, which fell into the hands of Tae-Ping-Wang, the insurgent chief, in 1834. Leang-Afa, the faithful native preacher, was the author of "Good Words to admonish the Age," copies of which he distributed among the literati during the examinations at Canton, in 1833-4, suffering persecution for his zeal. The head of the present movement was among the literati, and gained his first knowledge of the Christian scheme from the tract thus placed in his hand. Ten years later "he is found traveling through Kwangsi, preaching the new doctrine;" and in 1846, receiving the instructions of the American missionary. As the insurgent army, of which he is the leader, advances in its progress toward the capital of the Empire, 400 printers are employed in multiplying copies of the Pentateuch and the Gospel of Matthew, Gutzlaff's version, so numbered as to indicate the purpose of printing the sacred volume entire; and one account represents the forces of the chief, as "an army of colporteurs," scattering publications more or less pure in their religious tenets, among the

provinces they traverse. They are described by a missionary as follows: "These tracts show a very correct knowledge of all the most important points of Christian doctrine, and were prepared and printed by the insurgents themselves. One of them contains a summary of the Ten Commandments, each commandment being accompanied by a brief explanation and a verse of a hymn. Forms of prayer are also given, one of which contains several of the petitions of the Lord's Prayer. Prayer is offered for the influences of the Holy Spirit to change the corrupt heart, and for the intercession of Jesus Christ as Mediator. The observance of the Sabbath is enjoined, as also morning and evening worship, and giving of thanks at meals. These precepts, it is believed, are strictly observed by the whole army. Theft and opium-smoking are both capital offences."

Whatever may be the issue of this remarkable movement, and how much soever of superstition may be mingled in the religious elements of the insurrection, it is an impressive illustration of the power of the Christian press, and a demonstration of the efficiency of the humblest means when employed by the Providence and Spirit of God for the accomplishment of vast results.

*Religious Periodicals.*—Besides the enterprises thus noticed, the Tract Society has become one of the most extensive publishers of *Religious Periodicals* in the world. In 1843 the "*American Messenger*," a monthly newspaper of a highly evangelical, practical character, was commenced, and it has advanced in circulation from year to year, till it has reached the immense number of 204,000 copies monthly, or about two and a half million copies in a year. The "*Amerikanischer Botschafter*," (American Messenger in German) was issued in 1847, and has gained a circulation (about 25,000 monthly) greater than any religious periodical in that language. "*The Child's Paper*," a beautifully illustrated newspaper for the young, began Jan. 1852, and already reaches more families than were supplied with juvenile papers of all classes, at the time it was issued; while most others have since improved in character and in circulation. The number printed monthly is not far from 300,000 copies, requiring the time of a power-press forty-six days for each monthly issue, printing two papers each stroke of the press. A demand has arisen for the "Child's Paper" in Great Britain, and several thousand copies are sent monthly to Edinburgh, Scotland. Since these enterprises commenced, there have been printed of the American Messenger, 16,125,600 copies; of the Botschafter, 1,366,000; and of the Child's Paper, 6,611,000; total, 24,102,600.

*Publications.*—The publications of the society printed in this country, now number about 2,000, including more than 400 books. Of these 65 volumes and 186 tracts and children's

tracts are in the *German* language; 21 books and 102 tracts in the *French*; 13 books and 65 tracts in the *Spanish*; 22 books and tracts in the *Portuguese*; 16 in the *Italian*; 35 in the *Welsh*; 27 in the *Dutch*; 44 in the *Danish*; 28 in the *Swedish*; and 4 in the *Hungarian*; the remainder being in *English*. They embrace as rich and varied a collection of standard works in practical theology as exists in any language. The style of printing and illustration in which they are issued does credit to American art. In cheapness they are believed to be unrivaled. The circulation of some of the tracts has exceeded half a million copies; and of particular volumes, 200,000 or 300,000. Baxter's Call has had a circulation of 400,000 copies; the Pictorial Tract Primer, 300,000; and D'Aubigné's History of the Reformation, 82,000, sets of 4 or 5 volumes. The aggregate circulation of tracts has been about 140,000,000, and of volumes about 10,000,000, embracing 15,000 libraries; making a total, including 24,102,600 copies of periodicals, of about ONE HUNDRED AND SEVENTY-FIVE MILLIONS OF PUBLICATIONS. If to this be added the publications distributed in foreign lands by the society's friends, estimated to average 20 pages each, 21,115,200 copies, it will make a grand total of about two HUNDRED MILLIONS OF PUBLICATIONS, or an average of more than one for each family of the human race.

*Tract House.*—The Tract Society's House is a spacious edifice near the City Hall, New-York, about 80 feet on Nassau street, and 100 feet on Spruce street, and is five stories high in front and six stories in the rear, with a central court for light and air. It was built in 1825 on the site previously occupied by a small tavern or grocery, and rebuilt in 1846 to provide for new machinery, and to meet the increasing necessities of the Society's business. Its fifty apartments are heated throughout by steam. Besides the two stores and offices now rented to others, it furnishes accommodations for nearly thirty printing and hydraulic presses, propelled by steam, and for nearly 300 persons engaged in the executive, commercial and manufacturing departments of the Society's service. A debt of about \$40,000 still incumbers the estate of the Society. The first building was the scene of the extensive revivals of religion, connected with the labors of Harlan Page; and a daily prayer-meeting of the employees in the Tract House, now hallows all its influences for good. The meetings of every committee are uniformly opened with prayer.

*Executive Officers of the American Tract Society.*—Hon. Thomas S. Williams, President; Rev. Wm. A. Hallock, D.D., Rev. O. Eastman and Rev. R. S. Cook, Corresponding Secretaries; Rev. Charles G. Sommers, Recording Secretary, O. R. Kingsbury, Assistant Secretary; Moses Allen, Esq. Treasurer and Isaac W. Brinckerhoff, Depository.

THE AMERICAN TRACT SOCIETY'S RECEIPTS, ISSUES, GRANTS, ETC., DURING TWENTY-NINE YEARS.

Year.	RECEIPTS.			PRINTED.	CIRCULATED.	GRANTS.	Foreign Grants in Cash.	New Publications.
	Donations.	Sales.	Total.	Pages.	Pages.	Pages.		
1	\$6,925 56	\$3,233 22	\$10,158 78	18,053,500	3,611,500	148,000	.....	215
2	8,550 98	21,843 05	*30,413 01	36,114,500	24,768,232	1,648,056	.....	22
3	12,464 38	32,070 20	45,134 58	53,667,000	46,321,784	3,805,704	.....	103
4	25,173 18	34,980 80	60,153 98	68,316,000	48,895,262	2,992,881	\$650 92	102
5	11,765 65	48,464 59	60,210 24	63,429,930	62,360,444	5,086,261	300 67	67
6	8,784 82	34,137 77	42,922 59	68,786,000	68,522,704	4,163,800	300 73	73
7	24,474 78	37,430 29	61,905 07	88,547,000	66,160,457	4,788,110	5,044 46	35
8	31,223 25	31,117 58	62,346 83	39,700,808	45,400,607	7,480,607	10,000 36	36
9	35,212 25	31,169 26	66,381 51	51,534,624	57,633,070	9,956,829	20,000 46	46
10	60,727 42	31,580 39	92,307 81	53,804,652	53,916,358	8,535,267	30,000 55	55
11	66,638 04	47,573 37	104,211 41	101,293,584	72,480,229	9,833,760	†35,500 55	55
12	71,932 36	59,058 92	130,991 28	125,682,000	96,851,174	10,637,616	†36,000 41	41
13	37,173 74	64,558 36	91,732 10	48,377,100	86,479,621	8,893,743	10,000 46	46
14	55,852 81	75,226 96	131,079 77	124,744,000	119,733,356	10,631,676	30,000 33	33
15	41,475 49	76,120 67	117,596 16	117,970,000	123,687,707	15,973,446	20,000 34	34
16	41,751 61	57,210 98	98,962 59	95,958,500	80,581,565	11,908,265	25,000 26	26
17	34,941 03	56,214 11	91,155 14	100,108,000	94,329,045	15,604,510	15,000 32	32
18	42,433 98	49,304 13	*96,240 53	78,844,000	80,806,460	18,682,456	15,000 54	54
19	56,680 31	51,804 13	108,484 44	96,118,000	91,471,456	24,315,121	20,000 41	41
20	62,306 38	86,296 01	*152,376 78	157,018,000	152,727,229	26,749,445	6,000 68	68
21	71,132 16	82,784 00	153,916 16	116,173,000	123,642,593	30,706,246	15,000 73	73
22	67,770 88	92,360 24	160,131 12	150,013,696	153,575,624	35,926,208	10,000 48	48
23	105,915 15	129,744 31	235,659 46	217,499,000	211,730,285	40,948,459	11,000 68	68
24	94,081 43	164,218 73	258,300 16	298,264,000	234,409,300	47,890,225	14,000 145	145
25	105,894 80	202,371 92	308,266 72	307,636,200	280,697,500	58,138,820	15,000 73	73
26	109,897 76	200,720 33	310,618 09	285,914,500	269,984,615	56,638,543	20,000 78	78
27	116,406 41	226,543 50	342,749 91	316,518,500	283,296,658	65,164,181	20,000 78	78
28	147,373 64	237,252 21	384,626 85	287,479,500	268,902,315	72,224,841	20,000 76	76
29	156,034 48	259,125 12	415,158 60	303,851,000	315,100,857	73,224,824	20,000 76	76
	\$1,700,936 71	\$2,515,605 15	\$4,224,191 67	3,861,416,594	3,621,076,917	682,932,900	\$423,794	

\* Including receipts from rents, 2d year, \$13; 18th year, \$3,902 42; 20th year, \$3,774 39.

† Including grants for the blind, 11th year, \$500; 12th year, \$1,000.

THE PRESBYTERIAN BOARD OF PUBLICATION was organized by the General Assembly in 1840. Its great design was to cooperate with the Christian ministry in publishing divine truth. One of the specific objects of the Board is, to counteract the influence of licentious literature. Another is, "to furnish a thoroughly sound Calvinistic literature." It does not, however, attempt to furnish exclusively doctrinal works, but also such as are practical and devotional. A large portion of its issues are of the latter description, and such as may be read without offence by all evangelical denominations.

*Publishing Department.*—During the year ending March 31, 1854, the Board have published 16 new books, one of which is in the German language. Of these books, there have been printed 38,250 copies. They have also added to their Catalogue 9 tracts in 12mo, and 1 in 18mo, of which have been printed 26,000 copies. They have also printed 25,000 copies of the Presbyterian Family Almanac. Total copies of new books and tracts, 89,250. The reprints of former publications during the year, amount to 506,500 copies. Total amount of copies published during the year, 595,750. The aggregate number of volumes published by the Board, from their organization in 1840, to March 31, 1853, has amounted to 2,020,450. The aggregate number of tracts published during the same period has amounted to 2,131,450.

The total number of volumes and tracts published by the Board, from 1840, to March 31, 1853, has amounted to 4,151,900.

Besides this, the Board printed and circulated, the last year, 15,000 copies of the Home and Foreign Record, and of the Sabbath-School Visitor, 41,000.

*Receipts.*—The receipts of the past year have been, for books and tracts sold, \$77,648; donations for salaries and expenses of colporteurs, \$15,866; for Sabbath-School Visitor, \$6,111; for distribution of books and tracts, \$1,413; for stereotyping certain books, \$1,175. The aggregate amount of sales, from the 1st of April, 1841, to April 1, 1853, is \$466,573 75. The aggregate receipts for colportage, from April 1, 1847, to April 1, 1853, have amounted to \$47,677 10. The aggregate receipts for distribution, from April 1, 1848, to April 1, 1853, have amounted to \$6,085 19. Total amount of receipts for colportage and distribution, during the periods above mentioned, being \$53,762 29. The total increase of receipts from all sources, the year past, amounts to \$12,052 35, which is nearly 14 per cent. compared with the receipts of 1844. It appears that the income of the Board has been trebled in ten years, and, indeed, compared with that of 1848, the year in which the colporteur enterprise commenced, the increase has been nearly as great, presenting \$103,544 46, instead of \$38,213 92, or \$65,330 54 increase.

*The Colporteur Enterprise.*—"This branch of service is every year increasing in interest, and opening before the Church most pleasing prospects of great and permanently beneficial results." The following summary will show what has been done the past year :

1. Whole number of *Colporteurs*, 151; of whom one was in India, six in the British Provinces, three in Maine, two in New Hampshire, twenty-two in New York, four in New Jersey, sixteen in Pennsylvania, one in Maryland, two in Virginia, twelve in North Carolina, six in South Carolina, fifteen in Georgia, two in Florida, one in Alabama, one in Mississippi, one in Louisiana, five in Texas, one in Arkansas, two in Kentucky, one in Michigan, six in Tennessee, nine in Ohio, three in Iowa, fourteen in Indiana, ten in Illinois, four in Missouri, and one in Wisconsin; or 144 distributed in 25 States of the Union.

2. *Distribution of Books.*—Sales 91,885 volumes. Gifts, 9,581 volumes. To which add 28,000 volumes distributed by the Synods of Pittsburgh (23,000) and Virginia (5,000), and 6,517 included in the report of donations; the total is 135,983 volumes.

*Distribution of Tracts.*—By the colporteurs, 871,547 pages; by the Synods of Pittsburgh (25,000) and Virginia (23,000)—48,000, and included in the report of donations 381,000; making a total of 1,300,547 pages.

4. *Families visited*, 65,734; and 2,451 in Synod of Pittsburgh; total, 68,185.

5. Presbyterian families without the Confession of Faith, 2,340.

6. Families without any religious book except the Bible, 1,603.

7. Time spent by colporteurs, 41 years and a few days.

Of the practical results of this enterprise, the Board say, in their report :—"By the testimonies of clergymen of our own and other churches, as well as those of colporteurs, and by the opinions of others, well qualified to judge, we are satisfied that the books of this Board are exerting a most potent and salutary influence on the religious character of our nation. This is done, as well by a positive effect in informing men's minds and moving their hearts, as by the indirect, but no less valuable operation of converting wrong tastes and moulding religious thinking to some definite shape. The historical, biographical, and practical works are extending and deepening the impressions of a common Christianity and a common Protestantism, and aiding other influences in fixing upon the hearts of our people the great principle, that the Christianity of the Bible is the strong defence, as it is the true source, of our civil and religious liberty. Of actual conversions through the instrumentality of books and tracts, our colporteurs relate numerous pleasing accounts."

*Gratuitous Distribution.*—The Board have made donations of books and tracts the past year, exclusive of those given away by colpor-

teurs, to the amount of \$2,358, viz. : to Sabbath-schools, 2,535 volumes; to naval and military stations and ships-of-war, 142; to humane institutions, 60; to literary and theological institutions, 226; to ministers, 850; to feeble churches, 1376; to individuals for gratuitous distribution, 1328; total volumes, 6,517, and 381,032 pages of tracts; 9,581 vols. and 871,547 pages of tracts have been given away by colporteurs.

The aggregate number of volumes given away, independent of the donations made by colporteurs, from 1847, when the Board commenced making donations, to 1854, is 32,285. The aggregate number of pages of tracts given away during the same period, is 1,467,300.

THE "METHODIST BOOK CONCERN," New York, is the extensive and enterprising publishing agency of the Methodist Episcopal Church, North. By a recent decision of the Courts a *pro rata* portion of its accumulated funds have been or are to be paid over to the Methodist Church, South; and the latter organization formed an establishment in 1854, for publishing at the South. From the imperfect data available, we can only give the facts of 1853-4, as follows: the number of volumes of general catalogue books printed, 680,500; number of Sunday-school books, 1,128,000; number of tract books, 110,000, making the issues of a single year, of larger or smaller books, not far from 2,000,000. The "Sunday-School Advocate," has a circulation of about 115,000, semi-monthly. The "Missionary Advocate" has a monthly circulation of 50,000. The Christian Advocate and Journal, weekly, a circulation of 33,000. The statistics of the "Concern" at Cincinnati, O., are not included, for the most part, in the above.

THE AMERICAN BAPTIST PUBLICATION SOCIETY was formed in 1824. Its publications, denominational and general, now number 450, of which 208 are volumes. Of the tracts, 218 are in English, 15 in German and 3 in French. The receipts for 1853-4 were \$49,612, of which \$35,218 were for sales of publications. The number of colporteurs employed was 62, including 13 students for short periods, who sold 18,866 books; granted 609 books and 236,308 pages of tracts; visited 32,690 families and 3,758 vessels and canal boats; held 1,081 meetings; preached 1,558 sermons, and organized 10 churches, and 7 Sunday-schools. The Society has a building fund of \$25,000.

CONGREGATIONAL BOARD OF PUBLICATION.—The Doctrinal Tract Society was formed in 1829. For about 20 years its operations were confined to the publication of Doctrinal Tracts, setting forth and defending the doctrinal views, which have from the beginning, distinguished the leading divines among the orthodox Congregationalists of New England. In 1850, its constitution was revised, so as to embrace the publication of books; Rev. Sew-

all Harding, was appointed Secretary and General Agent; and an act of incorporation was obtained. The object of the Society is thus stated in the second article of its constitution:

"It is the object of this Society to procure and circulate such tracts and books, as are adapted to explain, prove, vindicate and illustrate the peculiar and essential doctrines of the gospel, and to discriminate between genuine and spurious religious affections and experience."

In their report for 1852, the Executive Committee say: "In pursuance of this object, the Society first published a series of tracts, forty-five in number, on important subjects of Christian doctrine and practice. More recently they have given their attention to the publication of books; and they design to make this Society, for the Congregational churches of our land, what the Presbyterian Board of Publication is for the Presbyterian churches. And it might be appropriately called, as it is in fact, the *Congregational Board of Publication*. We have commenced the work of publishing the writings of the most distinguished New England theologians; and we hope to be able to continue this, until we have issued editions of the works of that class of men, so distinguished for their theological acumen, and whose writings and labors have been so highly appreciated, and so signally blessed, in the formation and prosperity of our religious character and institutions."

## LIST OF PRINCIPAL BOOK AND TRACT SOCIETIES.

TITLES.	WHEN FORMED.	TOTAL CIRCULATION.
American .....	1825	220,000,000
" Boston.....	1814	*4,217,000
" Miscellaneous .....		*5,783,000
Basle, Switzerland.....	1844	2,000,000
Prussian, Berlin.....	1815	2,000,000
Calcutta and others, India.....	1822	25,000,000
Evangelical Society, Brussels.....	1839	2,000,000
Jaffna, Ceylon.....	1825	3,500,000
Italian Committee, Geneva.....	1848	1,000,000
Lower Saxony, Hamburg.....	1820	7,500,000
Hamburg Mission.....	1836	1,733,475
Monthly Rel. London.....	1837	2,000,000
Paris.....	1820	11,604,576
Stirling, Scot'nd (Peter Drummond).....	1847	10,000,000
St. Petersburg, Russia.....	1833	4,396,000
Stockholm, Sweden.....	1808	5,000,000
Toulouse, France.....	1835	
Toronto.....		
Copenhagen, Sweden.....	1820	1,000,000
Rel. Tract Society, London.....	1799	600,000,000
Soc. for Promoting Rel. Knowl. England.....	1750	20,000,000
Meth. Epis. Tract Society.....	1853	
" Book Concern.....		{ for 1853-4, 2,000,000 books.
" " (South).....	1854	
Pres. Board of Publication.....	1840	{ vols. 202,945, tracts, 2,131,450
Bap. Board of Pub.....	1824	
Cong. Board of Pub.....	1854	
Evang. Knowl. Soc. Prot. Epis.....		

\* Previous to 1825.

For Sunday-School Publication Societies, see *Sunday-Schools*.

GENERAL INCREASE OF RELIGIOUS BOOKS.—The foregoing statements show the most gratifying results of the Christian press, in furnishing to the masses a truly Christian literature. But vast and beyond calculation as they appear, they by no means present a complete view of the immense diffusion of religious truth, by this instrumentality, for the last half century. The improvements in the art of printing, the more general diffusion of wealth, the enterprise of Christian societies, and the progress of religion, have greatly stimulated the production and circulation of books, and especially good books. In England, a century ago, the sales of books and periodicals amounted to less than \$500,000 per annum. Now, they exceed \$10,500,000. In 1471, Sweynheim and Pannartz, printers at Rome, whose entire stock of books was 12,000 volumes, tell the Pope, in a petition, "You will admire how and where we could procure a sufficient quantity of paper, or even rags, for such a number of volumes," which 1,000 reams of paper would have produced! Isaiah Thomas, in his History of the Art of Printing, says, "The paper manufactured and used for book printing (in 1810) may be calculated at about 70,000 reams, (probably equal in weight and size to 30,000 reams of the style now used,) a considerable part of which is used for spelling and other small school-books. The price, at \$3 50 a ream, amounts to \$245,000, and it may weigh about 630 tons." Such was the book-trade in this country less than forty years ago. In 1848, the sum of \$142,122 was paid for paper alone by the American Bible, Tract, and Sunday-school societies—\$67,000 by the Tract Society—an amount exceeding one-half the amount paid in the whole country in 1810. Probably a single private publishing house pay as much as all these societies together—possibly as much as all publishers in 1810.

As late as 1825, publishers of religious books often resorted to subscriptions to secure themselves from loss. Such works as are now abundant, at the lowest prices, could hardly be procured at bookstores; and bookstores were few in number, and of doubtful success. An examination of the files of the New York Observer shows that the whole number of religious books noticed in any way in its columns in 1826, was *seventeen*. For months together, there was no advertisement of a religious book. Scott's Commentary was offered for \$24. In 1835, the "new publication" list had *twenty-four* new books by the trade. At this period commenced the vigorous prosecution of the "volume circulation" by the American Tract Society, and other institutions were stimulated to effort, or brought into being. The issues of the book-trade rapidly increased, and, in 1841, the Observer's "new publication" list noticed *one hundred and twenty-five* religious works by the trade—exclusive of all by publishing societies—or *five times as many as in*

1835. In 1841, colportage, or the systematic circulation of good books, especially among the destitute, commenced, and it has been constantly increasing since. Other institutions have greatly extended their efforts for the distribution of good books. But the book-trade has also stretched forward its successful enterprises simultaneously; and one hundred and sixty-eight religious books issued by the trade, are noticed in the Observer of 1848, or an advance of seven hundred per cent. on the issues of 1835. Publishers now issue editions of 3,000 or 5,000 copies of such books, as in 1826, they would have regarded it hazardous to publish, except by subscription. The bookselling business was never so safe, lucrative, and prosperous as now. Several extensive houses are engaged exclusively in the publication of religious books; and it is probable that one of them issues more practical religious works annually, than were sold by the whole corps of booksellers in the United States twenty-five years ago. Thus showing that the production and circulation of cheap religious books by benevolent societies, while it may deprive the trade of a certain class of books, far more than compensates for this loss by the taste which it creates for solid and religious reading.

The foregoing statements respecting the operations of benevolent institutions, including the Christian press, show that they are the right arm of the missionary enterprise, in all lands. The domestic missionary who wisely avails himself of the aid he may derive from Sabbath-school publications, tracts, books and periodicals, either as a means of edification and salvation for the people of his charge, or as an instrumentality for extending his influence beyond the boundaries of his congregation, may multiply his power for good indefinitely. And, by calling in the help of a faithful colporteur, to penetrate the 'regions beyond,' and convey the knowledge of Christ to the destitute and erring whom he may not personally reach, the leaven of the Gospel may be made to pervade the masses of the people, and a demand be created for pulpit ministrations, such as might not exist in long years, were these auxiliary influences neglected or overlooked. And so of the Foreign Missionary. If succeeding generations of missionaries are to profit by the experience of their predecessors, the results of that experience must be committed to the press. If the schools on heathen ground are to be made the source of abiding good, there must be a Christian literature provided for the generations of readers thus trained. If the Gospel is to be proclaimed beyond the restricted precincts of the several missions, and any considerable portion of the existing generation of heathen are to have the word of life, it must be conveyed to them by the printed page. If the mountains of superstition and error and ignorance are to be lifted off from the heathen mind, the lever of the press must be applied.

If the advances made from year to year in the acquisition of languages and in the adaptation of truth to simple minds, are to be perpetuated, the missionaries must employ their pens, and the printing-press must embody and multiply the results of missionary toil. The stupendous undertaking of printing a *Christian literature for the world* must be prosecuted with steady zeal and enlarged liberality. The improvements constantly making in all that relates to the printing art must be potent to the missionary cause; and the religious literature of standard worth in the English language must be made the heritage of the reading world. The systems of aggressive Christian effort now associated with the press in America, should become a part of the machinery of missions universally; so that native piety may find active employment, and the unevangelized hordes be approached with adapted agencies for their elevation and salvation. Way-side, fire-side preaching, oral and printed, should attend and complement the more formal proclamations of divine truth, until the time comes when none need say to his brother, "know the Lord, for all shall know him from the least even unto the greatest."

**BOODALLOOR:** A station of the Gospel Propagation Society in India.

**BOOTAN:** A village in the district of Maulmain in Burmah—also, a district in Koordistan.

**BORABORA:** One of the Society Islands and a station of the London Missionary Society.

**BORNEO:** See *Indian Archipelago*.

**BOSJESMANS:** The same as *Bushman*, which see.

**BRAHMA:** The supreme god of the Hindoos. In Hindustani, the word is a neuter noun, derived by grammarians from the verb *brih* to grow, and the suffix *man*, and thus means that which grows, or the Supreme Being regarded under the aspect of development, and revealed by the creation of worlds. The word, however, is used in a secondary sense, also, and means the Supreme Absolute Spirit, not regarded as a creative force, but shut up in himself without external manifestations of any kind.

**BRAHMINS:** The name employed to designate that body or order of priests, who have always been the sole guardians, preceptors and ministers of the Hindoo religion. This order is of extreme antiquity, and they and their followers are universally acknowledged as a tribe sprung from the Caucasian variety of the human species. Their sacred books or *vedas* represent them as invading India from the north-west, through Afghanistan and the Punjab, at a very early period, when they seem to have made more considerable progress in literature, philosophy, mathematics and medicine, than their cotemporaries in other regions of the world.

**BRAHMINISM** : The religion of the Brahmins, which is the prevailing religion of Hindoostan, and professed by about 150,000,000 of people, is one of the grossest impositions ever made upon an ignorant and degraded people, by a corrupt and avaricious priesthood, bearing, in many particulars, a striking resemblance to Popery.

*Ideas of God.*—The Hindoos, in general, entertain vague, incongruous, and unworthy notions of the Deity. Some call him the invisible and ever blessed; others ascribe to him a form; others suppose he exists like an inconceivably small atom; sometimes he is represented as male, and at other times, as female; sometimes both male and female, producing a world by conjugal union; sometimes the elements assume his place, and at other times he is a deified hero. According to the Hindoo theology, *Brahme*, the great Being, is the supreme, eternal, uncreated Being. *Bramha*, the first created being, by whom he made and governs the world, is the prince of good spirits.—*Veeshnu*, or *Vishnoo*, is the great preserver of men. He is said to have appeared on earth nine times, in so many incarnations. *Seeva*, or *Siva*, is the destroyer. This threefold divinity, armed with almighty power, has under him no less than 333,000,000 of inferior deities. These are represented in innumerable forms, by dumb idols of wood and stone. The Hindoos also worship *men, cows, monkeys, tigers, serpents, trees, stones, rivers, and even Satan himself.*

*Character of their gods.*—The Hindoo gods are represented as practising without restraint every species of wickedness that can be imagined; and their sacred books are filled with details of these disgusting abominations, too polluting to be recited. In obscenity, nothing can be compared with one of these sacred books, called *Bhagawata*. Yet it is the delight of the Hindoos, and the first book they put in the hands of their children; as if they deliberately intended to form them to dissolute habits. The most frightful images are made as representations of their gods. *Doorga*, the wife of *Siva* or *Seeva*, the Destroyer, is represented with a frowning countenance and naked breast. Her right foot treads on a lion. She has four hands, in one of which she holds an infant by the hair of the head, while its body is pierced through with a trident she holds in the second hand. The other two hands are filled with weapons of destruction; and she is ornamented with a necklace of human skulls. *Siva*, also, is represented in a most terrific form, ornamented with serpents, covered with the ashes of a funeral pile, alighting in cemeteries, and accompanied by a train of ghosts and goblins. In this character, human victims, or the blood of beasts, is necessary to appease their wrath.

*Character of their Priesthood.*—The Brahmins are the legal priests of Hindoostan; and

from them it is called Brahminism. They exalt themselves above every other class of their countrymen. They are arrogant, subtle, avaricious, deceitful, selfish, and vicious. They make great pretensions to learning and sanctity; while they are really ignorant and exceedingly dissolute and destitute of principle. Hindooism, from the foundation to the topstone, is one cold system of selfishness. Its ultimate object is the aggrandizement of the priesthood; and to accomplish this, they keep the people in darkness and ignorance. Their sacred books are kept in a language unknown and forbidden to the people, and can be explained only by the Brahmins. All learning is monopolized by them; and the people are discouraged from any attempts to elevate their intellectual condition. In their domestic and social capacity, nothing can be done without a Brahmin; and a Brahmin cannot work without a fee or a feast. All offerings made to the gods, go to these avaricious priests; and the giving of presents and distribution of money to Brahmins is the most effectual way of gaining the favor of the gods, and obtaining the pardon of sin. The Brahmin is revered as a god, and addressed and worshiped as a god. The people fall down before him, and lick the very dust of his feet. They believe that the Brahmin can, by his enchantments and righteousness, control both the gods and men; and this gives him a wonderful preëminence. In all things he domineers over the multitude; works on their fears; turns every superstition to his own account; and takes every advantage of their ignorance, superstition, and credulity, to enrich himself and increase his power. The pride and dissimulation, and the intrigue and dishonesty of a Brahmin, are proverbial.

*Religious Mendicants.*—*Monkery* is a very necessary appendage to every system of priestcraft; and, of course, might be expected to find a place in Brahminism. The *monks* of Brahminism, like those of Popery, are divided into numerous classes; and several of the highest of these classes are only open to the Brahmins. Some persons become ascetics by inheritance, and in consequence, enjoy certain revenues; others become such from necessity; others, on account of their pretended sanctity and abstraction from the world; others, on account of a vow, devote themselves to what they call a *religious life*. Most of them pretend to be religious teachers. The Hindoos entertain the idea that religion is some wild vagary, attainable only by priests and devotees, but not practicable for people in common life. These *Religious Orders* are beggars by profession; and it is esteemed meritorious to give to them. They are a great scourge to the country, contributing greatly not only to impoverish it, but also to corrupt and debase the morals of the people. These idle and pretended devotees assemble sometimes in armies of

ten or twelve thousand, and, under pretense of making pilgrimages to certain temples, lay whole countries under contribution. They are generally robust and stout. They wear no clothes, and commit all manner of excesses. These men inflict voluntary penances upon themselves, of an extraordinary character. They sometimes hold up one arm, in a fixed position, till it becomes stiff, and remains in that situation during the rest of their lives. Some clench their fists very hard, and keep them so till their nails grow into their palms, and appear through the back of their hands. Others turn their faces over their shoulders, and keep them so, till they fix their heads looking backwards. By such means they increase their celebrity, and become objects of greater veneration. The supposed holiness of these men seems to sanctify, in the minds of the people, all their licentiousness and abominations.

*Character of their Worship.*—From what we have seen of the character of their gods, it may be readily perceived what kind of worship would be supposed to be pleasing to them. The most unbridled and disgusting licentiousness is made a part of the public worship of these false gods; and every temple has a company of dancing girls, who are married to the gods, and are kept for purposes of impurity. In the presence of some of the most celebrated idols, among which is Juggernaut, all distinctions of sex and caste are abolished, so that men may gratify their evil desires with impunity.

*Hindoo notions of sin.*—The notions of sin, inculcated in the Hindoo sacred books, like every other part of the system, are calculated to exalt the priesthood. Even the Brahmins, their religious teachers, show the most stupid deficiency in distinguishing between good and evil. They call good evil, and evil good; light darkness, and darkness light. Lying is good, if it result in immediate benefit; to speak the truth is evil, if it terminate in immediate loss. Meats and drinks, divers washings and corporeal inflictions, make up their righteousness, while sin is really but a transgression of the laws of caste. To lie, steal, cheat, deceive, commit adultery, and wallow like swine in moral turpitude, is too trifling a thing to be named; it is only what their gods did before them. But to eat with a man of another caste, however respectable he may be, or to drink out of the same cup, is a sin only pardonable by a large sum of money. He who breaks his word with a Brahmin, or occasions him any detriment, directly or indirectly, in his temporal concerns, will, according to the Hindoo scriptures, be condemned, in his second birth, to become a devil. He will not be permitted to dwell on the earth or live in the air; but will be obliged to make his abode in a thick forest, among the branches of a bushy tree, where he shall never cease to groan by

night and day, cursing his unhappy lot, and deprived of all food but toddy, mixed with the slaver of a dog, which he shall drink out of the skull of a death's head. It is in this way that offences, imaginary or of small account, are menaced with endless punishment; while adulterers, perjurers, robbers, and other real offenders, are absolved by the Brahmins of their actual crimes, for selfish objects, and assured of a recompense after death.

*Hindoo ideas of Atonement.*—The fact that all false systems of religion contain devices of atonement for sin, is a strong testimony that an atonement is necessary; while the Gospel of Jesus Christ alone reveals the only true and rational method of reconciliation between offending man and offended Deity. But, the blind heathen, conscious of his guilt, resorts to vain and foolish expedients for taking away sin. Brahminism abounds in atonements. Holy bathing, reading the shastras, pilgrimage, fasting, giving to the Brahmins, feeding devotees or religious beggars, building temples, with the endless routine of sacrifices, penances, and religious austerities, which make up a very important part of Hindooism, constitute their atonements for sin. Some of these penances are very expensive, and most of them attended with great bodily mortifications; while others are disgusting, filthy, and degrading. Among these are, drinking the water in which a Brahmin has washed his foot, and taking *atonement pills*, which are composed of the milks, curds, clarified butter, and excrement of a cow. A man in Bombay had been performing a penance of a very painful character for sixteen years. He sat in a miserable shed, holding on his left hand a vessel of about ten pounds weight, which contains the sacred shrub. His whole arm was withered, and the finger nails had shot out like ram's horns, five or six inches in length. Another man sat in the open air, for three months, during the coldest part of the year, almost naked; confining himself to a spot about eight feet in diameter. Passing a rod of iron through the tongue; hanging suspended by the legs from a tree, over a slow burning fire, inhaling the smoke and sparks; leaping on a plank set full of sharpened plates of iron; lying on a bed made of a plank set with iron spikes; looking at the meridian sun for whole days in succession; falling on the face, marking the place of the head, rising and falling again from the marks, and repeating this, till a specified distance has been measured; swinging through the air, suspended from a hook inserted in the back; and other penances, too numerous and too foolish to be mentioned, are resorted to as expedients for taking away sin, and accumulating righteousness. And their sacred books prescribe even the most indecent crimes, as atonements for sin.

*Fate—Accountability.*—The Hindoos are the most cold-blooded fatalists in the world. Every occurrence in life is, according to their notions,

the result of dire necessity. If they are prosperous, it is *fate*. If they are in distress, it is *fate*. To lie, cheat, or steal, is *fate*. To be idle, dissipated, poor, and imprisoned, is *fate*. The poor sufferer apparently feels no remorse that his own sin has brought misery on him. He only curses his hard fate. When the criminal is detected and condemned, he seems never to regard himself as suffering the just penalty of the law; it is all fate. The Hindoo writings teach, that it is the Great Spirit which is diffused through every form of animated matter; that actions of every kind are *his*. By this doctrine, all accountability is destroyed, and liability to punishment rendered preposterous.

*Notions of Futurity.*—The Hindoo scriptures teach that the soul must pass, in certain circumstances, into eight million four hundred thousand different animal bodies, after it leaves the human. Yet, the people are wholly in the dark on the subject of futurity. They say they can know nothing about it. Beyond the present life, all is impenetrable darkness to the Hindoos.

*Different Ages of the World.*—The Hindoos hold that there are four ages of the world, the first three of which are already past. The first was the golden age, of 1,728,000 years duration; the second, the silver age of 1,296,000 years; the third, the brazen age, of 864,000 years; and the fourth, which is the present, the iron age, of 432,000 years. They believe that in the first age, men were as tall as trees, and lived many thousand years; but as every age became worse and worse, the people diminished in size, and their lives were shortened; that even the Brahmins themselves, the gods of the people, have lost their holiness, and are now filled with covetousness and many vices. Thus they account for the prevailing vice and degradation, instead of tracing it to the depravity of their own hearts.

*Caste.*—There is no part of the Hindoo system, which exerts such despotic sway, and so effectually prevents all improvement, as *CASTE*. They were originally divided into four castes or tribes, viz., the *Brahmins*, the *Kshatriyas* or *Ketras*, the *Vaiyas* or *Bices*, and the *Sudres* or *Sooders*, each of which is again subdivided into a large number of branches. Every individual remains invariably in the caste in which he was born, practices its duties, and is debarred from ever aspiring to a higher, whatever may be his merit or his genius. The members of each tribe must adhere invariably to the profession of their ancestors, and continue from generation to generation, to pursue one uniform walk of life. In consequence of this unnatural distinction of caste, all motives to exertion, inquiry, or improvement, are completely extinguished among the Hindoos; for the most honorable actions, the most beneficial discoveries, the most virtuous conduct, secure no respect or advantage to a person of inferior

caste. None of the high castes will eat with any of the low castes. The fourth and most numerous castes are the *Sudres* or *Sooders*. Their business is *servile labor*; and whenever the original spirit of the institution has not been infringed on, their degradation is inhuman. They are compelled to work for the Brahmins, being considered as created solely for their use. They are not allowed to collect property because such a spectacle would give pain to the Brahmins. To them, the Vedas, or sacred books, must never be read. There is also a race of the most degraded and universally insulted outcasts, called *Parayas*. In many places, their very approach is sufficient to pollute a whole neighborhood. They must not enter a street where the Brahmins live. When they transgress, the higher classes will not assault them, for it is pollution even to touch them with a long pole; but through the medium of others, they often beat them at pleasure, and sometimes put them to death, without dispute or inquiry. For every species of labor, there is a distinct class of men. This division of labor is regulated according to caste. The divisions of the former, however, are so much more extensive than the nominal grades of the latter, that different individuals of the same caste are engaged in different occupations. Still, whatever be a man's capacities, he can never rise above the calling of his father. He will perform only that kind of labor to which his own subdivision of caste are accustomed. One man of low caste may be a *dobee* or washerman, and another of the same caste, a *coolie* or carrier of burdens, and a third, a palanquin bearer. But a *dobee* would scorn to act as a *coolie*. Even the foot pedlar will not carry his own pack of goods; nor will the Hindoo servant, who provides for his master's table, bring from the market a piece of meat, or a basket of vegetables. He must employ a *coolie*. The *coolie* in his turn can do nothing that does not come within the sphere of his business. The first missionaries in Southern India undertook to accommodate Christianity to the prevailing prejudices of the people. The Rev. Hollis Read, who has traveled extensively among the Hindoos, regards caste as one of the most exceptional features of Hindooism; and the Bishop of Calcutta has become so well convinced of its utter inconsistency with Christianity, that he has addressed two charges to the missionaries of the Church of England, requiring them no longer to tolerate the distinction of caste in the native churches. "The main barrier to all permanent improvement," says he, "is the heathen usages of caste, in the Christian churches." He says, "the different castes sat on different mats, on different sides of the church, to which they entered by different doors. They approached the Lord's table at different times, and had once different cups, or managed to get the catechists to change the cup, before the

lower castes began to communicate; they would allow no persons at baptism, of an inferior caste; and they had separate divisions in the burial grounds." The usages of caste enter so deeply into the social constitution of the Hindoos, that every thing is affected by it. It creates great inconvenience, and constitutes the greatest barrier against improvement either of the social or religious condition of the people. There can be nothing more at variance with the spirit of the Gospel than the spirit of caste.

Rev. Dr. Allen, late missionary at Bombay, makes the following statements respecting the bearing of Caste upon the missionary work :

"The missionaries of the American Board, in India and Ceylon, have always required a renunciation of Caste, just as much as of idolatry, and other parts of heathenism, of all converts before they were baptized. No arrangements, nor accommodations, nor changes have ever been made in the seats, or in the sitting in the churches, or in the administration of the ordinances on account of the Caste. Caste was in no respect recognized. All were treated as of one class, as much as Christians in this country are so treated.

"It would naturally be expected that such a public renunciation of Caste, and such subsequent treatment of it, would be sufficient to extinguish it in the church. But experience has shown that it was not sufficient. Caste has been found to be surprisingly insidious in its influence; and to be capable of assuming almost any complexion and shape, suited to the native character and their circumstances. In some places, as in the north part of Ceylon, Caste, though religious in its origin, yet retains now but little of its religious character. It has now become chiefly a social distinction, and is valued as conferring personal and family respectability. In proportion as it loses its religious character, it becomes easy for those who have abandoned it to be restored to their former state. This state of feeling in the community presents a constant motive for those native Christians who were originally of high Caste, to abstain from those things in their habits, and from those persons in their social intercourse, which affect their personal or family respectability. In such circumstances, Caste becomes analogous to the civil distinctions of society, and resembles those antipathies and aversions which exist between different classes and races of people.

"The lower castes are also very unclean in their food, drink, &c. In some districts where I have been, their food consisted chiefly of cattle and other creatures, that died of themselves in the adjacent cities and villages. They appeared almost to live on carrion, and their roads and houses are exceedingly offensive, disgusting and filthy. Now the Brahmins never eat any kind of meat; and the Hindoos of all respectable castes hold the eating of beef in the

greatest abhorrence. With what feelings, then, must all such castes regard the Pariars, or Parayyas and Mahars; and what must be their involuntary shrinking from contact, or close personal intimacy with them? The Brahmins and other high castes naturally and necessarily feel far more aversion to associate intimately with Mahars and Pariars, and to have personal contact with them, than the most refined and delicate people in this country would feel in associating intimately with the most degraded and filthy.

"It should not appear strange, then, in view of these things, if persons recently converted from the darkness and ignorance of heathenism, should yield to the influence and motives which continually surround them, and exhibit the feelings, and perform, or refuse to perform the actions which are ascribed to Caste; especially when they know what respect was formerly shown to such feelings and actions by some of the best men, (as Schwartz, and his fellow-laborers,) ever engaged in the missionary cause; and know also, how such feelings and actions are still regarded in some native churches, and by some missionaries. Feelings of this character are sometimes developed unexpectedly and in much strength, where none were supposed to exist. These facts show the importance of continually watching such a hydra-headed monster as Caste. Various ways and means have been tried to develop these feelings, and so to extinguish, as far as possible, the spirit in which they originate.

"The Madras Missionary Conference 'recommend a love feast, at which all the members of the church, including the pastor and teachers, shall partake of a simple and suitable repast.' This custom has been observed in the missions of the American Board, and with very good effect. When the spirit of Caste at these meetings, or on any other occasions, has appeared, it has been made the subject of admonition, or suspension, or exclusion from the church, according to the nature of the offence.

"During a residence of more than a quarter of a century in India, I had opportunities of seeing missionary operations and mission churches in Bengal, in Madras, in Ceylon, and in Bombay; and I can fully concur in the sentiment of the Madras Missionary Conference, that 'Caste is one of the greatest obstacles to the progress of the Gospel in India. It meets and thwarts the missionary, not only in bearing the unsearchable riches of Christ to the unconverted Hindoos, but also in building up the native church in faith and love; and to tolerate it in any form, is to oppose the law of Christ.' And again, in a communication of a subsequent date, they say, 'We have long regarded Caste as a most formidable opponent to genuine Christianity, and a deadlier enemy, in some respects, to the souls of this people, than even idolatry. We are called to unceas-

ing effort to extinguish its spirit and power in native Christians who have openly renounced it.' 'Caste is a deadlier enemy to the souls of the Hindoos than idolatry,' on account of its assuming, as experience shows, almost any complexion—adapting itself to circumstances and exigencies, and then again assuming its positive character. In the system of Hindooism, it is decidedly religious in its nature—and yet, in connection with the Danish and German missions, it became so far divested of its religious character that it was admitted into the church, and there tolerated for a long time, as containing only civil and social distinctions not inconsistent with the principle and spirit of Christianity. After it had gained admission into the native Christian community, it again assumed a religious character, and those of high Caste became as much attached to it, and as reluctant to abandon its usages, as the heathen around them. And considering how little was known of the nature of this peculiar feature of Hindooism, when the first missionaries of the Board went to India and Ceylon, and the state of the Protestant churches in India, in connection with the high character and great veneration of Sebwartz and his fellow-laborers, who formed these churches and presided over them, there is cause for gratitude and thankfulness, that Caste has never been *knowingly* admitted into any of our mission churches; has never been recognized by any arrangements to favor it; and when its spirit has been manifested in any manner which has called for the consideration of the missionaries and their churches, discipline has been administered in the way of admonition, suspension, and excommunication, according to the nature of the offence. Thus, while in looking back we see reason to thank God, the present state of this cause is such, that in looking forward we see reason to take courage."

*Superstitions.*—Like the votaries of all false religions, the Hindoos are very superstitions. And, in proportion to their ignorance and degradation, their absurd superstitions have dominion over them. There is scarce an occurrence in life, which, to the superstitious Hindoo, is not ominous of good or evil; and scarcely an hour of the day when he is not bound to the performance of some ceremony, or not made a slave to some superstition. He leaves his house in the morning; but if he sees a bird fly in a wrong direction, or meets an animal of ill-omen, or first sees a person of a certain caste, or any object betokening ill, he must return, and relinquish his enterprise, and perhaps may not go out of his house again that day. These superstitions are of endless variety; and only a few will be specified here. The cholera is regarded as a malignant goddess, whom they worship, in order to deprecate her anger. They believe that this goddess walks to and fro, up and down the earth, afflicting the people in one place, and then moving off to another,

where she commences the same work without mercy or compassion. In order to propitiate this malignant demon, they make offerings of rice, ghee, flowers, fruits, and the like, and sacrifice to her sheep, goats, buffaloes, and fowls. Consistently with their belief, they cannot take medicine for the cholera. The only way is to exorcise the demon. This, they pretend, may be done by the *numtra*, which is the grand charm of the Brahmins. This bears a very prominent place in the Hindoo religion. It is a mystic verse or incantation, the repetition of which is declared to be attended with the most wonderful effects. None but Brahmins and the higher order of Hindoos, are allowed to repeat it. The lower castes are forbidden to repeat or even hear it, on pain of eternal torment. All things are subservient to the *numtra*. The gods themselves cannot resist it. It is the essence of the Vedas, or sacred books; it is the united power of Bramha, Vishnoo, and Siva. By its magic power, it confers all sanctity; pardons all sin; secures all good, temporal and spiritual, and procures everlasting blessedness in the world to come. It possesses the wonderful charm of interchanging good for evil, truth for falsehood, light for darkness, and of confirming such perversions by the most holy sanctions. There is nothing so difficult, so silly, or so absurd, that it may not be achieved by this extraordinary *numtra*. As might be expected, it is employed very extensively for removing pains, for the curing of diseases, the bite of venomous snakes, &c., &c. But the cholera is by no means the only disease which is supposed to be the effect of an evil spirit; or of some animal or other object in the part affected. Every disease is represented as possessed of a bodily form. A liver complaint is said to be caused by a crab, who is eating the liver; a cough, by a large caterpillar in the throat; the tooth-ache, from the gnawings of a little worm in the decayed tooth. The Hindoos believe that if they look at the moon on a certain day, they shall be instantly struck dead. Nothing will induce a man to raise his eyes to the moon on that day.

The Hindoo sacred books abound with directions about such frivolous things as cleaning the teeth, bathing and washing, cooking and eating, washing or drying clothes, &c., there being some lucky or unlucky omen connected with the particular manner in which every thing is done. Of these, only a very few specimens can be given. Eating with the face to the east, ensures long life; with it to the south, celebrity; to the west, wealth; to the north, pecuniary embarrassment. If, before eating, they do not make a circular mark, with water, around where they set the dish, it is said the demons will devour the food. On the first day of the moon, he who eats a pumpkin becomes indigent. Ignorance follows eating the cocoa-nut on the eighth. It is said to be sinful to eat beans on the eleventh; and so on, through

the whole month. He who puts on new apparel on Sunday, becomes poor; on Monday, is afflicted with boils; on Tuesday, is subject to much trouble; on Wednesday, will have means of purchasing new clothes; on Thursday, will become learned and happy; on Saturday, will be involved in trouble and disputes. He who shaves on Sunday, becomes miserable; on Monday, happy; on Tuesday, hastens his own death; on Wednesday, accumulates wealth; on Thursday, becomes dishonorable; on Friday, childless; on Saturday, brings on his head every misfortune. And, so on, to every action of life. To sneeze, when one is about to sit down, or lie down, or eat, or is dressing, or bestowing gifts, is highly inauspicious. These are but a few, among a vast multitude of such ridiculous notions, by which the minds of the people are held in bondage. Their notions of ceremonial impurity are also equally burdensome and inconvenient.

The Hindoos believe that a person about to be executed, imparts an extraordinary sanctity to every thing he touches. For this reason, he throws flowers, fruits, and spices, to the crowd about the gibbet, who eagerly catch them, and preserve them as a sort of charm. In one instance, they actually worshiped the dead carcass of a man who had been executed, while hanging on the gibbet, in consequence of a report that miraculous cures had been experienced by touching his body. Amulets are almost universally worn by the Hindoos, for preventing or curing diseases and the bite of serpents. The Hindoos suffer exceedingly, on account of their superstitious in reference to sickness and disease. Many a wretched creature spends all his living for the prescriptions of some quack, or drags out a miserable existence, and dies in the midst of the charms and the enchantments of the Brahmin. The number of the blind, lame, maimed, leprous, and diseased in India, is astonishingly great; and no doubt one principal reason for this is the bad treatment, or the want of good treatment, in the original complaint. They have a singular superstition respecting the eclipse of the sun. They suppose that a kind of corporeal divinity, very malignant and mischievous, very black, foul, and impure, seizes on the sun, blackens it as with ink, and thus infects and obscures it. The sun, which they suppose to be a similar divinity, but of a benevolent and perfect order, is put into extreme pain and terrible anguish, at thus seeing himself seized and tortured by the monster; and in order to relieve him of this distress, they make use of many prayers and foolish ceremonies. There is no slavery so grievous as the slavery of superstition; and none which so much exposes an ignorant people to the cupidity of an avaricious priesthood.

*Cruelties of Brahminism.*—A superstitious religion is invariably a religion of cruelty. Such, then, we may expect Hindooism to be. And, in no respect is this cruelty more conspi-

cuous than in the treatment of females; but especially widows and female children. The *Suttee*, or burning of widows on the funeral piles of their husbands, arose from their oppressive customs in relation to widows. Religion and custom have rendered widowhood so wretched and disgraceful, that the Hindoo wife, on the demise of her husband, chooses death rather than so miserable a life. The widow is stripped of her ornaments, compelled to wear white clothing, have her head shaven, and submit to many other tokens of degradation. She is excluded from all ceremonies of joy; forbidden to marry, and shut out from respectable society. This is no doubt the cause of the burning of widows, and burying them alive with their deceased husbands. The former of these practices, has, however, been abolished by the British government. When the aged become burdensome, they are often dragged to the borders of some sacred river, by their own children, their mouths filled with mud, and thus abandoned to die. There is no benevolence, no disinterestedness, no mercy, in the Hindoo character. In times of prevailing disease, this is perspicuously manifest. People are left to expire unattended, and their bodies to consume in their own houses. Women, in performance of some vow, cast their children, in cold blood, into the sacred rivers, and coolly look on, and see them devoured by the sharks. And, in some sections of the country, a large portion of the female children are murdered by their parents as soon as they are born. Surely, the Hindoos are "without natural affection." The various tortures resorted to for *penance*, also indicate the cruelty of Hindooism.

*Holy Days.*—These are among the most fruitful sources of poverty, covetousness, and depravity, among the Hindoos. Of these, they have no less than one hundred and forty-five; ten of which occur monthly, and twenty-five are anniversaries. When it is considered that, on these days, they abandon all their employments, and give themselves up to all manner of licentiousness, the effect upon society may readily be imagined. We see the demoralizing effects of two or three of these holy-days in a year, in our own country; what then may we suppose them to be, where they embrace nearly one half the days of the year, on which all manner of restraint is thrown off. A description of the ceremonies of these holy-days would be both tedious and disgusting. The festival of the *dewalee* is perhaps the worst of the whole. It continues three days, during which, gambling revelry, debauchery, lying, roguery, and dissipation of every description, are not only tolerated, but esteemed praiseworthy and religious acts. And to these may be added a multitude of private observances, on account of births, marriages, deaths, &c. From the first existence of the child, to his death, there is probably not a month, perhaps not a week, in which it is not required that some ceremony

be performed, when a Brahmin must be called, and presents given; and when he is dead, he must be feasted through a Brahmin's mouth, and offerings must be made for his benefit through a Brahmin's hand.

*Holy Places.*—Another fruitful source of poverty and vice among the people, and of aggrandizement on the part of the Brahmins, is the multitude of Holy Places, celebrated for their sanctity, to which pilgrimages are made, as means of accumulating merit. To an ignorant and self-righteous people, the idea of pilgrimage is extremely fascinating, and the subtle priest is not slow to turn this principle of human nature to his own account. Various expedients are resorted to by the Brahmins, to keep up the reputation of these Holy Places. The principal ones are Benares, Jugunath, and Rameshwur; but there are a great number of other places which are held in high estimation; and to all of them, crowds of pilgrims are continually flocking: persons who have left their homes, and sacrificed their all, with the vain expectation of laying up a stock of merit, by visiting a sacred place. They are soon, by the wiles of old pilgrims and covetous Brahmins, stripped of every thing, and plunged into all manner of excesses. Those who have read the disgusting accounts of pilgrimages to Jugunath, "of the roads for fifty miles being marked by the skulls of those who have perished on the way;" and of the thousands who are left to die on the banks of the Ganges; and those who will take the pains to calculate what must be the probable consequences of a company of people, both poor and unprincipled, leaving their houses for nearly a year, traveling across the country, and visiting the central places of iniquity in India, may form some idea of the effects of these pilgrimages.

*Degradation of Females.*—There is no feature of Brahminism more revolting to the benevolent heart, and the ingenuous mind, than the condition of Hindoo females. The genius of Hindooism saps in the heart of man the very foundation of all those tender and noble affections of his soul, which capacitate him to appreciate and admire those excellencies which are peculiar to the other sex. Hindooism must make its votaries selfish, distrustful, and brutish. Love, tenderness, sympathy, weakness, modesty and dependence, which we accord to the female as her appropriate virtues, are ridiculed, if not despised, by the Hindoo. He marries, or rather buys a wife, as he would a beast of burden, and afterwards regards her in very much the same light. All those civilities and attentions which females receive in a Christian country are unknown in India. Were a Hindoo to inquire after the health of his neighbor's wife or daughter, the husband and father would deem himself insulted. A Hindoo is never seen to treat his wife with familiarity or fondness. All this is in accordance with the principles of the Hindoo scriptures. According to

them, "the supreme duty of the wife is to obey the husband. Let the wife, who wishes to perform sacred ablution, wash the feet of her lord, and drink the water; for the husband is to a wife greater than Shunura or Vishnoo. Her husband is her god and gooroo, (teacher,) and religion and its services; wherefore, abandoning every thing else, she ought chiefly to worship her husband." This implicit obedience of the wife extends to any thing which the husband may choose to command. His will and authority are paramount to any law, human or divine. If he command his wife to lie, steal, or commit adultery, she must obey. Such is the language of the Hindoo scriptures. To become the father of a son is regarded the greatest honor and happiness; but the birth of a daughter is a calamity. Thus the girl, from her infancy, is made to feel her inferiority. She is regarded as incapable of mental improvement, and is doomed to a servile life. Ignorant and indolent, she becomes a wife, without any choice of her own, and often sadly against her wishes. If she be of high birth she is little more than the prisoner of her husband. He immures her within the walls of a gloomy mansion, and watches over her with a jealous eye. But if of low caste, she becomes the wife and the drudge at the same time; carrying burdens, laboring in the field, bringing water, gathering cow-dung, kneading into cakes, and drying it for fuel, are her appropriate departments of labor. Nearly every occupation which nature points out as the sphere of the hardier sex, is, in this country, assigned to the woman; while her appropriate labors are performed by men. Her washing is done by the washerman; her sewing, by the tailor; her milk and butter, and all articles of food, which require but little cookery, are purchased in the bazar. She has no furniture to clean, no floors to sweep or scrub. A coat of cow dung and water, once a week, settles that long account, which the industrious housewife in this country, has with her floors. Indolence and dirt at home, and drudgery and disgrace abroad, seem the only alternatives of Hindoo women. Such is the condition of females in Hindooistan; and for this there is no remedy but Christianity. Wherever this has prevailed, the rights of women have been acknowledged, and their character and condition elevated.

*Character of the People.*—After what has been already said, little need be added under this head. It can hardly be expected that the character of any people will be better than that of their gods, their priests, and their mothers. And when to these sources of corruption, are added the demoralizing influence of ignorance, superstition, the doctrine of *fate*, and heathen festivals and pilgrimages, we are prepared to contemplate a people reduced to the lowest state of moral degradation. To provide for the daily wants of the body, seems to absorb the whole soul of the Hindoo. His

immortal mind is permitted to remain enveloped in all its ignorance, without making any proper efforts for its illumination. The great mass of the people are content to do as their fathers did, and to worship what their fathers worshiped, and whether that object be a god or a devil, it matters not, provided it be the custom of the people to do so. Custom with them is law, to which reason and conscience must submissively bow. Moral principle and benevolent feeling seem to be entirely obliterated in the heart of the Hindoo; and he knows no higher motive of action than selfishness. He will lie, cheat, steal, and commit all manner of licentiousness, whenever it will serve his turn, without the least compunction. Although exceedingly zealous in their religion, scrupulously maintaining, in their way, their daily devotions, and having temples in every village; yet, all their holiness is ceremonial, having no respect whatever to the state of the heart, or the character of the actions.

*Brahminism and Popery compared.*—The similarity of Popery and Brahminism, is so striking, that it is worth while to occupy a small space in drawing a comparison between the two systems; especially as this resemblance has fallen under the eyes of the missionaries, who see them both in operation, side by side; there being many Roman Catholic convents and churches in India. The following comparison, somewhat abridged, was drawn upon the spot, by Rev. Mr. Ramsay, missionary in India. The Hindoos acknowledge one supreme god, with many subordinate deities, entitled to worship. The Brahmins are held to be the representatives of God, possessing the keys of life and death, heaven and hell, and therefore they are worshiped by bowing down before them, and kissing their great toe. The Pope, in like manner, considers himself the vicar of Christ, and every priest is his representative. He too holds the keys of heaven and hell, and his toe has been favored with many a kiss. By the Hindoo laws, none but their priests are permitted to read their sacred books; and to secure this end, the priests oppose education, and labor to keep the people in ignorance. The Romish priests will not allow the people to read the Scriptures; and to secure their own ascendancy, they strive to keep the people in ignorance. The Hindoos have a multitude of idols, which they daily worship. Some of them consider the idol as the representative of God, and others worship the thing itself, and go no further. Besides temple deities, they have household gods, which they worship daily. The Romanists in India have also images of saints in their chapels, and in their houses, to which they bow down daily. In the streets, crosses are set up; and in the evenings, lamps are placed at the feet of them, after the Hindoos' mode of placing lamps before their idols. As they pass these crosses, the Romanists take off their hats and bow down to them, or pres-

trate themselves before them. The worship of images is sanctioned by the church in India, as it is also by the second council of Nice. The Hindoos have many millions of inferior deities, corresponding to which the Romanists have multitudes of angels. The Hindoos have their *Goeroos* to intercede for them; and the Romanists have their saints, for the same purpose. The Hindoos held that a man may obtain righteousness by his own works, and more than he needs for himself, the surplus of which he may sell. The Romanists also have their works of supererogation, which lead to the sale of indulgences. The Hindoos observe a ceremony, in which they offer up prayers for the dead, and for which they feed and fee the Brahmins; the Romanists also fee the priests to say mass for the benefit of the souls of their deceased relatives. The Hindoos say prayers and count their beads, and undergo severe penances to obtain righteousness. The Romanists do the same. They both alike have their fasts, in which they eat no meat. They both have their festivals, in honor of their saints. They both have their holy places and their pilgrimages. They both have their holy water. The Hindoos divide their sins into two classes, inward and outward; the Romanists, into venial and mortal. They both have their monks and hermits, and religious mendicants, of equally debased character. The Hindoos have their females married to the gods; and the Romanists have their *nuns*, who are formally married to Christ. Both are devoted to the same purpose. Both carry out their images in solemn procession, in great display. Both have their small bells, to jingle during their religious services in their temples. They both use rosaries, and carry images about their persons. Many more marks of resemblance might be named; but these are sufficient to show that both systems have a common origin.

*The Remedy.*—The Gospel of the Lord Jesus Christ is the only remedy for heathenism. This, with the power of the Holy Ghost, can raise them from the lowest depths of filth and degradation. It has done it, and it can do it again. But, when we look at the state of things in Hindoostan, we must despair of help from man, and look to the power of God, which alone is able to accomplish so great a work. The labors of the missionary alone surely cannot accomplish such a change. The power of God alone can produce it.—*The Christian Brahmin; Ramsay's Journal; Ward's India and the Hindoos; Hooker's Plea for the Heathen.*

BRIDGETOWN: Capital of the Island of Barbadoes; one of the gayest and handsomest towns in the West Indies. A station of the United Brethren.

BRITISH AKRA: See *Akra*.

BRITISH GUIANA includes Essequibo, Demerara and Berbice, or all the maritime tract between the river Correntin, the western

limit of Surinam, and the frontier of Spanish Guiana, at Cape Nassau, in lat. 70° 40', a space of about 300 miles, including the sinuosities of the coast. See *West Indies*.

**BRUSA**. An out-station of the American Board among the Armenians; once the capital of the Turkish empire—is famed for its silk manufactures. Population from 80,000 to 100,000, of which the Turks are by far the largest part. It is at the base of the Bythinian Mt. Olympus, about 60 miles south from Constantinople.

**BROWN'S TOWN**: A Wesleyan station in Jamaica, W. I.

**BRUNSWICK**: A station of the London Missionary Society in Berbice.

**BUDHISM**: The religious system, called Buddhism, is exceedingly complicated, being made up of legends, superstitions, and absurdities so numerous and strange that to give a condensed and intelligible view of them is almost impossible. Volumes have been written on the subject by missionaries, distinguished travelers, and English gentlemen of learning and research, resident in India, and from this mass of materials the summary here given is derived. The work of R. Spence Hardy, member of the Royal Asiatic Society, has been found especially serviceable on account of its systematic arrangement of topics, although it devotes nearly 450 octavo pages to a consideration of the subject. The substantial agreement of authors in regard to the origin and character of Buddhism leads to the belief that they have attained to a great degree of accuracy, and the following view, though it omits numerous details, will, it is hoped, be found to be a correct presentation of the leading facts of the system.

*Origin of Buddhism*.—The founder of the sect of Buddhists was Gotama Budha, born B. C. 624. At the moment of his birth, (so says the legend) he stepped upon the ground, and after looking around towards the four quarters and the four half quarters, above and below, without seeing any one in those ten directions who was equal to himself, he exclaimed, "I am the most exalted in the world; I am chief in the world; I am the most excellent in the world; this is my last birth; hereafter there is to me no other existence." He had however previously existed through a vast number of ages, and exercised all the virtues which were necessary to his future office, and taking his position in the sixth of the divine worlds, the gods and brahmas, after the appropriate period had passed, went to his dwelling and begged his appearance in this human world. Thereupon he was born, and proclaimed his own greatness as above. He then passed twenty-nine years in worldly wealth and grandeur, and six more in mortification and penance; and then sitting down under a bo-tree, declared he would not rise up till he became Budha, Lord of the Universe. Upon this a great

number of chiefs, brahmas, and gods, made their appearance as his retinue, and then his adversary, Maraya, came with a great army to try to hinder his becoming lord of the world. Upon this, panic-struck, the gods and brahmas all fled and hid themselves. Maraya then brought on thick darkness, but the body of Budh was light as a thousand suns. He then attempted to strike him, and asked him, "Who is your witness that you have done works of merit, for which you should deserve this seat?" Then Budh exclaimed, "I have no rational witness here," and called upon the earth to proclaim his actions in the course of his endeavors to become Budh. Upon this the earth rumbled 100,000 times, and began to turn round. Whereupon Maraya was dismayed and defeated, and acknowledging the superiority of Budh, fled ashamed, and all the gods and brahmas of the universe came and ministered to Budh triumphant; thus completely extinguishing evil, and acquiring omniscience, he became perfect Budha.

The places near which he exercised his ministry were Benares, and other parts of northern India, and he is said to have proceeded as far south as Ceylon. He died at the age of eighty, or as some say eighty-five, having previously foretold that his religion, after extending over the world, would become extinguished, and be renewed by his successor, Maitra Budha, who is now in a divine state, and after the appropriate age will become Budha.

The Budhas are beings who appear after intervals of time inconceivably vast. Previous to their reception of the Budhaship, they pass through countless phases of being, and in the birth in which they become Budha, they are of woman born. At their death they cease to exist. They do not continue to be Budhas, nor do they enter upon any other state of being.

*Doctrines of Budha*.—According to the doctrines propounded or rather ascribed to Gotama Budha, there are innumerable systems of worlds, called Sakwalas, which attain their prime, and then decay and are destroyed, at periods regularly recurring, and by agents that are as regularly recurring. Buddhism teaches that there is no Creator, no being that is self-existent and eternal. All sentient beings are homogeneous. The difference between one being and another is only temporary, and results from the difference in their degrees of merit. Any being whatever may be a candidate for the Budhaship; but it is only by the uniform pursuit of this object through innumerable ages that it can be obtained.

The power that controls the universe is *karma*, literally action; consisting of *kusala* and *akusala*, or merit and demerit. There is no such thing as an immaterial spirit, but at the death of any being, the aggregate of his merit and demerit is transferred to some other being, which new being is caused by the *karma* of

the previous being, and receives from that *karma* all the circumstances of its existence. Thus, if the *karma* be good, the circumstances are favorable, producing happiness; but if it be bad, they are unfavorable, producing misery.

The manner in which being commenced, according to Buddhism, cannot now be ascertained. The cause of *continuance* of existence is ignorance, from which merit and demerit are produced, whence comes consciousness, then body and mind, and afterwards the six organs of sense. Again, from the organs of sense comes contact; from contact desire; from desire sensation; from sensation the cleaving to existing objects; from this cleaving, reproduction; and from reproduction disease, decay, and death. Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, whilst the instrumental cause is *karma*. It is therefore the great object of all beings who would be released from the sorrow of successive birth, to seek the destruction of the moral cause of continued existence, that is to say, the cleaving to existing objects, or evil desire. It is possible to accomplish this destruction, by attending to a prescribed course of discipline, which results in an entrance to one of the four paths, with their fruition, that lead, by different modes, to the attainment of *nirvana*, or annihilation. They in whom evil desire is entirely destroyed are called *rahats*. The freedom from evil desire ensures the possession of miraculous energy. At his death the *rahat* invariably attains *nirvana*, or ceases to exist.

*The Sacred Books.*—The sacred books of the Buddhists are called *Dharma*, which means, emphatically, the truth. They contain the incidents of *Gotama Budha's* life, his discourses, and the voluminous commentaries that have been added. From the moment that Gotama obtained the state of a supreme Budha, to the time of his dissolution, an interval of forty-five years, in all that he uttered, to whatever order of intelligence, he had only one design, which was, to assist sentient beings in the reception of *nirvana*. The discourses of Budha are divided into 84,000, and include all that was spoken by him. These discourses are divided into 275,250, as to the stanzas of the original text, and into 361,550 as to the stanzas of the commentary. All the discourses, including those of Budha and those of the commentator, are divided into 2,547 *vanawaras*, resembling the *sidarim* into which the books of the Old Testament were divided by the Jews, being the portion read in the synagogue upon one Sabbath day; and these contain 737,000 stanzas, and 29,368,000 letters.

The system propounded by Gotama Budha, was not committed to writing either by himself or his immediate disciples. It is asserted that his discourses were preserved in the memory of his followers during the space of 450

years, after which they were reduced to writing in the Island of Ceylon. The documents themselves are an evidence that a considerable period must have elapsed between the death of Budha and the compilation of the *Pitakas* in their present form. They contain the record of numerous events that never could possibly have happened; they are distorted by fictions and legends which it must have taken a long time to invent and impose upon the people; and they abound in the grave recital of miraculous events and supernatural interferences, that any inhabitant of earth would have known to be false; and 400 years would be no more than a sufficient period for all these perversions.

For the establishment of the text of the *Pitakas*, or sacred books, it is said that three several convocations were held; but it is impossible in so short a space, to go into the history of these convocations and the rules by which they were governed, so unintelligible is much of the language, and so numerous and senseless the repetitions.

In size the *Pitakas* surpass all western compositions, and are only exceeded by the sacred books of the Brahmins. Josephus mentions that his own antiquities contain 60,000 lines; but the sacred books of the Buddhists, it is estimated, contain 2,000,000 of lines. These books were written in the *Pali* language, which was the vernacular tongue in the time of Gotama Budha. It was carried to a high state of cultivation, as is evident from the fact that in Ceylon a modern writer found as many as thirty works on Pali grammar, some of them of considerable extent.

The sacred books are literally worshiped, and benefits are expected to result from this adoration as from the worship of an intelligent being. The books are usually wrapped in cloth, and they are often placed upon a rude altar near the roadside, after the manner of images in Roman Catholic countries, that those who pass by may place money upon them and obtain merit. The praises of the *bana*, or word, are a favorite subject with the native authors. Whenever an opportunity is presented they launch out into a strain of commendation, heaping epithet upon epithet with untiring zeal, as in the following instance: "The discourses of Budha are as a divine charm to cure the poison of evil desire; a divine medicine to heal the disease of anger; a lamp in the midst of the darkness of ignorance; a fire like that which burns at the end of a kalpa, to destroy the evils of repeated existence; a meridian sun to dry up the mud of covetousness; a great rain to quench the flame of sensuality; a thicket to block up the road that leads to the narakas; a ship in which to sail to the opposite shore of the ocean of existence; a collyrium for taking away the eye-film of heresy; a moon to bring out the night-blowing lotus of merit; a suc-

cession of trees bearing immortal fruit, placed here and there, by which the traveler may be enabled to cross the desert of existence; a straight highway by which to pass to the incomparable wisdom; a door of entrance to the eternal city of Nirwana; a talismanic tree to give whatever is requested; a flavor more exquisite than any in the three worlds; a treasury of the best things it is possible to obtain, and a power by which may be appeased the sorrow of every sentient being."

The advantages to be derived from listening to the bana are represented by the native authors as being immensely great. In the early ages of Buddhism, when the bana was in the vernacular language of the people, it is evident that great effects were produced by its recitation, and by the discourses that were given in explanation of its doctrines and duties; but its rehearsal has now degenerated into an unmeaning form, and is attended with very little power.

*Modes of Worship.*—The Buddhists of the present age are image-worshippers; but it is not known at what period they adopted this custom, nor indeed at what period it was introduced into India. The Buddhists of Ceylon have a legend that in the lifetime of Gotama Buddha, an image of the founder of their religion was made by order of the king of Kosala, and the Chinese have a similar story; but it is rejected by the more intelligent of the priests, who regard it as an invention to attract worshippers to the temples. The images are sometimes recumbent, at other times upright, or in a sitting posture, either in the act of contemplation, or with the hand uplifted in the act of giving instruction. At Cotta, near Colombo, in Ceylon, there is a recumbent image 42 feet in length. Upon the altar, in addition to flowers, there are frequently smaller images, either of marble or metal, the former being brought from Burmah and the latter from Siam. In the shape of the images each nation appears to have adopted its own ideas of beauty; those of Ceylon resembling a well proportioned native of the island, while those of Siam are of a more attenuated figure, and in Nepal they often have three heads and six or ten arms. The idol manufactories present strange sights to the eye of a Christian, such as sign boards with the inscription, "Precious Buddhas manufactured or repaired;" "The Golden Buddha Shop;" and these shops containing groups of images, some black with age and sent thither for gilding, and others gaudily painted and fresh from the hand of the artist.

The Buddhists have numerous temples, pagodas, and sacred places, to which the people resort to hear the bana read and to perform their religious rites. From the ruins which appear in various places it is evident that these temples were anciently very costly and beautiful, much more so than any of mod-

ern construction; but a particular description of them must be omitted. The bo-tree, under which Gotama attained the Buddhahood, was an object of worship at a very early period. Near this tree the city of *Budha-Gaya* was afterwards built, which, from the vast extent of its ruins, must have had, at one time, a numerous population; but it declined rapidly, and in the fifth century was entirely deserted. A bo-tree flourishes at present on the same spot, and is believed by the Buddhists to be the very tree under which Gotama sat. This place is situated in British India, in the Presidency of Bengal, about 40 miles S. W. of Bahar. It is a good deal resorted to by pilgrims, and is supposed to have once been the centre of Buddhism, but now no Buddhists reside at or near it. In the court-yard of nearly every *wihara* (temple) in Ceylon there is a bo-tree, said to be taken from the original tree. Numerous forms of relic-worship are observed by the Buddhists, and many of them, for extreme folly and absurdity, will compare with anything ever invented by Rome herself. They have, for example, the left canine tooth of their sage, and it is regarded by the Kandians of Ceylon as the palladium of their country. The impressions of Gotama's foot are also worshipped. There are believed to be many of these impressions in various parts of India, but the most important one is on the top of Adam's Peak, in Ceylon, 7,420 feet above the level of the sea, and the summit of this peak is visited by great numbers of pilgrims. The soles of Buddha's foot are represented as being divided into 108 compartments, like a pictorial alphabet, each of which contains a figure. One of the titles of the monarch of Siam is, "The pre-eminently merciful and munificent, the soles of whose feet resemble those of Buddha."

It was an ordinance of Buddha, that the priests, who were then supposed to dwell most commonly in the wilderness, should reside during the three months of the rainy season in a fixed habitation. This season is called *wass*, and it is at this period that the priests read bana to the people. The place of reading, called the *bana-maduwa*, is usually a temporary erection in the form of a pagoda. In the centre of the interior is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread on the ground.

No part of the rough material of the *maduwa* is seen, as the pillars and the roof are covered with white cloth, upon which mosses, flowers, and the tender leaf of the cocoa nut are worked up into various devices. Lamps and lanterns are suspended in great profusion and variety, and the impression produced by the scene in some localities is most striking, and forms the most magnificent sight ever seen by many of the worshippers. The females are arrayed in their gayest attire, and flags and streamers and figured handkerchiefs float from every convenient point. At intervals

tontoms are beat, the rude trumpet sends forth its screams, musketry and jinjalls add their roar, and with the help of glaring lamps, floral displays, and the noise of the people, a most exciting and bewildering effect is produced.

The copies of the sacred books now used are beautifully written in large characters, upon the best talipot leaves that can be procured, with marks to point out the conclusion of the sentences. Upon some occasions one priest reads the original Pali, while another interprets what is read in the vernacular tongue; but generally the Pali alone is read, so that the people understand not a word of it; and even when the word is explained, most of them fall asleep, or idly chew their favorite beetle, regardless of what is said. The folly of the priests, in confining their public ministrations to the simple reading of the bana, has caused a class of persons, called *upasakas*, in some districts, to go about from house to house, after the manner of the Scripture readers, reading works that are written in the vernacular tongue, accompanied with familiar expositions. It is by this means that Budhism in many places is principally supported.

*The Modern Priesthood.*—The number of Budhist priests in Ceylon is estimated at 2500, which is about one in 400 of the population. In Burmah the proportion of priests is much larger, and in Siam it is larger still. The priests of Ceylon trace their origin from a remote period, as, according to the native legends, Budhism has there been professed more than 2000 years. But different sects have arisen, and the doctrines and ministrations of Budhism are not everywhere identical. There appears to be a general similarity between the Budhism of Ceylon, Burmah, Siam, and China; but in Nepal, Thibet, and Japan it is essentially different. In Thibet the superior priests are called *lamas*, and are regarded as incarnations of Budha; and they possess so large a share of political authority that they can depose the sovereign of the country and substitute another in his stead. The dress of the grand lama is yellow, that of other lamas of superior rank red; and as these dignitaries wear broad-brimmed hats, their costume closely resembles that of the cardinals of Rome. The Budhism of Thibet and of Japan resemble each other, in having a visible representative of Gotama, possessed of unlimited power.

The Burmans, Siamese, Nepaulese, Chinese, Japanese, and Thibetans, are the principal nations, in addition to the Ceylones, who now profess Budhism, once the predominant religion throughout Hindoostan; it is now nearly unknown in that vast region, where it has been superseded by other forms of superstition.

It has already been intimated that the system of Budhism includes two leading and fatal elements—atheism and annihilation. When Gotama Budha died, he did not enter upon a future state of being; his existence was not

renewed in another world; he forever ceased to be, as truly as the light of a lamp ceases to be when its flame is extinguished. Budha can, therefore, in no sense, be an object of trust or confidence; his guidance and blessing cannot be sought, and when his name is invoked, it is under the vague supposition that by some latent, unknown process, the prayer will be answered, without the agency of an intelligent cause. And as Budha ceased to exist, so does every other being. There is no such thing as an immortal soul. The attainment of *nirvana*, or extinction, is the only hope to which the Budhist can aspire; though this extinction necessarily produces another being to whom are transferred all the merit and demerit that have been accumulated during an unknown period and by an almost endless succession of similar beings, all distinct from each other, but all bound by this singular law of production to every individual in the preceding link of the chain.

With such withering skepticism at its foundation, it is impossible that Budhism should be productive of any good fruits. There are indeed some good moral precepts in the sacred books; but as explained in the commentaries and received by the people, they are wholly inoperative. Man has no Maker, is responsible to no superior being, and has before him no future. If he has enjoyment, it is the result of merit acquired in other ages and by other births; and the sense of gratitude, obligation, and dependence, is unknown to him. Little motive can exist therefore for the restraint of the passions or for purity of life, and the debased and corrupt state of Budhist communities is the natural fruit of their religious belief.

As to what Budha himself taught, little can be known, for he left nothing in writing; and those who have most thoroughly studied this intricate system, are of the opinion that the works which profess to record his discourses have little if any foundation in truth; that he never laid claim to the miracles with which his name is connected, and which have been for ages one of the principal supports of the system; and that the accounts given of Budha's life, except the mere outlines relating to his birth, family, and death, are the merest fictions.

Those who wish more thoroughly to explore the depths of the system of Budhism—the involved and endless definitions, rules and rites contained in the sacred books; the history of mosques, temples, pagodas, and sacred places; the disgusting legends relating to miracles, relics, and images; the celibacy, mendicancy, diet, and dress of the priests; and numerous minor points connected with these, are referred to the extended and elaborate works of R. Spence Hardy, D. J. Gogerly, Rev. Howard Malcom, and others.—REV. E. D. MOORE.

**BUFFALO:** A Karen village in Arracan and an out-station of the Arracan mission of the Am. Baptist Missionary Union.

**BUNAAUAI**: A station of the London Missionary Society, on Tahiti, South Sea.

**BUNTINGDALE**: A station of the Wesleyans in Australia, 90 miles west of Melbourne.

**BUNTINGVILLE**: A station of the Wesleyans in Kaffraria, S. A.

**BUNGALOW**: The name given in India to a house or villa of a single floor. *Dāk Bungalows* are thatched houses, constructed at the public expense, and placed at intervals, in many parts of India, for the accommodation of travellers.

**BURDWAN**: A town in the province of Bengal, the capital of a district of the same name, 60 miles N. N. W. of Calcutta. Population about 54,000. The population of the whole district is estimated at 1,444,000.

**BURISAL**: The principal town in the district of Bahargany, India, about 185 miles north-east from Calcutta. It stands on the point of an oblong island, formed by the broad branches of the great Ganges, which here present an immense expanse of water, and a very great facility of inland navigation. It is a station of the English Baptist Missionary Society.

**BURMAH**: A country situated in south-eastern Asia, in the region beyond the river Brahmopootra. It is possessed by the Burmese, the limits of whose dominions have been greatly contracted by British conquests. On the west, where it is contiguous with British territories in India, Burmah is bounded by the province of Arracan, surrendered to the British by the treaty concluded with the Burmese in 1826, and by the petty states of Tipperah, Munne pore, and Assam, from which countries it is separated by lofty ridges of mountains; on the south, by the newly acquired British province of Pegu; on the north by Assam and Thibet; and on the east by China. Its limits extend from lat. 19° 25' to 28° 15', and from long. 93° 2' to 100° 40'; comprising a territory 540 miles in length, from north to south, and 420 in breadth, with an area of 96,000 square miles.

*Topography*.—That portion of Asia in which Burmah is situated slopes from the central mountains towards the south; and as it approaches the Indian Ocean, it subsides into an extensive champaign country, which is overflowed in the rainy season, by the swelling of the rivers. The Burmese territory is watered by three great streams, the Irrawaddy, the Salwen, and the Kyen-dwen, a tributary of the Irrawaddy. These rivers have their sources in the northern chain of mountains in the interior, some of which are covered with perpetual snow; and they run in a southerly course to the Indian Ocean. The Irrawaddy and the Salwen are large rivers, which overflow the flat country on their banks, during the season of the rains. Burmah, having been despoiled of Pegu, contains neither maritime

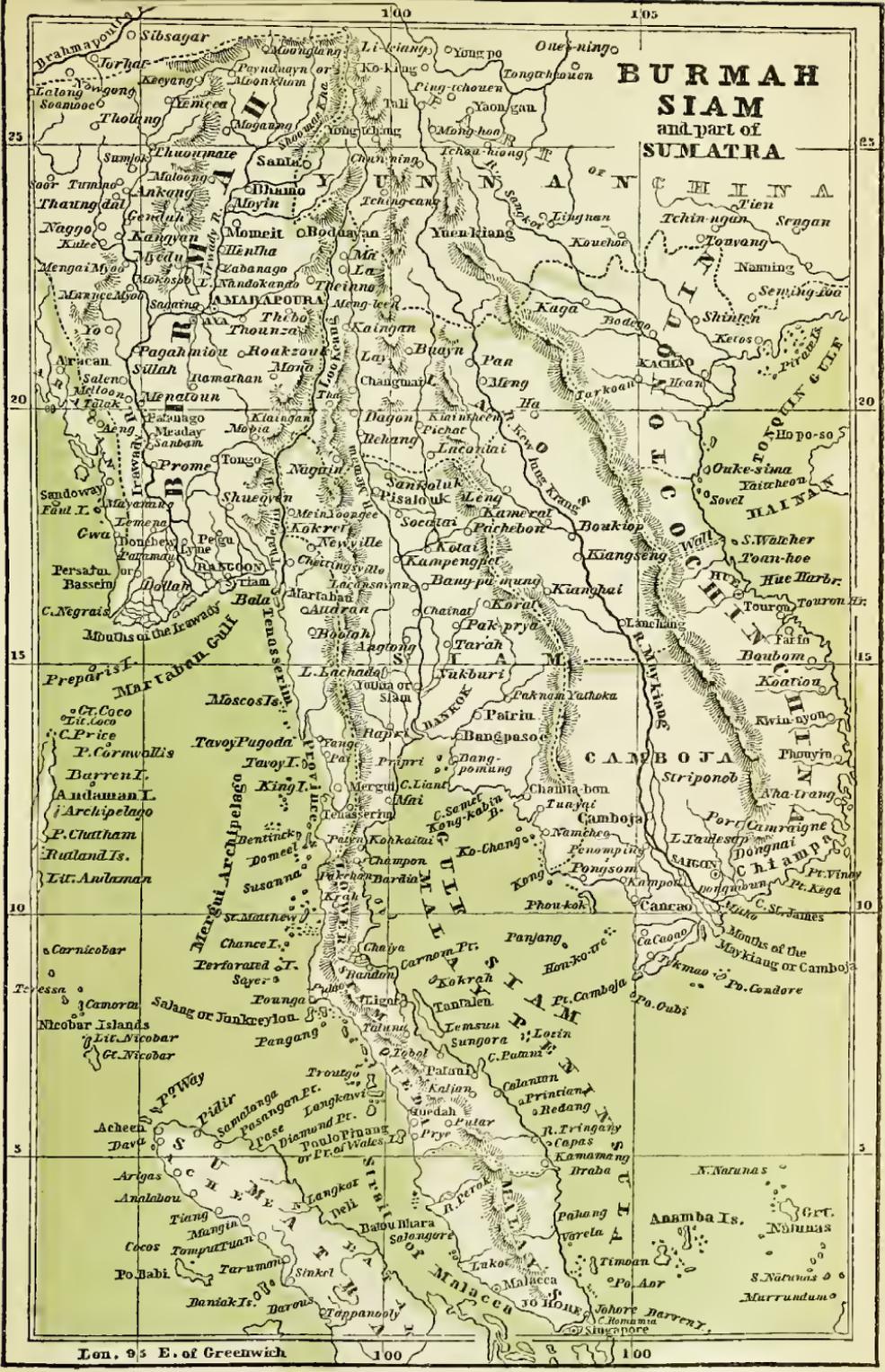
districts nor alluvial plains, but is altogether an upland territory, bounded at its southern extremity by a frontier line at the distance of about 200 miles from the mouth of the Irrawaddy. From this point, the country begins to rise, and thence for about 300 miles farther it may be considered hilly and elevated. Beyond this, it is wild and mountainous. To the W. and N. W., it is divided from Arracan, Munne pore, and Assam, by mountainous ridges, often of great elevation.

*Population*.—From their resemblance in features and form, the Burmese appear to be of the same race as the inhabitants of the countries that lie between Hindoostan and China. They may be generally described as of a stout, short, active, but well-proportioned form; of a brown, but never of an intensely dark complexion; with black, coarse, lank, and abundant hair, and a little more beard than the Siamese. The population has been variously estimated and exaggerated from seventeen to thirty-three millions; but Mr. Crawford, from the best data that he could procure, estimated the population so as to give the present limits of Burmah 2,112,000.

*Social and Political Institutions, Arts, &c.*—The Burmese appear to be inferior to the Hindoos, and still more to the Chinese, in arts, manufactures, industry, and all the institutions of civil life. Their government is a pure despotism, the king dispensing torture, imprisonment, or death, according to his sovereign discretion. The chief object of the government appears to be the personal honor and aggrandizement of the monarch; and the only restraint on the exercise of his prerogative is the fear of insurrection. He is assisted by a public and privy council, but may punish any of his high officers at his pleasure. The country at large is ruled by provincial governors, and is divided into provinces, townships, districts, and hamlets. In all the townships and villages there are judges of subordinate jurisdiction; but as no officer receives a fixed salary, the people are subject to the most shameful extortion. The criminal code is barbarous and severe, and the punishments shocking to humanity. The Burmese are divided into seven classes, viz.: the royal family; the public officers; the priesthood; the rich men; the cultivators and laborers; and the slaves and outcasts; each of which have their badges of distinction. But any subject, except slaves and outcasts, may aspire to the highest offices.

In the useful arts, the Burmese have not made any great advances; and their currency is of the rudest description, being composed of uncoined lead, silver, and gold, valued by weight. The Burmese are entirely ignorant of literature and science. Morality is at a low ebb among them, and their rulers have no conception of either the excellence or utility of good faith.

*Religion*.—Buddhism is the religion of Bur-



**BURMAH  
SIAM  
and part of  
SUMATRA**



mah. (See *Budhism*.) Foreigners enjoy religious toleration; but the Burmese rulers view any attempts to convert the natives to the Christian, or any other foreign faith, as an interference with their allegiance, and therefore discourage them.—*Encyclopedia Britannica*.

MISSION—AMERICAN BAPTIST UNION.—The first mission of the American Baptists in Burmah was commenced by Rev. Adoniram Judson,\* who, with Mrs. Judson, landed at Rangoon, in July, 1813, and immediately began to study the language of the country. So soon as Mr. Judson had sufficiently mastered the language, he prepared a tract, to be read in manuscript by the Burmans, on the nature of the Christian religion, containing an abstract of its leading doctrines. This was his first public labor. In 1816, Rev. George H. Hough and his wife arrived at Rangoon, as missionaries of the Board. Mr. H. had been a printer, and on his way, at Serampore, had received a printing-press and a font of Burman types, which were presented to the mission, and which had preceded him to Rangoon. Mr. Judson's tract and a catechism were immediately printed, and they were soon followed by a translation of the Gospel of Matthew. In the summer of 1818, the mission was for a time interrupted by persecution, and Mr. and Mrs. Hough sailed for Bengal, taking with them the printing-press. Mr. Judson was absent at the time, but Mrs. Judson determined to remain at her post, and was soon afterwards rejoined by her husband, and they together quietly waited till the storm had passed away.

In September, 1818, the mission was increased by the arrival of Rev. Messrs. Colman and Wheelock, with their wives. Mr. Wheelock, however, was, at the close of a single year, compelled, by failing health, to withdraw from the mission, and was drowned at sea on his passage to Bengal. It was not till 1819 that the first zayat was opened for public worship and religious teaching. It was a small low building, situated on the Great Pagoda road, and surrounded by the magnificent temples of heathenism. Here Mr. Judson began his public labors as a Christian teacher, and here for the first time he celebrated the public worship of God. In June of the same year, nearly six years after his arrival in Rangoon, he had the satisfaction of baptizing and receiving into the mission-church Moung Nau, the first Barman convert to Christianity. In the following November, two others were in like manner baptized and admitted to the Church. These instances of baptism, together with the increasing number of inquirers who frequented the zayat, attracted the interposition of the Buddhist priests, also of the Viceroy, and in consequence attendance at the zayat for a time almost entirely ceased.

This fact revealed to Mr. Judson most distinctly the precarious situation of the mission, and determined him to go immediately to Amarapura, the seat of the imperial government, in order, if possible, to obtain toleration for the Christian religion. Accompanied by Mr. Colman, his associate in the mission, in the winter of 1819, he ascended the Irrawaddy to the capital, and presented himself before the Burman king, with rich and showy offerings, in order the better to secure a favorable hearing for his humble request. The occasion was one of great ceremony, but the petition of the missionaries was contemptuously rejected, and they immediately returned to Rangoon. This stern repulse at first decided Messrs. Judson and Colman to abandon Rangoon and retire to the adjacent district of Arracan, which was under the government of Bengal; but on announcing their decision and its cause to the three Burman disciples, these recent converts from heathenism evinced such firmness of faith, and so eagerly entreated them not to abandon the mission, that it was at length determined that Mr. and Mrs. Judson should remain at Rangoon, while Mr. and Mrs. Colman repaired to Chittagong, in order to provide a place of refuge, in case of persecution, for the members of the mission, and others who might hereafter join them. The plan, however, was entirely frustrated, and Mr. Colman fell a victim to the fever of the climate, at Cox's Bazaar, in 1822.

Meanwhile the mission at Rangoon was awakening a wider and wider interest among the people. In the summer of 1820, Mr. Judson baptized seven additional converts, who at the peril of their lives, professed their faith in Christ. Among them was a learned teacher, who was able to render most important service to the missionaries in translating the Scriptures, and in other labors of the mission. The failing health of Mrs. Judson now rendered it necessary that she should for a time leave the climate, and in the summer of 1821, she embarked for Calcutta for the purpose of taking passage thence to England and the United States. The visit of this accomplished and heroic lady to this country in 1822 and 1823, was productive of many important benefits. It awakened a deeper interest in the mission, and enlarged the contributions of the churches, and especially it was the occasion of several young men dedicating themselves to the service of Christ among the heathen. On her return to Burmah she was accompanied by Rev. Jonathan Wade and Mrs. Wade, and they all reached Rangoon in December, 1823.

During the absence of Mrs. Judson the mission had been also reinforced by the arrival of the Rev. Jonathan Price, a physician as well as minister, who with Mrs. Price arrived at Rangoon near the close of the year 1821, and about the same time Mr. and Mrs. Hough also returned to the mission with the much

\* For previous notice of Mr. Judson, see article on *American Baptist Missionary Union*.

needed printing-press and types. So soon as the Burman king learned that Dr. Price was possessed of medical skill, he summoned him to Ava, which was now become the capital of the empire. Accordingly Dr. Price accompanied by Mr. Judson, who alone understood the language, proceeded up the Irrawaddy and presented themselves at the court of the Burman monarch. Mr. J. was recognized by several of the ministers of the court, and in one of his visits at the palace he was particularly questioned by the king respecting his religion, and whether any Burmans had embraced it, and also commanded to show the members of the court the manner in which he preached. During his stay of several months at the capital, while Dr. Price was in high favor with the monarch, Mr. Judson also had many opportunities to commend the new religion to persons in high official stations, and to bespeak for it a toleration from the government. He returned to Rangoon early in 1823, not without a promise given to the king that he would soon come back and bring Mrs. Judson to reside with him at Ava. Accordingly so soon as Mrs. J. landed at Rangoon on her return from the United States, it was arranged that Mr. and Mrs. Judson should proceed to Ava, while Mr. and Mrs. Hough, and Mr. and Mrs. Wade were to remain at Rangoon. Scarcely had these arrangements been carried into execution when the threatened hostilities between Burmah and Great Britain began to spread their blighting influence over the prospects of the mission. These hostilities broke out in open war in May, 1824, when Rangoon was captured by a small fleet of English transports which lauded the forces of Europeans and Sepoys under the command of Sir Archibald Campbell.

The war which now began was not terminated till the close of February, 1826, nearly two years from its commencement, by the treaty of Yandaboo, by the terms of which the provinces of Arracan, Maulmain and Mergui, together with a part of Martaban were ceded to the English. It of course, immediately suspended all the operations of the mission at Rangoon, and compelled Messrs. Hough and Wade to retire from the country—while upon Messrs. Judson and Price and their families at Ava it brought calamities and sufferings, protracted through the entire continuance of the war, whose record forms one of the most affecting passages in the history of modern missions. For a full account of these sufferings and the manner in which they were endured by the heroic missionaries, the reader is referred to the lives of Dr. and Mrs. Judson, and also to the history of the American Baptist Missions.

But, notwithstanding the frightful cruelties to which the missionaries had been subjected, they rendered most important services to the Burman king in conducting the negotiations

for peace, and on their conclusion, were strongly urged to remain at Ava. Dr. Price acceded to the request and passed the remainder of his life at the Burman capital. Mr. and Mrs. Judson, however, decided to withdraw with the English commander, and henceforward to prosecute the labors of the mission in that portion of the country which had been ceded to the British Government. The place finally selected for this purpose, was Amherst, a town planted by the English as the seat of government for the newly acquired territories, and named for Lord Amherst, at that time the Governor-General of India. Here he left his family under the protection of the British flag, and in the society of British officers, while he accompanied, as translator, the embassy of Mr. Crawford, who in the summer of 1826, repaired to Ava for the purpose of negotiating a commercial treaty with the king. Mr. Judson's motive was to obtain, if possible, a clause in the treaty for securing religious toleration, an enterprise which terminated in failure, and was also associated with events of the most afflictive character; for it was while detained at Ava, by the duties of the embassy, that he received the intelligence of the death of Mrs. Judson, a calamity which was soon followed by the death of his infant daughter. On his return to Amherst he thus found himself a widowed and childless man, on the spot where he had hoped long to share the sympathies of the faithful wife, who during the weary months of his imprisonment had ministered to his necessities with a fidelity that never failed, and a fortitude that was equal to every emergency.

Mr. and Mrs. Wade had already removed to Amherst, and early in 1827 they were joined by Rev. George D. Boardman, and Mrs. Boardman, as missionaries from the United States. But Amherst proved to be inconveniently situated for the purposes of the capital of British Burmah, and Sir Archibald Campbell soon removed the head-quarters of the army to Maulmain, a new town on the Salwen river, about twenty-five miles from its mouth. It was at first arranged that Mr. and Mrs. Boardman should settle at Maulmain and that Mr. and Mrs. Wade should remain at Amherst, while Mr. Judson should divide his labors between the two settlements. But Amherst declined as Maulmain grew, and before the beginning of 1828 the entire mission was removed to the new seat of government. This arrangement, however, was not designed to be permanent, and in April, 1828, Mr. Boardman, with his family, settled at Tavoy, a place which had been fixed on as a station of the mission, about one hundred and fifty miles south of Maulmain. It was one of the principal strongholds of Buddhism in British Burmah, and was celebrated for the magnificence of its temples, the number of its priests, and the splendor of its idolatry. Here Mr. Boardman immediately opened a *zayat*, and commenced the work of teaching,

preaching, and conversing with all who would visit him.

From this period the chief stations of the mission in British Burmah, for several years were at Maulmain and Tavoy. These were the permanent homes of the missionaries and the seats of their principal councils and labors. Around these cities, in the neighboring jungle, were also soon established numerous out-stations, or places of preaching and instruction, which became at length the seats of Christian churches and congregations. In Burmah Proper, a little church was still maintained at Rangoon, under the charge of a native pastor, and the missionaries from Maulmaui, in 1830, resided several months in this part of the country—Mr. Wade at Rangoon, and Mr. Judson at Prome, a large town on the Irrawaddy, about midway between Rangoon and Ava. The main operations of the mission, however, were of necessity still confined to those portions of Burmah which were under the government of Great Britain. It was during Mr. Judson's residence in Burmah Proper, and especially at Rangoon, that he was able to hasten forward the translation of the Scriptures, which he had previously commenced. He also took advantage of the great assemblages of merchants and others, who came from all parts of the empire to Rangoon, at the great festivals of their religion, to scatter as widely as possible the tracts and books which he had printed, as well as to preach the doctrines of the Gospel. During one of these festivals, which was celebrated with unusual pomp, he was frequently visited by persons from a great distance in the interior, who came to him with the inquiries: "Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Others would say to him, "Sir, we hear there is an eternal hell. Pray give us a writing that will tell us how to escape it;" and others still would say, "We have seen a writing that tells about an eternal God. Are you the man that gives away such writings, for we want to know the truth." He estimated the number who visited the mission-house on this occasion alone, with inquiries like these, at not less than six thousand. These inquiries were gratifying fruits of the labors of the mission, which had now been in progress many years, and evidently spread their influence to the remotest portions of the Burman territories.

In the summer of 1831, Mr. Judson returned to Maulmain, where he found that part of the mission greatly advanced during the thirteen months of his absence. It had been strengthened by the arrival of Rev. Messrs. Mason, Kincaid, and Jones, with their wives. The church had been enlarged by numerous baptisms, and the missionaries had extended their labors to distant villages in the jungle, at several of which converts had been baptized. In the annual report of the mission for the year 1831, it is stated that the number who had

been baptized during the year was in all two hundred and seventeen. Of these eighty-nine were Europeans, the rest being natives of the country. During the eighteen years which had elapsed since Mr. Judson first landed at Rangoon, the growth of the mission had been slow but constant and healthy. Besides its original seat it now had stations at Maulmain, Tavoy, and Mergui, three of the principal cities on that part of the coast which had been ceded to the English. The missionaries were now fourteen in number—seven males and seven females, and the number who had been baptized and admitted to the churches was three hundred and ninety-three of whom two hundred and eighty were natives, the others being chiefly soldiers of British regiments stationed in the country. The press had printed not less than two hundred thousand tracts and books, among which were the New Testament and several books of the Old Testament. Schools were also established and in successful operation at all the stations in British Burmah, and the mission, in all its departments, was just entering on that career of eminent usefulness and success, which it has since pursued.

For many years after the commencement of the mission in Burmah, the missionaries directed their entire efforts to the conversion of the Burman race, without having much intercourse, or becoming much acquainted with the other races that inhabit the country. When, however, Mr. Boardman went to reside in Tavoy, there was living in his family a man of middle age, who had been a slave, but whose freedom had been purchased by the missionaries. His name was Ko-Thah-hyu, one of the race of *Karens*, or *Karians*, who are found in great numbers in all parts of Burmah and the neighboring kingdom of Siam. He had already been converted to the Christian faith while at Maulmain, and was baptized soon after his removal to Tavoy. This man's conversion, and his subsequent character, were the means of attracting the particular attention of the missionaries to the singular race to which he belonged, and of establishing among them a mission, whose growth and success have scarcely been equaled by any other of modern times.

This interesting people are widely scattered over the Burman empire, but are entirely distinct from the Burmans, by whom they are regarded as inferiors and slaves. They have adopted many of the customs and modes of life of the Burmans; they are generally industrious, and, with the exception of intemperance, are but little addicted to the vices of barbarian tribes. Their condition is a degraded one, being everywhere oppressed by their Burman masters, and compelled to perform every kind of servile labor. Hence they lead a wandering life, and dwell in temporary villages planted in remote places, in order to escape the exactions of their oppressors. With few ex-

ceptions they reject Buddhism, and present the extraordinary phenomenon of a people without any form of religion or established priesthood, but believing in the existence of God and in a state of future retribution, and cherishing a set of religious traditions resembling the truths of revelation, which they transmit from age to age in the poetic legends of their race. Blending with these traditions are some singular prophecies asserting their future elevation as a race, and that white strangers from across the sea would come to bring them "the word of God." It was on this account that when the missionaries first became acquainted with them, they evinced unusual interest in the truths of the Gospel, and regarded them as the fulfilment of the predictions which had been delivered to them by the "Elders" of a former age. These traditions of their race, acting on a people long crushed by oppression, but possessed of unusual moral sensibility, unquestionably gave the missionaries great advantages in their early labors among the Karens.

Mr. Boardman, on his removal to Tavoy, immediately found himself in intimate relations with these people, many of whom were first brought to him by the converted slave, Kothah-byu. The tidings of the arrival of a "White Teacher" soon spread beyond the city into the distant jungle, and brought the Karens in great numbers to the house of the missionary to listen to his instructions. As an illustration of their moral sensibility, the story of the *deified book* is often mentioned. It had been left in one of their villages some twelve years before by a traveling Mussulman, who was understood to have told the people it was to be worshiped as sacred. Though entirely ignorant of its contents, the person with whom it was left carefully preserved it, and in virtue of possessing it became a kind of sorcerer, of great importance among the people. It was brought one day to Mr. Boardman, and on being unrolled from the coverings in which it was enveloped, it proved to be the "Book of Common Prayer and the Psalms," printed at Oxford. From this period Mr. Boardman devoted the remnant of his too brief life almost exclusively to labors among the Karens. Early in 1829, he made an excursion to the jungle and mountains where their villages were most numerous, and saw much of their condition and modes of life in their native wilds. He also conferred with the British Commissioner for the district, and formed liberal plans for schools, and other agencies of civilization, while he gave a large part of every day to preaching and conversation among the people. In the summer of 1830, however, his strength had become exceedingly reduced by repeated attacks of hemorrhage of the lungs, and he sailed for Maulmain. Here he regained a temporary strength, and after a few months returned to Tavoy, where he found many converts waiting to be baptized, and still many

more daily visiting the zavay for religious inquiry and instruction. A large number were baptized by Mounng-Ing, one of the native Burman preachers, under the direction of Mr. Boardman. Just at this time Mr. and Mrs. Mason arrived at Tavoy as auxiliaries to the mission, and in their company and that of Mrs. Boardman, this excellent missionary made an excursion into the country for the purpose of meeting and baptizing a large number of converts, who had often visited him in the city. The journey of three days was accomplished, and the baptism of thirty-four persons was performed in his presence by Rev. Mr. Mason. But ere he could reach his home in Tavoy he sunk beneath the exhausting malady which had long pressed upon his constitution. His tomb is at Tavoy, and the marble slab which covers it is inscribed with a simple epitaph, which records his heroic services for the Karens of the neighboring forests and mountains.\*

The labors thus nobly begun by Mr. Boardman were continued by Mr. Mason, his successor in the mission at Tavoy, which has been ever since that period almost entirely devoted to the benefit of the Karens. They have, both here and in other parts of Burmah, received the Gospel with far greater readiness than the Burmans themselves. The mission, from its very beginning, was marked by unusual prosperity and success. So rapid was the spread of Christian truth, and the ennobling influence which it exerts, that when, in 1832, Mr. Mason visited the Karen villages, to the south of Tavoy, which had been under the superintendence established by Mr. Boardman, he was surprised at their condition of neatness and order, their regular industry, and their well-ordered worship. In a letter written on the spot, he gives utterance to his feelings in these strong expressions: "I no longer date from a heathen land. Heathenism has fled these banks. I eat the rice and fruits cultivated by Christian hands, look on the fields of Christians, see no dwellings but those of Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians."

The Karens, though they are usually, in some imperfect degree, acquainted with the Burman language, yet have a language of their own, which, however, at this time, had not been reduced to writing. This deficiency not only presented an obstacle to the labors of the missionaries, but it also opposed an effectual barrier to the progress of the people in religious knowledge. Accordingly, in 1832, Mr. Wade, who had been longest acquainted with their spoken tongue, with such aid as he could derive from the Christian Karens, made an alphabet of its elemental sounds, compiled a

\* Life of Mr. Boardman, by Rev. Alonzo King.

spelling-book of its most common words, and translated two or three of the tracts already printed in Burman. This was the beginning of a most useful and important work. It has since been carried onward to its completion and perfection; and the Karens now rejoice in a written language taught in their schools, and containing already the rudiments of a Christian literature.

The interval which elapsed between the years 1832 and 1835 was marked by the arrival of large reinforcements of missionaries, and also by the adoption of arrangements for the more systematic prosecution of their diversified labors. At the beginning of this period the number of missionaries, both male and female, at all the stations in Burmah, was fourteen. On the first of January, 1833, were added Rev. Thomas Simons, Mr. Hancock, a printer, and his wife, and Miss Cummings, a teacher; and in the following June, Rev. Messrs. Brown and Webb, with their wives, and Miss Harrington, afterwards Mrs. Simons, the latter company repairing almost immediately to Rangoon. In connection with the former of these missionary companies were also received two additional printing-presses, a large font of types, and the materials for a type foundry, by means of which tracts and portions of the Scriptures were soon printed at Maulmain in the Burman, the Karen, and the Taling or Peguan languages. These missionary companies were followed by a third company, who landed at Amherst on the 6th of December, 1834, consisting of Rev. Messrs. Howard, Vinton, Dean, and Comstock, and Mr. Osgood, a printer, with their wives, and Miss Gardner, who was to be employed as a teacher. Mr. Dean was destined for a new mission just at that time established in the kingdom of Siam. Thus within the space of two years there arrived in Burmah reinforcements numbering in all not less than eighteen missionaries, both male and female, with other important accessions to the apparatus of the mission. During the period in question, also, Mr. Judson brought to its completion his translation of the Bible into the Burman tongue. It had been his daily task amid the vicissitudes of many years. It had been his solace in grief, his companion in solitude, his support in weariness and depression. It was completed on the 31st of January, 1834, and on its completion the heroic and faithful missionary "retires alone, and with the last leaf of his imperishable work in his hand, he prays for the forgiveness of Heaven on all the sins that have mingled with his labors, and devoutly commends it to the mercy and the grace of God, to be used as an instrument in converting the heathen to Himself." Mr. Kincaid, who was attached to the department of the mission in Burmah Proper, in April, 1833, ascended the Irrawaddy from Rangoon, and, after landing at a multitude of villages on the

banks of the river, reached Ava, the Burman capital, on the 30th of May, where he maintained a branch of the mission for a period of more than four years. Early in 1836 he was joined by Mr. Cutter, the printer, from Rangoon, who also brought one of the printing-presses; but the mission was jealously watched by the Buddhist priests and the officers of government, and though Mr. Kincaid had an opportunity of studying Burman character in favorable circumstances, and also of exploring the country beyond Ava, he was able to accomplish but few results that have contributed to the advancement of the mission in that portion of the empire. He, however, lingered at Ava, with several of his associates of the mission, until the summer of 1837, when, in consequence of a civil war and the accession of a new king, who threatened again to commence hostilities with the English, they abandoned the station, and soon afterwards, with the missionaries at Rangoon, repaired to Maulmain or to other portions of British Burmah. They left at Ava a church of twenty-seven members, which had been gathered by their labors.

One of the most important undertakings belonging to this period of the mission was the attempt to unite the Christian Karens, who were scattered over the jungle, in compact villages, where they might pursue the avocations of regular industry, and be united in Christian churches, supplied with ministers and the ordinances of the Gospel. In this manner a number of Christian villages were formed under the auspices of the missionaries, and adopted as out-stations of the mission. The principal of these villages were within a district sixty miles around Maulmain and Tavoy, and among them were Wadesville, Newville, Chummerah, Dong-Yahn, and Matah. They were composed principally of Karens, but their formation belongs to a period prior to any separate organization of the Karen and Burman missions. As a step in the civilization of the people, and their progress in the social virtues which Christianity enjoins, it was exceedingly important, and, it is believed, has been productive of many beneficial results.

In April, 1835, the American Baptist Triennial Convention—the name which the missionary organization of the Baptists of the United States then bore—held its eighth triennial session at Richmond, Va. Twenty-three years had now elapsed since, in poverty and weakness, in misgiving and doubt, this association had been formed for the spread of the Gospel among the heathen. The number of missionaries who were now in the field, and the results which they had been enabled to accomplish, filled its members with new energy and hope. Large and liberal plans were devised, and assurances were given of more effective aid from the churches in all parts of the country. The Board of the Convention de-

termined to send one of their number, Rev. Howard Malcom, D.D., to visit the stations and advise with the missionaries respecting the best mode of conducting their labors. This service was performed by Dr. Malcom, who sailed from the United States in the year 1835, and returned in 1838, during which period he visited the missions of the Board in Burmah and other countries of Asia.\*

The early periods of a Christian mission planted in a heathen land are necessarily periods of experiment. This was particularly true in the infancy of modern Protestant missions. They were undertaken without experience, and the best mode of conducting them was but imperfectly apprehended. Even now, after the lapse of more than forty years, many questions are still unsettled and many principles yet remain to be adequately tested and established. This remark finds frequent illustration in the operations of the Burman mission at the period of which we now write. In this outline, however, it is impossible to do more than refer to the leading features of the general plan in accordance with which those operations were conducted.

The general organization of the mission for some years subsequent to 1835, was but an expansion and development of that which had been established on the settlement of the missionaries in British Burmah. The three great stations of the mission were at the three capital cities of the provinces ceded to the English, Maulmain, Tavoy and Mergui. Besides these, a station, as we have already seen, was maintained, not without several interruptions, at Rangoon, in the kingdom of Burmah, and also for short intervals at Ava and at Prome. In the districts around each of these central stations, there were numerous villages designated as out-stations, at which Zayats for preaching were maintained and in some of which schools were established and churches were organized. At some of these villages missionaries and teachers resided during as much of the year as the climate would allow, while to others they made only occasional visits, the preaching being performed principally by the ordained native assistants, who had now become quite numerous both among Burmans and Karens. The labors of the missionaries were exceedingly varied, and amid the inequalities of an eastern climate and the imperfect physical comforts with which they were obliged to be content, often proved exceedingly injurious to the constitution. At the principal stations of the mission they were engaged in frequent public preaching, in daily conversation with all who would come to inquire, in the study of the language, in the writing of tracts and the translation of the Scriptures, and in superintending the operations of the several presses, of which they were now in possession. Dur-

ing the rainy season they were for the most part restricted to the large towns and fully occupied in the employments above indicated. So soon, however, as the rains had ceased, they went forth from their homes to visit the villages and out-stations that were scattered over the jungle within the field of their operations. Traveling in litters over the mountains or embarking in boats upon the rivers, they made their way once or twice each year to all the out-stations of the mission—preaching and distributing books as they went, instructing the churches and their pastors, inspecting the schools—baptizing new converts, forming new churches, planting new stations according to the wants of the rural population whom they met. The incidents of their excursions to the jungle are often recorded in the journals of the missionaries, and they furnish the best illustration which can be given of the modes of life in the mission.

The schools were for the most part under the direction of the ladies who were attached to the several stations, and it sometimes happened that a solitary female teacher would spend the entire dry season at one of these distant villages, engaged in the work of instructing the rude people around her. This was especially true of the villages of Dong-Yahn and Chum-merah, the former thirty-five and the latter some sixty miles from Maulmain. At these places schools were maintained for several years by Miss Macomber at one and Miss Cummings at the other, which were brought to a close only by the early death of these indefatigable and heroic ladies. Separate schools were usually maintained for the Burmans and Karens, and in some places for other races of the country, and those in Maulmain and Tavoy were in part supported by allowances from the British East India Company, and embraced instruction in English and in the rudiments of general education as well as of religious knowledge. This arrangement, however, was not permanent, as it proved to impair the control which it was necessary that the missionaries should exercise over the schools. In addition to these a higher seminary was established at Tavoy in 1836, for instructing native converts of suitable qualifications in the doctrines of Christianity, in order to prepare them to preach the Gospel to their countrymen. It was opened in May of that year with eighteen pupils, of whom twelve were Karens,—five were Burmans and Peguans, and one was a Hindoo. It was at first placed under the charge of Mr. Wade, but on the failure of his health, at the close of 1837, the school at Tavoy was suspended and another especially for Burmans was immediately opened at Maulmain, to which the Burman pupils were removed. This was placed under the charge of Rev. Edward A. Stevens, who has ever since devoted himself largely to this department of labor.

\* See Malcom's Travels in South-Eastern Asia

In 1835 a branch of the mission was commenced by Rev. Mr. Comstock and Mrs. Comstock at Kyouk-Phyoo, in Arracan, one of the provinces which had been ceded to the English by the treaty of Yandaboo in 1826, containing a population of about two hundred and fifty thousand souls of the same races as the people of Burmah. This part of the mission however, was but imperfectly sustained for several years, in consequence of the feeble health of Mr. and Mrs. Comstock, and the early death of Rev. Levi Hall and Mrs. Hall, who arrived in Arracan in 1837, but died before their labors began. After a year's absence Mr. and Mrs. Comstock, in 1839, returned to Arracan bringing with them Rev. Lyman Stilson and his wife, but they now settled in Ramree, where they hoped to find a climate more favorable to health than that of Kyouk-Phyoo. They were accompanied by four or five native assistants, by whose aid they immediately established schools and the other agencies usually employed in a mission. This was the condition of affairs in Arracan when Messrs. Kincaid and Abbott arrived in the province in 1840, on finding themselves obliged to abandon their stations in Burmah Proper. Their object in going to Arracan was to be in a situation as favorable as possible for keeping up a communication with the native churches and pastors, and the numerous inquirers whom they had left under the cruel sway of the Burman king. For this purpose Mr. Kincaid went to Akyab, where he established a mission for the Arracanese, and Mr. Abbott repaired to Sandoway, near the Burman frontier, in order to be as near as possible to the Karens in the districts of Bassein and Rangoon. He soon contrived to send information of his residence, to the people on the other side of the mountain ridge which separates the two countries, and though the passes were constantly guarded by jealous Burman officers, the eager Karens found their way in great numbers across the mountains to Mr. Abbott, some asking for baptism, others seeking books for their countrymen at home, and others still desiring to remain and study with the missionary. They came from the districts of Maubee and Pantanau, and even from the vicinity of Rangoon, telling him of the progress of the Gospel among their countrymen. Through a wide extent of country, village after village received the Gospel, and within the first year of his residence at Sandoway Mr. Abbott baptized nearly two hundred of those simple-hearted and interesting people. He made occasional visits to the Burman frontier and entered the territory of the king, always finding scores of converts awaiting his coming, and desiring to be baptized. In one of these excursions in which he was absent thirty-one days, he visited all the churches along the frontier, received reports from all the native pastors and preachers, and administered the ordinance of baptism to two

hundred and seventy-nine persons who professed their faith in Christ. During the year 1844 the number of persons baptized by Mr. Abbott and his native assistants through the regions here referred to was upwards of two thousand, and the whole number thus baptized within five years after his arrival at Sandoway was considerably more than three thousand, a number larger than had at that time been baptized in all the other missions of the American Baptist Board taken together. But these numbers but imperfectly indicate the extent to which the Gospel began to exert its influence on the Karens of that district. Multitudes more were instructed in its doctrines, and became obedient to its precepts, though they never presented themselves to the missionary for baptism. An entire change came over the population of the district. They assumed an aspect of higher civilization. They became honest and industrious; the vices common to their race disappeared, and they were eager for knowledge, and every kind of personal and social improvement.

In 1843 the persecution of the Christian Karens, which for a time had been intermitted, was renewed with increased violence, and these poor people were subjected to cruel and vengeful sufferings inflicted on them by their Burman oppressors. Large numbers of them were seized and chained together, and marched away in companies to distant prisons, from which they were liberated only by the payment of a ransom which exhausted their entire wealth. They bore these persecutions with heroic Christian fortitude. They refused to abandon the faith which they had embraced, and maintained it with a firmness which commanded the respect even of their persecutors, and commended the Gospel still more widely to the people around them. So frequent and violent were these persecutions that the Karens, in large companies, abandoned their homes and their country and fled across the mountains to Arracan. In the course of a single season Mr. Abbott received upwards of two hundred families at Sandoway. Many others went to other regions, and many perished by the way from the ravages of the cholera; but the emigration of these humble martyrs for conscience sake, still went on till the districts to which they belonged were well nigh depopulated. They awakened the sympathy not only of the missionaries, but also of the resident English, who made contributions for their comfort and support. The pages of missionary history do not record a more signal display of divine grace than was seen among these simple dwellers among the mountains of Arracan. With but little instruction from human lips, they seem to have been largely taught of the Holy Ghost. With no outward aids or encouragements, they clung to their faith with a tenacity that nothing could subdue, and in the day of frightful persecution they literally gave up all for Christ.

Such were the labors of Mr. Abbott at Sandoway, during this interesting period of Karen awakening and persecution. He was to them not merely their religious teacher, but protector and friend. He provided for the necessities of the emigrant families, found them places of settlement and productive occupation, and enlisted in their behalf the sympathies and active charities of the humane Europeans who were residing in the country. These varied cares and labors, however, combining with the heaviest of domestic afflictions, soon made serious inroads upon his strong constitution, and in 1845 he was compelled to seek a change of climate by a brief return to the United States.

Meanwhile Messrs. Kincaid and Stilson remained for two or three years at Akyab, where they found a small native church, which had been planted many years before by some English missionaries. Their arrival immediately gave new life to the Christian disciples, and in a little time they were surrounded by a large congregation, among whom several appeared to be sincere inquirers respecting the new religion. This indication of interest, however, soon awakened the jealousy of the Buddhist priests and other persons of influence, but the church still increased in spite of the opposition, and another was now planted at an out-station called Cruda, five days' journey from Akyab. In the course of the year 1841, the missionaries were visited by several persons belonging to a tribe dwelling among the mountains, and known as the *Kemess*. They were, in many respects, especially in their docility and moral sensibility, very similar to the Karens. These people soon sent to Mr. Kincaid a formal invitation, signed by their chief and several of his subordinates, urging him to visit them in their mountains, and promising to send their children to school, if he would establish one in their village. The invitation was soon followed by a visit from the chief himself, who came in person, to urge his request. Both the missionaries soon afterwards visited these interesting people and in several subsequent visits and frequent intercourse with them at Akyab, Mr. Stilson mastered the peculiarities of their dialect, and prepared to reduce it to writing, in order that a branch of the mission might soon be established among them. But Mr. Kincaid was soon obliged, by ill-health, to leave the province; and the absence of Mr. Abbott and the lamented death of both Mr. and Mrs. Comstock, left Mr. and Mrs. Stilson the solitary conductors of the entire mission in Arracan. The plans which had been formed for the *Kemess* were, in consequence, of necessity abandoned, and they have since been but imperfectly carried into execution.

While these changes, both joyous and sad, were in progress in Arracan, the branches of the mission established in the other provinces of British Burmah, or Tenasserim, as it was now called, were still prosecuted with varying suc-

cess. Their principal stations, as has been mentioned, were at Maulmain, Tavoy and Mergui, the two former of which had become so extensive as to be organized into separate missions, and to be designated as such. At Maulmain there were residing in 1840, Messrs. Judson, Howard, Stevens, Osgood and Simons, in connection with the Burman department, and Mr. Vinton, in connection with the Karen department of the mission. At Amherst, also, was a secondary station, where Mr. Haswell was engaged in preaching to the Talings or Peguans, and in translating the New Testament into their language. The ladies of the mission, at both these stations, were usually employed in the schools, some for Burmans and others for Karens. Around Maulmain were now seven other tributary stations, all for Karens, which were generally under the charge of native assistants, but were visited by the missionaries at least once during every dry season. The number of churches thus connected with what was called the Maulmain mission was seven, containing in all, four hundred and fifty-four members.

The mission at Tavoy, though embracing a single Burman church, was devoted almost exclusively to the Karen population of the city and district. There were dwelling there in 1840, only Messrs. Wade and Mason, with their wives, Messrs. Bennett and Hancock being at the time absent on account of ill-health. Around Tavoy were eight out-stations, all having churches, now numbering four hundred and seventy-three members. Mergui was a tributary station of this mission, and was the residence of Mr. Ingalls, a preacher in Burman, and Mr. Brayton, a preacher in Karen. In the vicinity of Mergui, and under the care of its missionaries, were also eight out-stations, with six churches, numbering in all, one hundred and thirty-one members. Under the direction of the missionaries at Maulmain were thirty native assistants and seven schools of different grades, for a population of several different races, while at Tavoy there were sixteen schools, nearly all for Karens, and twenty native assistants. The schools and the native assistants, both at Tavoy and Maulmain, however, were supported in part by contributions of benevolent individuals residing in those cities.

Mr. Judson, though usually preaching on the Sabbath to the Burman congregation at Maulmain, devoted his largest labor to the work of revising his translation of the Burman Bible, a work which he prosecuted with the utmost care, and which he found to cost him even more time and labor than the translation itself. It was committed to press in October, 1840, twenty-seven years after his first attempt at learning the language. It has been often examined by critics and philologists acquainted with the Burman tongue, and has been, we believe, invariably pronounced to be an excellent translation. It will for ever remain in the lit-

erature of the country, the noblest memorial of the illustrious missionary who first introduced the Gospel to the Burman people. Soon after its completion Mr. Judson began the preparation of a Dictionary in English and Burmese, a work to which he had been repeatedly urged by missionaries, and which he now undertook at the special request of the Board, as an important and much needed aid in prosecuting the mission. The Burman Theological School at Maulmain, was continued by Mr. Stevens till 1841, when, in consequence of the small number of pupils, it was suspended till 1844, and then reopened, though with only eight members. The Burman race, though that to which the missionaries were originally sent, at this time had received the Gospel with far less readiness than the Karens, whom they everywhere despised and oppressed. Superior in intelligence and in social position, they yet clung to their ancient superstitions, and turned away from the revelation of God which had been given to them. The Karens, on the contrary, though furnished with more limited means of instruction, presented one of the most remarkable instances on record, of a people readily accepting the Gospel of Christ. Its influence was now perceptible wherever their villages were scattered throughout the provinces of Tenasserim, in the elevation of individual and social character and the growth of all the kindly charities and domestic virtues of civilized life. The entire New Testament was not translated into their language till 1843, but long before that time, the churches and schools which had sprung up among them were so numerous as to far transcend the ability of the missionaries to give them adequate supervision and instruction. The officers of the East India Company, in these provinces, co-operated with the missionaries in promoting their improvement, and protecting them from Burman oppression, and though of necessity left, in a great degree, to the care of native assistants, who were but imperfectly instructed themselves, they yet exhibited a striking illustration of the power of Christian truth over the characters and manners of a rude and barbarous people. In order to supply these obvious deficiencies in the Karen department of the mission, it was decided by the Board of managers, to establish, without delay, a school for the instruction of Karen preachers, and Rev. J. G. Binney, pastor of the First Baptist Church in Savannah, Ga., was appointed to assume the charge of it. He sailed from Boston, in November, 1843, in company with Rev. E. B. Bullard, and Mr. T. S. Ranney, a printer, with their wives, and Miss Julia Lathrop, all appointed to the mission at Tavoy, with the exception of Mr. and Mrs. Binney, who were to be stationed at Maulmain. They were followed in the succeeding year by Rev. E. B. Cross and his wife, and also a teacher for the Karens.

The missionaries at Mergui, at this period, became acquainted with a singular people inhabiting the islands on the coast and known by the general name of *Salongs*. They evinced much interest in the teachings that were imparted to them, and a large number of them professed their faith in Christ and were baptized. Their language was reduced to writing by Mr. Stevens, and schools were established for their instruction, for the support of which a thousand rupees were contributed by Major Broadfoot, the liberal-minded and generous Commissioner for the district of Mergui.

In April, 1834, Dr. Judson had married Mrs. Sarah H. Boardman, who since the death of Mr. Boardman, had been connected with the mission at Tavoy, as one of the most efficient and devoted of its members. From the date of her marriage to Dr. Judson she had been residing at Maulmain, and had shared in all the vicissitudes of labor and patience through which her husband had been called to pass. But her health had now become seriously and it was apprehended fatally impaired, and her physicians prescribed a voyage beyond the tropics as the only means of prolonging her valuable life. Accordingly, in April, 1845, Dr. Judson and Mrs. Judson embarked at Maulmain on a voyage to the United States. He took with him his two Burman interpreters, thinking thus to hasten forward the preparation of the Burman and English Dictionary to which he was then devoting his constant labors. On his arrival at the Isle of France, however, he sent back the interpreters, hoping from the apparent improvement of Mrs. Judson's health, that he might soon return himself. But in this he was doomed to be disappointed. The health of Mrs. Judson soon began again to decline, and she died on her arrival at St. Helena, Sept. 1, 1845. The now solitary missionary, with his three eldest children, who had accompanied their parents, proceeded on his voyage and arrived at Boston on the 15th of the following October. He remained in the United States till the following July, a period of nearly nine months, when he took his final leave of his native land, and returned to his station in the mission.

The circumstances and results of this visit of Dr. Judson to the land of his birth were marked with unusual interest, and are worthy of a brief mention in this narrative. He had been absent thirty-three years, during which he had been living in the midst of oriental heathenism, associating with races of inferior civilization and speaking languages of strange and uncouth structure. From the honored Board of Commissioners under whose auspices he had first become a missionary, he had withdrawn, and for many years had been acting under the direction and depending upon the support of those whom he had never seen. The country too, which he had left thirty-three years before, had entirely changed in nearly

every phase of its social and religious life. Art and commerce and Christianity had multiplied their wondrous triumphs on every hand. The missionary was bewildered at the amazing contrast, between all that he had left and all that he had now gazed upon. The homes of his boyhood—the places of his education—the large cities and the humble villages were alike changed, till the land seemed no longer to be the land of his nativity. He was everywhere received with an honor and respect for which nothing could have prepared him. He was publicly welcomed at Boston by the officers of the Board, and in every city which he visited throughout the land he was received with an interest and attention such as are seldom accorded to any private individual. Members of every Christian denomination and citizens of every rank were eager to do honor to a man who had proved himself, by a lifelong service, to be a benefactor of mankind. In November, 1845, a month after his arrival, he was present at the meeting of the American Baptist Missionary Union, and for the first time became acquainted with the brethren and friends under whose guidance and support the noble labors of his missionary life had been performed. His presence everywhere awakened the liveliest interest and enthusiasm. The history of American missions seemed to be embodied in him, and the cause in which he had so long toiled and suffered touched new sensibilities in the hearts of the people. During his visit in the United States, he married Miss Emily Chubbuck, of Hamilton, New York, with whom he embarked for Maulmain on the 11th July, 1846. The same ship also bore to the missions Rev. Messrs. Harris and Beecher and their wives, and Miss Lydia Lillybridge; Mr. and Mrs. Harris being appointed to the Karen department of the mission at Maulmain, and Mr. and Mrs. Beecher to Arracan, while Miss Lillybridge was to remain with Dr. and Mrs. Judson in the Burman department of the mission. They reached the port of their destination in the following December, and soon afterwards entered their several spheres of labor.

During the absence of Dr. Judson, Mrs. Mason and Mrs. Ingalls had been removed by death, Mr. Simons had returned to the United States and Mr. and Mrs. Osgood had withdrawn from the mission in consequence of ill health. The brutal and tyrannical Burman king Thara-wadi, who usurped the throne in 1837, had been overthrown, and a regency had been formed which it was hoped would prove less unfriendly to the labors of the missionaries. In this new state of affairs, Dr. Judson, a few weeks after his arrival, repaired to Rangoon in order to ascertain the disposition of the new government with respect to the mission. He continued to reside there for several months, but received neither encouragement nor prohibition from either the local or the

imperial government. Few ventured to visit him for religious instruction, and though he was gradually gathering the scattered members of the Rangoon church, he at length learned that an order had been issued to watch the missionary's house, and apprehend any who might visit him to inquire about the new religion.\* Dr. Judson at first thought of proceeding to Ava, again to solicit toleration from the imperial government, but in the limited resources of the treasury of the mission, he was compelled to abandon the attempt and soon afterwards returned, to Maulmain, where he continued to reside and to work upon his Dictionary with but little interruption to the end of his life.

In August, 1847, Mr. Abbott left the United States on his return to Arracan. He went by the way of England, and hastening by the overland route to Calcutta, reached Sandoway early in December. By journeying thus rapidly he was able to fulfil an engagement which he had made with his native assistants, that if his life should be spared he would meet them in January, 1848, at Ong-kyoung, where he had given them his parting instructions three years before. He immediately announced his arrival among the scattered villages of the Karens, both in Arracan and across the mountains in Burmah Proper. The assistants came together at Ong-kyoung according to their appointment, early in January, and reported the condition of their several flocks and the labors in which they had been engaged; and most encouraging was the report which they made. Of the two ordained ministers, Tway-poh, who was at the head of the churches in Arracan, had baptized six hundred converts; and Myat-Kyan, who, though living in Arracan, had preached principally among the Karens of Burmah, had baptized five hundred and fifty. The period of the missionary's absence had been one of remarkable progress in the interests of the mission. Mr. Abbott had left twenty native assistants, who were preachers but not ordained to the ministry. Of them two had died, and one had been suspended by his associates, while sixteen others had been added to the number, and the thirty-three native preachers now reported not less than twelve hundred converts in their several districts, who were waiting to be baptized and received into the churches.

In the autumn of 1847, Rev. W. Moore and his wife, and in the following summer, Rev. Messrs. Van Meter, C. C. Moore, and Judson Benjamin, and their wives, were appointed missionaries to Burmah, and sailed for the scene of their future labors; one of them being designated to the Burmese department of the mission at Arracan, and the other three to

\* For a full account of the effect of this order, see President Wayland's Memoir of Dr. Judson, Vol. II. Chap. vii. The same work is also filled with interesting passages relating to the progress of the Burman missions.

the Karen missions at Maulmain, Sandoway, and Tavoy.

Early in 1849, the Burman and the Karen departments of the mission at Maulmain were separated from each other, and for the purpose of greater economy and efficiency were organized as separate missions, the Karen mission having already been established in a separate part of the city, which had received the name of Newton. In the same manner and at about the same time, the Karen department of the mission in Arracan was erected into a separate mission of which the principal seat was Sandoway. Thus organized in independent bodies, these missions greatly extended the sphere of their influence, and by a judicious division of their labors and endeavors, entered upon an era of enlarged prosperity and usefulness. From the report of the managers in 1850, just after the new organization of these missions, it appears that there were attached to the Maulmain Burman Mission, Rev. Messrs. Judson, Stevens, and Stilson, Mr. Ranney, a printer, and their wives, Rev. Mr. Simons, and Miss Lillybridge, a teacher, all of whom resided in Maulmain, while Rev. Messrs. Wade, Haswell, and Howard with their families, were members of the mission, but absent on account of ill-health. In addition to these there were thirteen native assistants, three of whom were stationed at Amherst. Attached to the Maulmain Karen Mission at this period, were Rev. Messrs. Binney, Harris, and W. Moore, with their wives, and Miss Vinton and Miss Wright, teachers, Rev. Mr. Vinton and his wife being absent in the United States. In addition to these were thirty-four native assistants, of whom five were ordained preachers, and three were teachers, at Maulmain and the numerous out-stations of the mission. Connected with the nine churches of these two missions were upwards of nineteen hundred members, of whom more than seventeen hundred were Karens. There were also at Maulmain, a theological school for Karen preachers, and a normal school for teachers, together with a number of other schools, both for the Karen and the Burman population. In the mission at Tavoy, of which Mergui had now become a station, were Rev. Messrs. Mason, Bennett, Cross, Benjamin, and Brayton, with their wives, Mr. Brayton residing at Mergui. This mission has been almost exclusively for the Karens, and around its two stations were fourteen out-stations at the Karen villages which are scattered over the jungle, where were also employed under the direction of the missionaries, nineteen native assistants of various orders. In its twenty-seven churches were also about eighteen hundred members. The Arracau Mission was now established at two stations, Akyab and Ramree, the former embracing Rev. Messrs. C. C. Moore and L. Ingalls; the latter Rev. Messrs. Knapp and Campbell, with their wives, who had been appointed but had not arrived

at the station. Near Akyab was the single out-station of Cruda, and the number of native assistants attached to the mission was six. The Sandoway mission, which was designed for the Karens in its immediate vicinity, and also for those beyond the mountains in Burmah Proper, where the Gospel could not be preached, comprised at this time Rev. Messrs. Abbott, Beecher, and Van Meter, with their wives. It embraced one station and thirty-six out-stations, and in addition to its missionaries, gave employment to forty-four native preachers and assistants. The number of churches was thirty-six, and the whole number of church members about four thousand five hundred.

Of these several missions, that at Sandoway probably extended its labors over the widest sphere, for it was designed for the persecuted Karens who dwelt in the neighboring districts of Burmah Proper, and who, beneath the severe oppressions of a cruel government, evinced the most extraordinary readiness to receive the Gospel of Christ. Though each of the missions was to some extent supported by contributions gathered from its own churches, yet this was true of the Sandoway mission more fully than of any other. The efforts and sacrifices of these humble Christians to secure the blessings of the Gospel and to maintain its institutions in their villages, afford the noblest proof of the sincerity of their faith and the fervor of their piety. Several churches erected chapels at their own expense; others supported their native pastors, while all contributed in some way or other to the pecuniary maintenance of the mission. Mr. Abbott repeatedly attempted to obtain a permanent footing for the mission in Burmah Proper, where so many of its converts were found, but though he occasionally visited Bassein and the neighboring districts he was wholly unsuccessful in securing the toleration of the government or even a permission for permanent residence. He, however, was accustomed as frequently as practicable to meet the native pastors and preachers of these districts for the purpose of becoming familiar with their labors, and advising in their prosecution; and at these interviews he would often administer the rite of baptism to large numbers of converts whom the assistants brought to him for the purpose. At these and other similar meetings in all the missions, the missionaries were accustomed to impart instruction and give advice to the assistants and the converts, on all subjects which might require their attention, whether relating to the doctrines and duties of the Gospel, or their own interests and prosperity as a people.

Associated with the mission at Tavoy were the labors which were undertaken among the Salongs, a rude and oppressed people, about 10,000 in number, scattered among the islands on the coast; and with the mission in Arracan was connected a department for the Kemees, an interesting people, among the mountains of

that province, whose character and condition, as has already been stated, have enlisted the sympathies of the missionaries.

The return of Dr. Judson to Burmah, and his settlement at Maulmain, after an attempt to establish himself at Rangoon, or at Ava, have already been mentioned. Here he continued to reside, constantly occupied with the preparation of the Burman and English Dictionary, to which the closing years of his life were principally devoted. He was excluded from the kingdom of Burmah; but at Maulmain, under the protection of the British government, and with many facilities for the prosecution of his work, he gave himself to the completion of a task, whose accomplishment he fondly hoped would confer immeasurable advantages on all future missionaries, and thus greatly promote the progress of the Gospel wherever the Burman language is spoken. The English-Burmese portion had already been completed and nearly printed; and the Burmese and English portion was well advanced when the venerable compiler was obliged to lay down the pen with which he was completing his noble work. In the autumn of 1849, his enfeebled constitution began to give signs of decay, and in a few weeks he was compelled to abandon his labors, and seek such means of recruiting his strength as the country and the climate would allow. He made a trip to Mergui, and repaired to Amherst for sea-bathing; but his strength continued to decline the more rapidly in consequence of an attack of fever, and his physicians pronounced a protracted voyage the only prescription with which they could associate any hope of benefit. In accordance with their directions, he took passage early in April, on board a French ship bound to the Isle of France. It was several days before the vessel was fairly at sea; but the ocean airs brought no invigoration to his worn and fevered frame. The pilot left the vessel on the 8th of April, and on the 12th of the same month Dr. Judson breathed his latest breath, and on the same day his remains were buried at sea. His life had been wholly devoted to the mission, which, in solitude and persecution, he had planted on the shores of Burmah; and the tidings of his death awakened a profound sense of bereavement and sorrow among its members. As the intelligence spread from land to land, it carried grief to Christian hearts in every part of the world; while in the country of his birth, and among the churches with which he was particularly connected, it called forth the sincerest demonstrations of respect for his memory, and of gratitude for the good he had wrought. Mrs. Judson, herself in declining health, and those of his children who were in Burmah, returned to the United States in the autumn of 1851, and retired to the home of her parents, at Hamilton, N. Y. Here she has employed the hours which could be spared from the care of her family, in en-

riching the literature of Christian missions with the productions of her own beautiful genius, and especially in contributing many a passage of touching reminiscence and life-like delineation to the memoirs of her departed husband—passages without which, in the absence of other materials, that admirable work must have been divested of many of its most attractive features. As we write these closing pages of this rapid sketch of the missions in Burmah, the beautiful and heroic life of Mrs. Judson has been brought to a peaceful close, in June, 1854, at her home in Hamilton. The works which she contributed to the literature of the age, are a fitting illustration of her rare genius, while the brief records of her missionary career will transmit to other ages the memorials of her piety, and the sentiments of duty, faith and love which ever dwelt in the depth of her woman's heart.

In October, 1849, there sailed from the United States, under appointment for the several missions in Burmah, Rev. Messrs. Harvey E. Knapp, Harvey E. Campbell, and their wives, and Miss Elizabeth T. Wright. In the course of the year 1850, they were followed by Rev. Eugenio Kincaid and Mrs. Kincaid, who had formerly been connected with the missions, and also by Dr. John Dawson, a physician, and Rev. Benjamin C. Thomas, and their wives; Mr. Thomas being appointed especially to Mergui, or the Tavoy mission, while Mr. Kincaid and Dr. Dawson were commissioned to repair, if possible, to Ava, or to some other leading place in the kingdom of Burmah, and there to commence a mission. They arrived at Maulmain early in 1851, and repaired to Rangoon in the following March, where, having established their families, they commenced their labors, designing, as soon as the rainy season ceased, to ascend the Irrawaddy to Ava. They soon found themselves jealously and closely watched by the Burman governor of Rangoon. They were forbidden to distribute books or to associate with the people, and those who visited them were punished with fines, scourging and imprisonment. At length, early in May, a message came from the king, that "the American teachers were to be treated with all possible favor," and an entire change was immediately wrought in the manner and bearing of the governor. Public worship, and the various operations of a mission were commenced. A medical dispensary was opened, and multitudes of Burmans and Karens, many of them from a great distance in the interior, both converts and inquirers, flocked to the residence of the missionaries. The scriptures were widely circulated; four Burmans and five Karens soon received the rite of Christian baptism, and the Christian converts of former years were gathered from their wide dispersion to the instructions of the missionaries and the ordinances of the Gospel. But in the midst of these scenes of tempo-

rary encouragement which marked the summer and autumn of 1851, was preparing an event that was destined to alter the entire condition of the Burman people, and to prepare the way for the universal dissemination of the Gospel over a thickly peopled country, in which the missionaries had sought, in vain, for nearly forty years, to obtain a permanent footing. This event was the war between Burmah and Great Britain—a war which was wantonly provoked by the faithlessness of the Burman government and its reckless encroachments on the interests and rights of the British East India Company. Hostilities were commenced, in November, 1851, by the unexpected firing of the Burman stockades, on some British war steamers which were ascending the river. Negotiations were attempted, in order to settle difficulties which had been of long standing, but with no other effect than to delay a war which had now become inevitable. The relations of the two parties became daily more and more disturbed, and after several collisions between the forces, war was formally declared on February 15th, 1852. The missionaries, and other foreign residents at Rangoon, took refuge on board the English ships, in the preceding December, and soon afterwards sailed to Maulmain, where they remained till Rangoon, Martaban, and Bassein had fallen before the advance of the British arms. So soon as hostilities ceased, they returned to what was formerly Rangoon, but they found the ancient city almost entirely destroyed, and a new city already rising from the ruins—laid out according to English ideas of order and regularity, and rapidly filling up with a population gathered from all parts of India. They immediately established themselves in a part of the town well suited to their purpose, in a large Kyoung or Burman monastery, and resumed their labors as missionaries among all classes of the heterogeneous population. Unusual success soon crowned their labors. British soldiers were converted to Christ; and Burmans and Karens, no longer deterred by the jealous tyranny of priests or rulers, eagerly embraced the Gospel. They were soon afterwards joined by other missionaries from Maulmain and Sandoway, who came to preach the Gospel in a region from which they had hitherto been excluded, but where they found multitudes, especially of Karens, already instructed in its doctrines and clinging to its hopes. Meanwhile British arms were everywhere triumphant, and on the 20th of December, 1852, the entire southern portion of the kingdom of Burmah, including the ancient province of Pegu, was incorporated with the territories of British India. This district embraces the whole of Burmah, lying between the Salwen river on the east, the Yoma mountains on the west, and the Bay of Bengal on the south, and extending north to the 19th parallel of north latitude, about fifty

miles above the city of Prome. It embraces an area of about 45,000 square miles, and a population of 2,500,000: Burmans, Karens, Peguans, and the other races common in Burmah.

The portion of this territory around Martaban is annexed to the Amherst district, of which Maulmain is the capital, while the remaining part is divided for the purposes of civil government into five separate districts, each of which is placed under the charge of an Assistant-Commissioner, who is accountable to the Commissioner of the territory, and through him to the Governor-General of India. These districts are Pegu—which includes Rangoon, Toungoo, Henthada, Prome, and Bassein. Such is the region which, as the result of the late war, has been liberated forever from Burman oppression, and incorporated with the British possessions in the East. It embraces districts in which, in spite of intolerance and persecution, the Gospel has already won some of its most remarkable triumphs among the Karens, and it is now placed under the general rule of a liberal-minded and pious Commissioner,\* who, during his long residence in the East, has proved himself the active and unfailing friend of Christian missions, and the moral improvement of the people.

In anticipation of this altered condition of the missions in Burmah, and the new fields which the progress of British power might open for their occupancy, the Executive Committee of the Board of Managers requested the missionaries in Burmah to assemble in convention in Maulmain in the spring of 1853, to consider what changes should be made in the organization and modes of prosecuting the missions. They also appointed Rev. Solomon Peck, D.D., the Senior Corresponding Secretary of the Board, and Rev. James N. Granger, Pastor of the First Baptist Church in Providence, R. I., as a deputation to visit these, and the other missions of the Board in Asia, clothed with full discretionary authority to decide questions which might require immediate decision, and to act for the Committee in all matters which could not be referred to the Committee for consideration. Receiving instructions according to the nature of the powers with which they were clothed, the members of the deputation embarked on their distant embassy. They met with the convention, which assembled at Maulmain, according to appointment, April 4th, 1853, and continued its sessions for six weeks, to the 17th of May. The convention was attended by all the missionaries in Burmah, except those who were detained by causes not within their control, and all the leading subjects connected with the organization and conduct of the missions were thoroughly scrutinized and discussed, and,

\* Captain Arthur P. Phayre, who is intimately acquainted with the missions in Burmah, and extends all proper facilities for their prosecution.

at the same time, much information was obtained respecting the portions of the recently conquered provinces which were deemed favorable for missionary operations. The principal questions on which the deputation were called to act related to the following :

1. The selection of points at which new missions were to be established in the conquered territory, and the designation of missionaries to commence them. 2. The manner in which the missions should be conducted; what should be embraced in their work, and by whom and in what proportions that work should be performed, together with the agency of the native preachers and pastors, and their relations to the missionaries. 3. The true uses of mission schools, and the proper limits to the operations of the mission press. In relation to all these subjects, certain general conclusions were furnished by the convention as the result of the experience of the missionaries; and these conclusions, together with the general precepts and examples contained in the New Testament, touching the propagation of the Gospel, were made the basis of the action of the deputation. This action was also understood to be in accordance with the views of the missionaries themselves, and though involving many important changes and some personal sacrifices, it has by them been cheerfully adopted and carried into execution, to the larger extension and the increased efficiency and usefulness of the missions.

Of these changes, the plan of this sketch requires that we notice only those which relate to the reorganization of the missions in order to secure the diffusion of the Gospel with the greatest success through the territory recently annexed to British India. For the purpose of accomplishing this, several important modifications were made in the missions already existing, and five new missions were established or are contemplated: one in each of the several districts into which the territory has been divided; and to carry these changes into effect, the missionaries in Burmah, instead of being stationed at five or six of the principal cities, are now widely scattered in nine or ten, and are brought in contact with a vastly larger proportion of the population of the country. Schools in some instances have been discontinued or their operations restricted; and the printing establishments have been brought together in one, and that one at Maulmain, in order to liberate the missionaries from other cares, that they may give themselves more fully to preaching the Gospel to the heathen.

In that portion of the country which is still subject to the Burman king, no mission has been established, or is at present contemplated. The war with the British East India Company has wrought no change in his exclusive and despotic policy, and the teachers of Christianity are still shut out from all access to the people. Indeed, though the war has ceased, it can

not be said that a permanent peace has been established, no treaty has been concluded, and no concessions have been made. The barbarian king has yielded up his territory only to the superior force of the civilized enemy, whose hostilities he had provoked, and the time cannot be distant, when the same necessity again recurring, will compel him to surrender the last vestige of independent jurisdiction, and to become a tributary of Great Britain. Meanwhile, the mission at Ava, which had been contemplated, and to which missionaries had been appointed, is, for the present, abandoned, and the new missions have been established only in those portions of Burmah which have been placed under British jurisdiction, and where the missionaries may prosecute their work in security beneath the protection of British power. These new missions are, 1, at Rangoon, in the district of Pegu; 2, at Bassein, in the district of Bassein; 3, at Shwaygyeen, in the district of Amherst; 4, at Prome in the district of Prome; 5, at Toungoo, in the district of Toungoo. A mission is also contemplated at Heuthada, in the district of the same name, and ultimately at Tounghoop on the coast of Arracan, the terminus of the great road to Prome. The missions which have been established all lie within the valleys of the three great rivers, along which are scattered the most thickly-peopled cities and villages of both Burmans and Karens. Throughout these districts, the uninterrupted progress of British arms, and the quiet establishment of British rule, have been attended with results of great importance in their bearing on the interests of the missions and the progress of the Gospel. The reign of intolerance and persecution is ended. The despotism beneath which the people had groaned for ages has been broken up for ever, and has given place to a government of justice and right, and more than all, the religious system of the country has lost its hold on the minds of men, in part, no doubt, from its being identified with the defeated cause, while Christianity has assumed a higher authority, from its being the religion of the conquerors and rulers of the East. While it has been embraced, and is now professed by whole villages of Karens, it is also making its way in the most encouraging manner among the Burmans at each of the several stations where it is regularly preached, alike in the old and the new provinces of British Burmah. At some of these stations it is already planted in the faith and wrought into the daily lives of the people, so that if the missionaries were all withdrawn it would still be perpetuated to future generations, and at all of them it finds as inviting a field as is now presented in any part of the world. The prayers of the earliest missionaries have been answered and their fondest hope has been fully realized.

During the year 1852, Rev. Messrs. M. H. Bixby and J. L. Douglas, both of whom had

been pastors of churches in this country, and Rev. Messrs. C. Hibbard, D. Whitaker, J. R. Nisbet, T. Allen and A. T. Rose, were appointed missionaries in Burmah, and soon afterwards repaired to their several stations; and during the year 1853, Rev. A. R. Crawley was also added to the number. The missionaries of the American Baptist Missionary Union who are stationed in the several provinces of Burmah, are thirty-one; several of whom are now on temporary visits to the United States. With these are associated about the same number of female assistants and one hundred and forty-five native assistants, of whom some fifteen or twenty are ordained preachers. These missionaries and their assistants, according to the latest report of the Managers of the Missionary Union, are distributed among the following missions, which are now in operation in the several districts of Burmah, viz.:

I. *Maulmain Burman Mission*.—It comprises Rev. Messrs. Haswell, Howard, Stillson, Bixby and Mr. Ranney a printer, with their wives and five native preachers and assistants. The Burman church at Maulmain numbers 138 members and that at Amherst, which is also included in this mission, numbers 28 members. At Maulmain the printing operations both in the Burman and Karen languages for all the Burman missions are at present concentrated. This mission has (1854) 2 stations, 5 missionaries, 5 female assistants, 5 native preachers and assistants, 3 churches, 170 members, 6 day-schools, 100 pupils.

II. *Maulmain Karen Mission*.—This is established in a distinct portion of the city, which among the missionaries is styled, Newton. It comprises Rev. Messrs. Wade, Bennett, Hibbard, W. Moore and Whitaker with their wives and nineteen native assistants. It is the seat of a theological school for training native preachers and of a normal school for the education of teachers. Around Maulmain, which is the central station, are fifteen out-stations, and the entire mission embraces fourteen churches, numbering about 900 members. Its operations are designed for the Karen race in the district of Amherst, which includes the adjoining and newly organized province of Martaban, whose seat of government is also at Maulmain. This mission has (1854) 1 station, 15 out-stations, 5 missionaries, 6 female assistants, 19 native preachers and assistants, 14 churches 869 members, 2 boarding schools, 44 pupils, 3 day schools, 40 pupils—total 5 schools, 84 pupils.

III. *Tavoy Mission*.—This is a mission both for Burmans and Karens, though its operations have hitherto been principally among the latter. It embraces Rev. Messrs. Cross, Thomas, Benjamin, and Allen, with their wives, and two Burman and twenty Karen native assistants. The operations of the mission are designed to comprise the provinces both of Ta-

voy and Mergui; though at present the missionaries all reside at Tavoy.

In 1854, 1 station, 20 out-stations, 4 missionaries, 4 female assistants, 22 native preachers and assistants, 22 churches, 1,046 members, 2 boarding-schools, 96 pupils, 15 day schools, 300 pupils; total, 17 schools, 396 pupils.

IV. *Arracan Mission*.—This mission, both Burman and Karen, is designed to embrace the whole province of Arracan. It has now two stations, Akyab and Sandoway, with out-stations at Cheduba and Ramree, Kyouk-Phyoo having been abandoned as a station by the advice of the deputation in 1853. At Akyab the missionaries are stationed. They are Rev. Messrs. C. C. Moore and Mrs. Moore, Rev. A. T. Rose, and Mrs. B. H. Knapp, Mrs. C. C. Campbell; Mr. Knapp having died in 1853, and with them are associated eight native assistants.

In 1854, 2 stations, 2 out-stations, 2 missionaries, 3 female assistants, 8 native preachers and assistants, 1 church, 60 members, 1 day-school, 15 pupils.

V. *Bassein Mission*.—This is in the new territory, and embraces many of the churches and Christian villages in Burmah, formerly connected with the mission at Sandoway in Arracan. It is designed hereafter to be both Karen and Burman, though the Gospel has thus far been embraced principally by the Karens of the Bassein district. The mission embraces in the Karen department, Rev. J. S. Beecher, and Rev. J. R. Nisbet, Rev. H. L. Van Meter, and Mrs. Van Meter, Mrs. Beecher having died in March, 1854, while on a voyage to the United States; in the Burman department, Rev. J. L. Douglass and Mrs. Douglass. Rev. E. L. Abbott is also attached to this mission, but he is now in the United States. Bassein is on a river of the same name, one of the outlets of the Irrawaddy, about 60 miles from its mouth; and around this principal station are fifty out-stations, among which are scattered fifty-six native preachers and assistants. The region is filled with Karen converts, who, under the Burman despotism, were obliged to cross the Yoma mountains to Sandoway, to receive instructions and be baptized by the missionary, and these churches are now very numerous. The Burmans, since the Gospel has had access to them, are evincing a most encouraging interest in its truths.

In 1854, 1 station, 50 out-stations, 5 missionaries, 3 female assistants, 56 native preachers and assistants, 50 churches, 5,000 members, 1 boarding-school, 80 pupils, 20 day-schools, 280 pupils—total, 21 schools, 360 pupils.

VI. *Rangoon Mission*.—This mission, like the others which have been mentioned, has both a Burman and a Karen department, and though established where the original mission in Burmah was first planted, is yet, in its present organization, to be regarded as a new

mission. In the Burman department it embraces Rev. Messrs. Stevens, Ingalls, Dawson, and Crawley, with their wives, and six native preachers and assistants; and in the Karen department Rev. J. H. Vinton, Mrs. Vinton and Miss Vinton, with twenty-nine native preachers and assistants. The Karen department of the mission is established at Kemmendine, a town about three miles north-west of Rangoon. There are two Burman churches in the mission, one at Rangoon, and one at Kambet, an out-station in the vicinity, and they together number 106 members. The Karen churches are twenty-three in number, most of them having been formed by missionaries from Maulmain, in the occasional visits which they made during the period in which the country was closed to the Gospel by the despotism of the government. They contain 1476 members.

In 1854, 2 stations, 32 outstations, 5 missionaries, 6 female assistants, 29 native preachers and assistants, 25 churches, 1573 members, 1 boarding-school, 180 pupils.

**VII. Prome Mission.**—This is a new mission, exclusively Burman, established near the city of Prome, on the Irrawaddy, the centre of the district of the same name, the most northerly of the districts comprised in the territory recently annexed. The mission is established at Shwaydoug, a chief seat of Burman education, eight miles distant from Prome. It was commenced in January, 1854, according to the recommendation of the recent deputation, by Rev. Messrs. Kincaid and Simons, who about that time removed thither with their families and native assistants. As in almost all the large towns of Burmah, there were residing there several Christian converts, who welcomed the missionaries with the utmost eagerness. As the kingdom of Burmah is still closed to the labors of the missionaries, the design of establishing a mission at Ava, is for the present abandoned, and Messrs. Kincaid and Dawson, who were appointed for that purpose, have been assigned—the former to the Prome and the latter to the Rangoon mission. The mission at Prome or Shwaydoug has been commenced with two missionaries, and two female assistants, (Messrs. Kincaid and Simons, and their wives) and two native assistants. It has one station and two out-stations.

In 1854, 1 station, 2 out-stations, 2 missionaries, 2 female assistants, 2 native preachers and assistants; no church has yet been formed, and no schools have been established.

**VIII. Shwaygyeen Mission.**—This is both a Burman and a Karen mission, established in 1853, at Shwaygyeen, a large town at the junction of the Shwaygyeen and the Sitang rivers, about 100 miles northward from Rangoon. It is one of the chief places in Martaban which now is in the district of Amherst. The mission has been commenced by Rev. Messrs. Harris and Brayton, both of whom are

missionaries for the Karens, whose villages are exceedingly numerous and populous in the region. They have with them two native assistants, and the auspices of the mission are most encouraging.

In 1854, 1 station, 2 missionaries, 1 female assistant, 2 native preachers, 1 church, 11 members; no schools have yet been established.

**IX. Toungoo Mission.**—Toungoo is a large walled city, the chief town of the district of the same name, on the Sitang river, about one hundred miles above Shwaygyeen. It is one of the places fixed on by the deputation as the seat of a new mission in the conquered territory. The mission was commenced by Rev. Dr. Mason, who, with two or three assistants, reached the city in October, 1853. It is the centre of a large population of Burmans, Shyans and Karens, and the mission is designed for all these races. The Karens of the region regarded the arrival of a missionary,—bringing his sacred books printed in their own language, as a fulfilment of the ancient prophetic traditions of their race, and evinced even more than their wonted readiness to hear and believe the Gospel. A little church was soon organized, and the native assistants appointed to their respective labors, when Dr. Mason, whose health was already greatly impaired, was obliged to leave the mission for a time and return to the United States. The care of the mission has been committed to Tau Quala, an experienced Karen preacher from Tavoy. He has with him one Burmese assistant.

In 1854, 1 station, 3 out-stations, 1 missionary, 1 female assistant, 2 native preachers and assistants, 1 church, 7 members, 1 boarding-school, 7 pupils, 3 day-schools, 36 pupils; total, 4 schools and 43 pupils.

**X. Henthada Mission.**—Henthada is the capital of the district of the same name, and is situated on the Irrawaddy, at the point where that stream branches into the Bassein and Rangoon rivers. The district embraces the very fertile and populous delta lying between these rivers. A mission has been appointed for Henthada, but no missionaries have yet actually arrived to establish it.—**PROF. W. GAMMELL.**

TABLE OF MISSIONS IN BURMAH FOR 1854.

Missions.	Stations.	Out-Stations.	Missionaries.	Female Assistants.	Native Preachers and Assistants.	Churches.	Church Members.	Boarding-Schools.	Pupils.	Day-Schools.	Pupils.	Total Schools.	Total Pupils.
10	12	124	31	31	145	117	8,736	7	407	48	771	55	1,178

**BURNSHILL:** A station of the Free Church of Scotland in South Africa, about 18 miles east of Lovedale.

**BUSHMEN:** A nomadic race of Hotten-

tots in South Africa, who live a wandering life, remote from towns, in a condition of extreme degradation. They have, says Mr. Moffat, neither house nor shed, neither flocks nor herds. Their most delightful home is afar off in the desert, the unfrequented mountain pass, or the secluded recesses of a cave or ravine. They remove from place to place, as convenience or necessity requires. The man takes his spear, and suspends his bow and quiver on his shoulder; while the woman frequently, in addition to the burden of a helpless infant, carries a mat, an earthen pot, a number of ostrich egg-shells, and a few ragged skins, bundled on her head or shoulders. Hunger compels them to feed on everything edible. Ixias, wild garlic, the core of aloes, gum of acacias, and several other plants and berries, some of which are extremely unwholesome, constitute their fruits of the field; while almost every kind of living creature is eagerly devoured, lizards, locusts and grasshoppers not excepted. The poisonous, as well as innocuous serpents, they roast and eat, extracting first the venom of the former, with which they poison the points of their arrows. Their dwellings are hardly fit abodes for the beasts of the field. In a bushy country, they will form a hollow in a central position, and bring the branches together overhead. Here the man and his wife, with perhaps a child or two, lie huddled in a heap, on a little grass, in a hollow spot not larger than an ostrich's nest. Where bushes are scarce, they form a hollow under the edge of a rock, covering it partially with reeds or grass, and they are often found in fissures and caves of the mountains. In these places, they lie close together, like pigs in a sty. They are extremely lazy, so that nothing will rouse them to action but excessive hunger. They are total strangers to domestic happiness. The men have several wives, but conjugal affection is little known. They take no great care of their children, and never correct them, except in a fit of rage, when they almost kill them with severity. In a quarrel between father and mother, or between the several wives of a husband, the defeated party wreaks vengeance on the child of the conqueror, which, in general, loses its life. Bushmen will kill their children without remorse, when they are ill-shaped, when in want of food, when the father of a child has forsaken its mother, or when obliged to flee from pursuers. They will even throw them to the hungry lion, which stands roaring before their cavern, refusing to depart till some peace-offering is made to him. In general, the children cease to be the objects of a mother's care, as soon as they are able to crawl about the field. In some few instances, however, we meet with a spark of natural affection, which places them on a level with the brute creation.

The Bushman knows no God, no eternity, yet dreads death. He worships at no shrine—

has no religion. We can scarcely conceive of human beings descending lower in the scale of ignorance and vice. Yet they can be kind and grateful, and faithful to their charge. And it is their habitual practice, when they receive food, to share it with their friends, reserving the smallest portion for themselves; and the hungry mother will give food to her emaciated children without tasting it herself. (For attempts to Christianize the Bushmen, see *South Africa*).—*Moffat's Southern Africa*, pp. 16-21; 46-50.

**BUSSORAH**: A great city to the south-east of Bagdad, 7 miles in circumference, a part of which is laid out in gardens, intersected with canals. Pop. 60,000; Arabs, Turks, Jews, Hindoos and Persians. A station of the London Jews' Society.

**BUTTERWORTH**: A station of the Wesleyans in Kaffraria, on the Buffalo river, S. A.

**CABALIST**: A Jewish doctor, who professes the study of the Cabala, or the mysteries of Jewish traditions.

**CAIRO**: The capital city of Egypt, the residence of the viceroy, and the seat of government, near the right bank of the Nile, and five miles from the origin of its delta. Population, including the suburbs of Boulac and Old Cairo, about 250,000, comprising about 125,000 Mohammedans, 60,000 Copts, 3,000 to 4,000 Jews, and numerous foreigners. Climate, healthy and little variable. The Church Missionary Society have here a mission to the Copts. See *Egypt*.

**CALCUTTA**: The chief of the British Presidencies in India—the seat of the first Protestant Bishop's See, the diocese extending over all the territories of the company. Population, as estimated in 1849, 250,000 within the "ditch," and 500,000 in the immediate suburbs. Within a circumference of twenty miles, the population is generally supposed to be two millions. The city contains a mixed population of Chinese, English, Portuguese, French, Armenians, Jews, Monghols, Parsees, Arabs, &c., the great mass consisting of Hindoos and Mohammedans. The Hindoos alone number about 200,000. Calcutta is the seat of missionary operations for various societies.

**CALEDON**: Station of the London Missionary Society in South Africa, 120 miles east of Cape Town, near a branch of the Cradock river, Caledon district.

**CALIF, CALIPH, or KALIF**: A representative of Mohammed, bearing the same relation to him that the Pope pretends to bear to St. Peter.

**CALOYERS or CALOGERI**: Monks of the Greek Church, of three orders.

**CALPENTYN**: A peninsula, extending about 60 miles along the west coast of Ceylon, a station of the Society for the Propagation of the Gospel.

**CALTURA**: A station of the Wesleyan

Missionary Society, in Ceylon, 26 miles from Colombo.

**CALICUT:** A town in the province of Malabar, India, 103 miles south west of Seringapatam. In 1800, it contained 5,000 houses. The inhabitants are chiefly Mapillas, who are of Arabian extraction. It is a station of the German Missionary Society.

**CALMONT:** Station of the Church Missionary Society, in the River District, Sierra Leone, to the S. E. of Freetown.

**CAMEROONS:** A region of country bordering on the river and mountains of that name, in Upper Guinea, Africa, occupied by the Baptist Missionary Society.

**CANADA:** This extensive country, lying on the northern border of the States of Maine, New Hampshire, Vermont, New York and Ohio, and the eastern border of Michigan, was discovered by the French navigator, Jacques Cartier, in the middle of the sixteenth century, but was not entered upon as a place of European settlement, until the beginning of the seventeenth. At about the same period the Pilgrim Fathers of New England landed there, with an open and loved Bible, an evangelical faith, and a manly attachment to freedom, both civil and religious,—and the French adventurers landed at Stadacona (Quebec) and at Hochelaga, (Montreal), accompanied by ecclesiastics, to take possession of the land in the name of the French monarch and of the Papacy. Both parties brought with them as a most cherished object, their religion, designing to stamp the country which they respectively came to occupy, with that great element of a people's greatness. They founded their respective Colonies on a religious basis, and amid acts of homage to God, they set up their banners. Yet was there a mighty difference between these two events,—a difference lying mainly in the character of the religion they brought with them. The founders of New England were Protestants—the founders of Canada were Romanists. The former were enlightened and free,—the latter were superstitious and spiritually enslaved. And although the Protestants landed upon barren rocks, and the Romanists in the midst of fertile valleys, the respective history of the lands they came to people, proclaims trumpet-tongued, the superiority of a free Bible Christianity, over superstition and priestism, in moulding the character and influencing the destinies of a nation.

The first missions to Canada were those of Rome, which were immediately and munificently endowed by the French monarch. The Jesuits were early in the field. They founded a college at Quebec and stretched their dependent missions to the small settlements on the river. They established, moreover, a chain of posts, westward, many of which belong rather to the history of the

United States than to that of Canada. In the year 1641, they erected their first church in the city of Montreal, which with accustomed mariolatry, they dedicated to the Virgin. It would not comport with the design of this work to narrate the conflicts which occurred between the several orders of ecclesiastics for the possession of this fair and promising field of missions. Suffice it to state, that at length the Jesuits obtained the preëminence at Quebec and at St. Francis, while the St. Sulpicians had possession of Montreal. There were also orders of friars and nuns who formed an important part of the ecclesiastical machinery of the country. Ample endowments were secured to all these parties,—which the progress of events and the development of the country commercially and otherwise, by a different race and Protestant in religion, have rendered of vast value. The Jesuits became the seigneurs of Quebec. By gift and purchase they acquired lands in various places between that city and Montreal; so that the estates which bear their name, have now a money value of not far from one million of pounds currency, or four millions of dollars. At the cession of the country to Great Britain, this Order was declared illegal, and their estates were confiscated to the Crown on the death of the last of them. They are now in the hands of the colonial government, administered in an unprofitable manner, and their avails, which it is presumed might be easily doubled in amount, are mainly assigned to the support of Roman Catholic schools and colleges.

The Seminary of St. Sulpice received the seigniorship of the city and island of Montreal, the seigniorship of the Lake of the Two Mountains, and some other property from which it is estimated they derive an income of at least one hundred and twenty thousand per annum. They have retained this property under the British government, and have been incorporated by the local Legislature, for the purpose of holding it as an endowment for their churches, missions to the Indians, and schools. But as they are never called effectually to account for their use of the money they receive, it can be, without fear of complaint, assigned to any object that would bid fair to advance the interests of the Church of Rome on this continent.

The ancient nunneries of Quebec, Three Rivers, and Montreal, were also richly endowed. The writer has not the means at hand of ascertaining the wealth of those at Quebec and Three Rivers, but the two in Montreal have large and increasing revenues. Some of their most valuable estates have been placed in enterprising hands at long leases, which now yield to their holders a large return, and will ultimately give to the revered sisterhood a vast accessional income. It is to be understood that these acquisitions

by gift and purchase were made by the corporate bodies indicated, during the French colonial history of Canada. At that period the country west of Montreal, afterwards made a distinct province under the name of Upper Canada, and subsequently reunited with its eastern sister bearing the name of Canada West, was not inhabited except by tribes of Indians and wandering traders in furs.

Canada was ceded to Great Britain in 1763: the conquerors dealing with the people in the most lenient and liberal manner—confirming their laws, language and religion, their tithes to the clergy, and their ecclesiastical endowments. But speedily a Protestant and Anglo-Saxon element was introduced, which has steadily increased until it is now, in respect of the whole of Canada, the predominant element. At the above date the population of the country did not exceed 70,000. In 1783, it had increased in Lower Canada to about 112,000, but at this time Upper Canada had about 10,000 inhabitants, of whom the dwellers at the numerous frontier forts and the garrisons constituted by far the greater part. After this period, the number of settlers was augmented by a great accession of United Empire loyalists and disbanded soldiers, and by immigrants from the United States and from Great Britain, so that in the year 1814, the inhabitants of Upper Canada had increased to 95,000, and in 1824 to 152,000; while at the latter date, Lower Canada contained a population of 450,000. United Canada now contains a population of two millions, of whom not more than 700,000 are the descendants of the original French settlers; moreover, Canada West now slightly exceeds the Eastern section of the province in population,—a circumstance which must necessarily become more prominent in the future history of the country, seeing that there is a constant tide of immigration into the country, no part of which comes from France.

Whenever the number of Protestants became such as to invite the attention of their co-religionists in England, the venerable Society for the Propagation of the Gospel in Foreign Parts, sent out a few Episcopalian ministers and sustained them; there came also on to the field a few Scottish Presbyterian ministers, and from the United States, Episcopal Methodist missionaries. Later, namely, in 1829, the American Home Missionary Society had several Congregational and Presbyterian missionaries introduced to the country, and continued for about ten years to do something for Canada. The Wesleyan Methodists of England, sent out several missionaries earlier than the above date, and assisted not only in their support, but also in training promising young men for their itinerant ministry. In 1836, the Congrega-

tionists of England entered the Canadian field, and have had ever since a growing mission in the country. The United Presbyterian Church of Scotland, and later the Free Church of Scotland, have done good missionary service in the land. These hints will suffice to show that up to this hour Canada is missionary ground, and that all the leading Protestant denominations have entered upon its cultivation. There are now in the cities numerous self-sustaining churches, but by far the largest portion of those in the rural districts are partly dependent on missionary funds for the support of their pastors. It must be obvious that in estimating the religious condition of Canada as represented by the number of churches, ministers, and other Christian agencies found within its precincts, it will be needful to define the stand-point from which the character of the several religious bodies are viewed. It must, alas! be acknowledged by all observing disciples of Christ, that there exist throughout Christendom many organizations bearing the name of churches, which have little in them of the spirit and character of our Divine Master. There are individuals in them all probably more or less numerous, who love the truth as it is in Jesus, but the character of the whole body is the reverse of evangelical. This definition need not be given in respect to the Church of Rome, as her character for Christian illumination and influence will be readily estimated by the readers of this work. They will find her described 2 Thess. ii. 3—12. But in relation to the other bodies to be noted, it may be well to say that their measure of evangelical influence is estimated from a stand-point such as that occupied by the American Board of Commissioners for Foreign Missions, by its Secretaries, Committee, and principal supporters. Viewing the Episcopalian Church, called "the United Church of England and Ireland," from that point, it cannot, as exhibited in Canada, be termed as a whole, or even mainly evangelical. Its communion is usually without restriction as to the piety or want of piety of its members. Its clergy, with some bright and delightful exceptions, are, so far as can be judged, ignorant of saving truth; and as a consequence, its ministry is not effective in the conversion of sinners. There are in each of the three Dioceses of Canada bright exceptions to this description: men of God who love the Lord Jesus Christ in sincerity, and seek by all means in their power to promote the advancement of our Lord's Kingdom. There are also laymen of remarkable excellence connected with this church whose influence is most decided in the cause of evangelical religion. But the writer has no doubt that these excellent men would endorse as true, the general representation given above. It should be borne in

mind, throughout, however, that the regular services of the Church, bring before the minds of the people a large portion of Scripture, and consequently of saving truth. These few men hope much from this.

Before proceeding with an estimate of other bodies, some statistical facts regarding the foregoing, may be placed on record. The Roman Catholic Church in Canada is divided into seven dioceses, namely: Quebec, Three Rivers, Montreal, and St. Hyacinthe, in Eastern Canada, and Bytown, Kingston, and Toronto, in Western Canada. That of Quebec contains 111 parishes, exclusive of those of the city. There are an archbishop, a coadjutor bishop, and 184 clergy, including chaplains of nunneries, officers of colleges, &c. That of Three Rivers contains, including the town, 38 parishes. It has a bishop and a body of clergy in all the offices numbering 51. That of Montreal contains 108 parishes. It has a bishop and a coadjutor, and including the ecclesiastics of the Seminary of St. Sulpice, the professors in colleges, (the Jesuits among them) and other clerical officials, the body of clergy numbers 209. This does not include brotherhoods and sisterhoods in convents. That of St. Hyacinthe contains 36 parishes, but some of these are rather stations amid Protestant communities. It has a bishop and 55 clergymen.

Western Canada being Protestant ground, there are no Roman Catholic parishes, but there are three bishops and 112 priests laboring there, chiefly among the Irish Roman Catholic settlers. The entire people to whom these bishops and clergy minister, nearly as much need the circulation of the Bible among them, and the mission of evangelical agencies, as heathendom itself.

The Church of England in Canada, has three dioceses, namely, Quebec, Montreal, and Toronto; the latter more extensive than the two former put together. There are three bishops, and including arch-deacons, and other officials gathered around the three bishops, there are of clergy in the diocese of Quebec, 42, in that of Montreal, 53, and 4 retired missionaries; and in that of Toronto, 148. It is estimated that in the diocese of Montreal there are about 30,000 nominal adherents, but the number of communicants is only about 3,000. Of the other dioceses the writer has not the particulars on these points.

The Presbyterians in Canada are divided into three principal sections, namely: the Synod which retains its connection with the Established Church of Scotland—the Synod which without formal ecclesiastical connection, yet represents the Free Church of Scotland—and the Synod of the United Presbyterian Church, a branch of that Church in Scotland, but without formal ecclesiastical connection with it. The first of these is very

similar in the character of its pastorate and its membership to the Established Church of Scotland. The discourses of the pulpit are sound and evangelical, but not usually pointed. The clergy are well educated and respectable. The membership contains many of God's saints, but like that of all established churches, it is mixed in its character. The second of these bodies possesses a large amount of energy; it is one of the youngest of the denominations in Canada, but it has already done an extensive and good work. Coming out from the churches connected with the establishment, its pastorate and membership will be without difficulty estimated by all who are aware of the religious history of Scotland during the last ten years. The third of these bodies, though the smallest, is highly respectable as to character and influence. They are eminently sound in the faith, and preach the Word of the Lord with boldness. There are seventy-three ministers and three retired, in connection with the first mentioned sections of Presbyterianism, and forty-three vacant charges are reported; but it is to be presumed that some of these are little more than nominal. The full statistics of this body are not in the hands of the writer.

The following facts relating to the second of these three sections of Presbyterianism are given in the words of a thoroughly furnished officer of Synod, and have relation to the present year, (June, 1854.) "I may mention generally, that ten years ago, when our Church was organized, there were twenty-five ministers; now we have on our roll 92 names of ordained ministers, embraced in eight Presbyteries, seven in Canada West, and one in in Canada East. During the past year, nearly £12,000 (\$48,000), has been raised within the church for the support of our Theological Institution; about £430 (\$1,720) for the French Canadian Missionary Society and nearly £400 (\$1,600), for foreign missions. The church also supports a missionary in the Buxton settlement, among the colored population. In our various presbyteries there are at least 50 vacant congregations and mission stations, which (the latter) are multiplying every year. Knox's College is attended by about 40 students, and has been the means of sending forth upwards of 30 of the ministers now on the roll of the Synod."

The third section of Presbyterians report, in 1853, forty-nine ordained ministers and three probationers; but the names of 73 congregations appear upon the tables, of which eighteen are vacant. The "average attendance" throughout the church amounts to 12,845, showing an increase of 2,287 upon the returns of the previous year. The total income has been £6,425 (\$24,500); of which \$16,000 were expended on stipend and

\$8,000 on 'Church property.' For missions, including Theological Fund Chair, the church raised \$2,200. Compared with previous returns, increase is observable in most of these items.

Of the remaining Christian organizations in Canada, it is not needful to do more than to record statistics, inasmuch as their character in respect to the pastorate and membership is similar to that of the bodies of the same name in the United States.

The Methodist body is divided into four sections, as follows :

The Wesleyan Methodist Church in Canada raises about \$21,000 for domestic and Indian missions, of which it has 81 in number, supplied by 91 ministers. The total ministerial force of this body, including the above mentioned missionaries, is 216. The sister church in Eastern Canada, numbers 20 ministers. The congregations raised last year \$2,800 for missions, but more than this amount was expended on the Canadian stations. In future, the East and West will be united in one organization.

The Methodist New Connection Church has fifty-two ministers. The Methodist Episcopal Church has 91 ministers, including the supernumeraries, but excluding those who are superannuated. The Primitive Methodist Church numbers thirty-two ministers.

The remaining denominations of any importance are the Congregational and the Baptist.

Eighteen years since there were only nine Congregational churches in the country; there are now sixty-two, having 123 principal stations. The number of ministers is fifty-nine, having about 10,000 hearers, and a membership of 2,750. There are 60 Sabbath Schools with nearly 400 teachers and 3000 pupils. This body contributed for the support of the pastorate and of worship during the year just closed, £4,690, or \$18,760; for debt on places of worship, building and repairs, \$10,226; for missions, \$3,600; Theological Institute, \$900; other objects \$1,270.

Concerning the Baptist churches the writer has no access to statistics, beyond the number of ministers, which is 131.

There are two missions of importance, and two others that are in a state of formation, for the evangelization of the French Canadian people. The French Canadian Missionary Society expended last year about \$10,000 on this work. It is *catholic*, i. e., not denominational. The Grand Ligne Mission, which is Baptist, spent nearly as much. The other two are in the hands of the Church of England and the Church of Scotland. They are small and unimportant. A valuable impression has been made on the mind of the French Canadian people. Canada has this year resolved to enter into the foreign mis-

sionary work. No missionary has yet been sent forth however.—REV. HENRY WILKES, D. D., of *Montreal*.

CANDY : See *Kandy*.

CANANORE : A maritime town in the province of Malabar, India, situated at the bottom of a small bay, 45 miles N. W. of Calicut, and 66 S. S. E. of Mangalore, containing 11,000 houses: a station of the Basle Missionary Society.

CANTON : The capital of Kwangtung, China, situated on the north bank of Pearl river, in lat. 23° 7', N. and 113° 14' E. long.

CANNIBALS : Man-eaters; those who feed on human flesh. It seems incredible that men can be reduced so far below the brutes as to devour one another, as the most ferocious wild beasts rarely prey upon their own species. Yet, in all ages, as far back as the records of history can be traced, men have been found so far lost to the instincts of nature as to devour the flesh of their fellow-creatures. Herodotus, Mela, Strabo, and Pliny, speak of such, and describe the particular regions in which they dwelt. Herodotus describes a nation, apparently in India, who regularly killed and ate the more aged among themselves. The ancient Scythians were Cannibals; and Herodotus speaks of a distinct tribe adjoining them, who led a rural life, obeyed no laws, and acknowledged no authority, who fed on human flesh. Jerome states that, when he was in Gaul, he had seen the *Atticotti*, a British tribe, feeding on human flesh. At a late period, traces of the same barbarous custom are found in Scotland. During a war with England, in 1138, the men of Galloway not only slaughtered the innocent, without distinction of age or sex; but they cut out the bowels, devoured the flesh, and drank the blood of their victims. The inhabitants of the British Isles are supposed, by many, to have sprung from the ancient Scythians, who drank the blood of their enemies, and made drinking cups of their skulls. There was a certain ceremony at which none could drink, who had not killed an enemy; and it at length became connected with religious rites, as well as being a token of conquest. The early European navigators, from the time of Columbus, have reported the existence of Cannibalism among the aborigines of America. But the practice does not seem to have been common among the North American Indians; and when practiced, it appears to have been upon enemies taken in war, and connected with superstitious observances. Cannibalism was prevalent in the South Sea Islands, and probably on the Pacific shores of South America, as well as in New Zealand and New Caledonia, from the earliest discoveries; and the horrid custom still prevails among the unevangelized tribes. M. de Fresne, a cotemporary of Capt. Cooke, with seventeen of his compan-

ions, were slaughtered and eaten in New Zealand.

A few years ago, a native teacher, while traveling in New Caledonia, in the district of Eugene, witnessed a horrible transaction, which shows how the chiefs are trained up to the most ferocious habits. A feast was held, and the people of the chief brought him food. The son of the chief, a lad of about six years, observing among them a very corpulent man, asked his father for him. The father complied with his request, and ordered the man to remain after the rest went away. The chief then asked his son what should be done with the man, and the boy replied, "Let him be cut in pieces alive!" One of the chief's attendants then cut off one arm, then the other, and one leg after the other, till only the head and trunk remained; yet the man lived till his head was severed from his body. The teacher was informed that this was a privilege only granted to the son of the chief during his minority; and that, as often as the tenants bring him food, and the son desires any one among them, his wish is granted, and the victim is either killed for food, or cut up alive.

So late as 1809, the captain and crew of an English vessel, who had visited New Zealand for the purchase of timber, were treacherously slaughtered, and their bodies devoured. The natives of New Caledonia also have been seen greedily devouring human flesh. Commander Wilkes, of the U. S. Exploring Expedition, says, there can be no question that Cannibalism is practiced in the Feejee Islands, "for the mere pleasure of eating human flesh as food!" "Their fondness for it will be understood from the custom they have of sending portions of it to their friends at a distance, as an acceptable present; and the gift is eaten, even if decomposition have begun before it is received. So highly do they esteem this food, that the greatest praise they can bestow on a delicacy is, to say that it is *as tender as a dead man!* Even their sacrifices are made more frequent, in order to indulge their taste for this horrid food. The bodies of enemies slain in battle are always eaten. But war does not furnish enough to satisfy their desires. "They embrace opportunities to seize victims wherever they can find them. They will even banquet on the flesh of their friends; and in times of scarcity, families will make an exchange of children for this horrid purpose." "The flesh of women is preferred to that of men;" but the women are not allowed to eat of it openly, though it is said the wives of the chiefs do partake of it privately. The common people are forbidden to eat of it, unless there is plenty; but they are allowed to pick the bones. In 1834, the mate and several of the crew of an American vessel were decoyed on shore by Vendovi, Chief of

Reeva, with the pretence that he was sick and wanted medicine, when they were treacherously massacred and eaten.

Dr. Spry, a gentleman connected with the Bengal medical staff, gives the following account of a Cannibal tribe in Chittagong, in the eastern portion of the province of Bengal, the particulars of which he had from Major Gardner. The *Kookies*, as these brutal wretches are called, are corpulent, low in stature, with set features, and muscular limbs. They speak a dialect peculiar to themselves, and build their villages on the boughs of the forest trees. They appear to have no settled habitation, but wander in the wilderness in herds. When they have selected a site, the whole community set to work to collect bamboos and branches of trees, which are afterwards fashioned into platforms, and placed across the lofty boughs of the different trees. On this foundation, the rude grass superstructure is raised, which forms the hut. When completed, the women and children are taken into their aerial abodes, and then the men lop off all the lower branches of the trees, and make a rough ladder of bamboos, on which they ascend, and take it up after them. Though such a mode of life may seem incredible, yet Mr. Moffat gives an account of an inhabited tree, which he found in Africa.

The *Kookies* openly boast of their feats of Cannibalism, showing with the strongest expressions of satisfaction, the bones of their fellow-creatures, who have fallen a prey to their horrible appetites. These people, strange as it may appear, live within one hundred and fifty miles of Calcutta, the metropolis and seat of government of British India, secluded in the woods and jungles of the savage portions of Bengal. The same writer also states that the Goonds or Ghonds, who inhabit the hill forests of Nagpore, are Cannibals, but that the latter partake of human flesh only occasionally, as a *religious* custom, while the former banquet with delight on the horrid repast.

The Edinburgh Encyclopedia remarks, that "It is uniformly attested by persons in opposite parts of the globe, under various climates, in different circumstances, that an uncommon degree of ferocity is speedily generated by feeding on human flesh." And it is by no means improbable that the origin of the practice is to be found in the thirst for blood engendered by savage warfare. It is, however, one of the terrible fruits of heathenism, the remedy for which is alone to be found in the elevating and genial influence of Christianity.—*Edinburgh Encyclopedia; London Miss. Mag. for Nov., 1849, p. 162; U. S. Exploring Expedition, Vol. III, p. 97; Spry's Modern India.*

CAPE HAYTIEN: A seaport town of the Island of Hayti, on its north coast, 90 m. N.

of Port-au-Prince. Population 12,000 to 16,000. A station of the Wesleyan Missionary Society.

**CAPE COAST TOWN:** a station of the Wesleyan Missionary Society on the Gold Coast.

**CAPE FLATS:** A station of the Wesleyan Missionary Society in Little Namaqualand, South Africa.

**CANON:** In ecclesiastical affairs, a law or rule of doctrine or discipline, enacted by a council and confirmed by the sovereign; a decision in matters of religion, or a regulation of policy or discipline, by a general or provincial council.

**CAPUCHINS:** Monks of the order of St. Francis, who cover their heads with a stuff-cap or cowl. They are clothed in brown or gray, go barefoot, and never shave their faces.

**CAPE COLONY:** A colony in South Africa, belonging to Great Britain. It takes its name from the Cape of Good Hope, and extends from thence to the Orange River in the north, and to the Fugela river in the east. A large proportion of the territory included within their limits is either unoccupied, or, excepting the missionary stations, entirely in the hands of the natives. Apart from the shores, the country consists of high lands, forming parallel mountain ridges, with elevated plains or terraces of varying extent between. The climate is exceedingly fine and salubrious.

The Cape was discovered by *Diaz*, the Portuguese navigator, in 1486. The Dutch colonists began to settle here in 1600. In 1620, two English commanders took possession of the Cape, in the name of Great Britain; but no settlement was then made by the English. In 1650, the Dutch government sent out one hundred men and as many women from the houses of industry at Amsterdam to people the Colony; and, according to some authorities, it was made a penal settlement. In 1652, the Dutch East India Company took possession, and appointed John Van Riebeck Governor, with instructions to extend Christianity among the natives. In 1795, the Cape was captured by the British, and Lord Macartney was appointed Governor. At the peace of Amiens, in 1800, it was restored to the Dutch, but in 1806, it was again taken by the English, to whom it was finally ceded in 1815. The European inhabitants are of English, Dutch, and German origin. In the Pearl district, there are about 4,000 French Protestants, whose ancestors emigrated from France about 1700, in consequence of the revocation of the edict of Nantz. The Dutch occupy the interior, and are mostly farmers. The English reside chiefly in the Albany district.

The Orange River sovereignty, added to the British territories in 1849, extends north of the Orange River as far as the Ky Gariep

or Vaal River. Natal, or Victoria, a district on the east coast, and separated from Cape Colony by Kaffraria, is a recently formed British settlement, containing an area of 18,000 square miles. It is highly favored in those respects in which the Cape is most deficient, having abundance of wood and water, with coal and various metallic ores, a fine alluvial soil, and a climate adapted to the production of cotton, silk, and indigo.

**CAPE PALMAS:** The seat of the Colony of the Maryland Colonization Society, in Liberia, West Africa, and a station of the American Episcopal Missionary Society. Its situation is high and prominent, and is visited every hour with a cool refreshing breeze from the sea. It projects into the sea about one hundred rods, forming the turning point from the windward to the leeward coasts.—The bar and landing are said to be the best in all Western Africa.

**CAPE TOWN:** Station of the London Missionary Society in South Africa, being the capital of the Cape Colony. The missionary stationed here, preaches in the "*Union Chapel*," and is the General Agent and Superintendent of the Society's Missions in South Africa. This post was for many years filled by the venerable Dr. Philip. It is now occupied by Rev. William Thompson, formerly one of the Society's missionaries in India. Mr. Thompson, on his return to England, touched at Cape Town, while Rev. Mr. Freeman, Secretary of the Society, was on a visit there. Mr. T. preached at the Union Chapel, and was invited to the pastorate; and subsequently receiving an appointment from the Directors, as their agent, he thought it his duty to accept, and entered upon his duties in the summer of 1850.

**CARAVAN:** A company of travelers, pilgrims, or merchants, marching or proceeding in a body over the deserts of Arabia, or other regions infested with robbers.

**CARAVANSARY:** A place appointed for receiving and lodging caravans; a kind of inn, where the caravans rest at night, being a large square building, with a spacious court in the middle.

**CARMELITES:** An order of mendicant friars, named from Mount Carmel. They have four tribes, and thirty-eight provinces, besides the congregation in Mantua, in which are fifty-four monasteries, under a vicar-general, and the congregations of barefooted Carmelites in Italy and Spain. They wear a scapulary, or small woolen habit, of a brown color, thrown over the shoulders.

**CARNIVAL:** The feast or season of rejoicing, before Lent, observed in Catholic countries, with great solemnity, by feasts, balls, operas, concerts, &c.

**CARTHUSIAN:** An order of monks, so called from *Chartreuse*, the place of their institution. They are remarkable for their

austerity. They cannot go out of their cells, except to church, nor speak to any person without leave.

**CARMEL:** Station of the French Protestants in South Africa, between Bethulia and Beersheba, established in 1846, as an Institution for training native teachers. 2 missionaries, 40 communicants.

**CASTE:** See *Brahminism*.

**CATTARAUGUS:** A station of the American Board among the Cattaraugus Indians, in the State of New York.

**CATHOLIC:** Universal or general. Originally applied to the Christian Church in general, but now improperly appropriated by the Church of Rome.

**CAUNPOOR, or CAWNPORE:** A town in the province of Allahabad, India; capital of a district of the same name, on the west side of the Ganges, 45 miles south-west of Lucknow. A station of the Gospel Propagation Society.

**CAVALLA:** A station of the American Episcopal Board in West Africa, 13 miles from Cape Palmas.

**CEDAR HILL:** A station of the Moravians in Antigua, West Indies, where is an institution for the training of teachers.

**CELESTINS:** A religious order so named from Pope Celestin. They have 39 convents in Italy, and 21 in France. Their habit is a white gown, a capuche, and a black scapulary.

**CENOBITE:** One of a religious order, who lives in a convent or community; in opposition to an anchorite or hermit, who lives alone.

**CEYLON:** The island of Ceylon lies chiefly between the 6th and 10th degrees of north latitude, and the 80th and 82d east longitude, and has the bay of Bengal on the N. and E., the Indian ocean on the S. and S. W., and is separated from Hindoostan on the N. W. by the gulf of Manaar. Its length is about 300 miles N. to S., and its breadth varies from 40 to 100 miles. In form it resembles the section of a pear cut lengthwise through the middle. The coasts on the N. and N. W. are low and flat, but on the S. and E. they are bold and rocky, affording some of the best harbors in the world. The interior of the island consists of three distinct natural divisions: the low country, the hills, and the mountains. The mountains of the central and northern regions rise from 1000 to 4000 feet above the sea, and are clothed to the summits with magnificent forests. The rivers and lakes are numerous, but only a few of the former are navigable, and of the latter only those along the eastern coast can be used for purposes of traffic. Ceylon is rich in minerals, but they have not been made of much commercial importance. Its soil is generally a mixture of sand and clay, but in the cinna-

mon region, near Colombo, it consists of pure quartz, and is perfectly white. Being situated so near the equator, the days and nights are nearly of equal length throughout the year, and the temperature during the day varies but little. The seasons, however, are more regulated by the monsoons than by the course of the sun, and the hottest part of the year is from January to April. The climate is salubrious, except in the low and less cultivated regions; the principal diseases being those of the liver and intestines. Measles and whooping cough occur only in a mild form, and consumption of the lungs is wholly unknown. The small-pox, which was once so fatal, is almost entirely checked by vaccination.

The vegetable productions of the island are numerous and valuable, and consist of cinnamon, cocoa-nut, palm, bread-fruit, coffee, indigo, areca, betel-nut, tobacco, ebony, gamboge, gum-lac, &c. The most important of these is the cinnamon, which grows only in Ceylon and Cochin China. In its wild state it grows from twenty to thirty feet high, and the cinnamon forests present a very beautiful appearance. This spice constitutes the great wealth of Ceylon, and together with the other productions named, has rendered the island of vast importance to the commercial world.

The principal animals found here are the elephant, bear, leopard, hyena, jackal, elk, deer, gazelle, buffalo, horse, ox, wild hog, monkey, racoon, porcupine, squirrel, &c. Peacocks, pheasants, snipes, pigeons, and a great variety of other birds, with almost every species of domestic poultry, are found in great abundance; and serpents, alligators, and reptiles of all sorts, are numerous.

*Population.*—The native population of Ceylon consists of four classes: first, the Ceylonese or Singalese, occupying the Kandian territories and the coasts; second, the Moors, who are found in all parts of the island; third, the Veddahs, who live in the mountains and unexplored regions; and fourth, the Hindoos, who occupy chiefly the N. and E. coasts. Besides these there are also in the island some Portuguese, Dutch, and English colonists; and an intermixture of these with each other, and with the native races, forms still another class. The total population, according to the latest estimates, is 1,368,838. The Singalese believe themselves to have been the original inhabitants; and they have a tradition that their island was the ancient paradise, from which Adam was expelled, after which a company of Chinese adventurers accidentally landed upon their coasts. No importance is attached to this tradition, however. There is no very authentic information respecting Ceylon previous to its discovery by the Portuguese, in 1505. They subsequently became masters of the island, and from them it was conquered by the Dutch, in 1656, just a century and a half after the arrival of the Portuguese. In 1796,

Colombo surrendered to the English, who took possession of Kandy also in 1815.

*Government.*—The government of Ceylon is vested in the hands of a British Governor, who is assisted by three classes of officers, and any person of requisite qualifications may fill the highest offices, whether he be a European or a native, and without reference to his religion. A knowledge of the English language, however, is indispensable. For the administration of justice the island is divided into three districts, and these are divided into smaller ones, each with a court, judge and assessors, while a Supreme Court, and the only court of appeal, is established at Colombo. Trial by jury is secured to all the people.

*Language, Arts, &c.*—The language of the Singalese resembles the Burman in its construction, though the natives think the Arabic is their original language. They appear to have had scarcely any literature beyond some pretended skill in astrology. Their agriculture is in a very rude state, and in the arts they have displayed little skill beyond the construction of immense tanks, in which water was collected during the rains, for the irrigation of their rice lands. These are now mostly in ruins.

*Religion.*—Brahminism and Būdhism have been, from time immemorial, the prevailing systems of religion among the natives of Ceylon. Brahm is regarded by that sect as the universal and self-existent intelligence, from whom proceeded the Hindoo Triad, Brahma the Creator, Vishnu the preserver, and Siva the Destroyer. Vishnu and Siva are the principal objects of worship. Brahminism, now generally denominated Hindooism, proclaims an active resistance to every other form of religion, is despotic and persecuting in its spirit, and derives much of its authority and power from its mysterious antiquity, the profound and inscrutable teachings of its sacred books, and the boundless extent and dimensions of the system is such as to give it a dim and appalling aspect in the minds of its votaries. Caste is one of its immutable laws and is enforced with great rigor.

Būdhism is of an opposite character, being tolerant and liberal towards other systems, and strangely indifferent to its own. Brahminism is a science confided only to an initiated priesthood, and its Vedas and Shasters are kept with jealousy from the eyes of the people. Būdhism, on the contrary, rejoices in its universality, and opens its sacred pages to the perusal of all. The priests of Brahm invest themselves with mystery and oracles of authority, while those of Būdh claim only to be teachers of ethics—the clergy of reason. Caste, although to some extent practiced by the Būdhists is discarded in their sacred books. It may be said, therefore, that Būdhism is more a school of philosophy than a form of religion,—more an appeal to reason, than an attempt to operate

upon the imagination and the conscience through the medium of imposing rites. But while the latter is free from the fanatical intolerance and revolting rites of the Brahminical faith, and vastly superior to it in the purity of its code of morals, it yet exerts no elevating or transforming power, but has admitted of constant deterioration and corruption. See *Būdhism* and *Brahminism*.

#### MISSIONS.

*PORTUGUESE MISSIONS.*—Immediately after taking possession of Colombo, in 1505, the Portuguese erected the adjoining districts into a bishopric, and Christianity, in the form of Romanism, was proclaimed; but it was not publicly taught till 1544, when St. Francis Xavier first preached to the Tamils of the North. From this time the Portuguese pursued their schemes of ecclesiastical supremacy, till the whole peninsula of Jaffna was brought under the authority of the church, a college of Jesuits erected, convents established, and almost the entire population of this province led to abjure their ancient faith and submit to baptism. The means by which this surprising change was effected were, authority, appeals to the hope of gain, and the pomp and pageantry so congenial to the Roman Catholic religion. Some attempts were made by the priests to extend the Romish religion into the interior of the island, but this was not until near the close of the Portuguese rule, and their labors were interrupted by the approach of a hostile power.

*DUTCH MISSIONS.*—The Dutch established themselves at Colombo in 1656, and at Jaffna in 1658, and having driven the Portuguese from every fortress on the coast, they succeeded by right of conquest, to the whole of their possessions in Ceylon. They immediately directed their power against the Roman Catholic clergy, summarily transporting large numbers of them to the continent of India, and offering every indignity to the images in the Catholic chapels. This hostility to the church of Rome continued to inspire the policy of the Dutch, and their resistance of its priesthood was even more emphatic and determined than their opposition to the Brahmins and the Būdhists. Their success among the natives was outwardly great. Within five years after their arrival in the island, 12,387 children had been baptized, 18,000 pupils were under instruction in the schools, and 65,000 converts to Christianity were reckoned in the kingdom of Jaffnapatam. At the close of the Dutch rule in Ceylon, the number of professors of Christianity was estimated as high as 420,000; but the Dutch themselves regarded a large proportion of these as merely nominal believers, and it is a remarkable fact, that notwithstanding the hundreds of thousands of conversions and baptisms ascribed to the labors of the Dutch Presbyterians, their religion and discipline are now almost unknown in the island of Ceylon. This

failure has been ascribed to the superficial manner in which the Dutch ministers developed and inculcated the doctrines of Christianity; their inability to preach in the vernacular tongues of the island, and their employment of interpreters; the very limited amount of instruction given in the schools; and especially the system of political bribery adopted by the Dutch to encourage conversions; and the hasty and indiscriminate manner in which all outward appearances were welcomed as evidences of conversion to Christianity. Thus the clergy of the church of Holland at the close of their ministrations in Ceylon, left behind a superstructure of Christianity prodigious in its outward dimensions, but so internally unsound as to be distrusted even by those who had erected it, and so unsubstantial that it has long since disappeared almost from the memory of the natives of the island.

**LONDON MISSIONARY SOCIETY.**—In 1804, this Society entered upon a mission in Ceylon, and Rev. Messrs. Vos, Ehrhardt, Palm, and Read were employed as missionaries for several years. Their labors were confined chiefly to Jaffna, Matura, Galle, and Colombo, and were attended with many good results. They made considerable progress in the acquisition of the native language and established some schools, especially at Colombo. But the opposition was formidable, and the government not always favorable to their operations, and after several years of self-denying effort, the mission was abandoned.

**ENGLISH BAPTIST MISSIONARY SOCIETY.**—The English Baptists commenced a mission in Ceylon in 1812, in the person of Mr. Chater, whose efforts to Christianize the Singalese, or Bād-hists, and to systematize the study of their language, have made his name memorable. He died in 1829, and was succeeded by Mr. Daniel, who labored in that field fifteen years, preaching and establishing congregations and schools in Colombo and the adjacent villages. In the midst of his usefulness, the health of his children failed, and on his passage to England for their health, his wife died. Thus bereaved, he returned to Ceylon, and spent two years in incessant wandering and labors in the maritime provinces and forests to the east of Colombo. He then resumed his educational labors in Colombo, giving attention also to preaching and the press, and died in 1844, leaving a name honored and endeared among the Singalese. He was succeeded by Mr. Dawson and Mr. Davis, the former of whom died two or three years since, and was succeeded by Mr. Allen. Their labors extend to 131 villages of the Singalese, in which they maintain 31 schools, with an average attendance of 830 pupils. They have also 483 enrolled as church members, the greater portion of whom are an honor to their profession. It was the testimony of Sir J. Emerson Tennent, in 1850, after having visited this section of the

island, that the Singalese who had received their instruction at the hands of the missionaries, were filling places of honor and emolument in the public service, and engaged in private professions, and that many who had made no open profession of Christianity, respected it and inspired a veneration for it in the minds of the heathen around them.

TABULAR VIEW FOR 1854.

STATIONS.	When Commenced.	Missionaries.		Assistants.		Villages.		Out-Stations.		Communicants.		Schools.		Scholars.		Sunday-Schools.		Sunday-School Scholars.	
		Missionaries.	Assistants.	Villages.	Out-Stations.	Communicants.	Schools.	Scholars.	Sunday-Schools.	Sunday-School Scholars.									
Colombo,.....	1812	2	33	131	9	426	31	1001											
Kandy & Matate		1	1	11	2	57		102						4	153				
		3	34	142	11	483	31	1103					4	153					

**AMERICAN BOARD.**—The first missionaries of the American Board to the East, were commissioned Feb. 7, 1812. Their names were Rev. Messrs. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall and Luther Rice. This company, with the wives of four of them, soon embarked for Calcutta, without definite instructions as to their fields of labor. They reached the place of their destination in safety, but were greatly embarrassed by government opposition and other causes, the particulars of which may be found in connection with the Bombay mission. Of this missionary band, Mr. Newell was the only one who spent any time at Ceylon, he having first visited the Isle of France, where his wife sickened and died. He commenced no mission at the island, but remained there long enough to acquire information of great importance to the American Board, and which had much to do in determining, its future action. In a letter, dated Colombo, Dec. 20, 1813, Mr. Newell offered among other reasons for establishing a mission in Ceylon, the fact that the government (English) was friendly to missions; that the population of the island was from one to two millions; that there were great facilities for evangelizing the people, such as that there were but two languages spoken in the island,—that on learning these a missionary could preach to three millions of people; that the natives could read and write; that the whole Bible had been translated into Tamil, the language spoken in the north of the island, and the New Testament into Singalese, which was spoken in the interior and south; that there were 200,000 native Christians, so called, but who were totally ignorant of Christianity; that at least 100 schools were in operation, and that the mission would be perfectly secure under the British government. He also urged the fact that there were but two missionaries in the whole island, Mr. Errhardt, a German

from the London society, and Mr. Chater, from the Baptist Society, and that neither of these could speak to the people in their native tongue; and the further consideration that the Tamil language was spoken by seven or eight millions on the continent, between which and the island intercourse was almost as easy and frequent as if they were contiguous.

These considerations, with others, led the Board to decide upon Ceylon as a field of missionary labor; and in 1815, five missionaries, viz.: Rev. Messrs. Meigs, Richards, Warren, Bardwell and Poor, embarked in the *Dryad* for Columbo, at which place they arrived March 22, 1816. After spending six months at Columbo, it was determined that Mr. Bardwell should go to Bombay, and that Messrs. Richards and Meigs should establish themselves at Batticotta, and Messrs. Warren and Poor at Tillipally, both of these stations being in the province of Jaffna. In a joint letter, dated Jaffnapatam, Oct. 9, 1816, these brethren communicate information of importance, and which may be referred to as showing the condition of the island at the period of commencing the mission of the American Board in that field.

Tillipally, they say, is situated about ten miles north, and Batticotta about six miles north-west of Jaffnapatam. At each of these places they found a salubrious climate; glebes and buildings, the property of the English government; churches and mansion houses, built of coral stone, by the Portuguese, and capable of being repaired for use, the churches being large enough for both public worship and schools. In the province of Jaffna there were some relics of the Roman Catholic religion, introduced by the Portuguese; some traces of religious knowledge, afterwards communicated by the Dutch; and some decaying fruits of the labors of later missionaries; and yet the great mass of the people were pagans. In the northern portion of the island, however, the missionaries found the people generally, and even the Brahmins, less devotedly attached to their idolatrous rites, feebler in their prejudices against Christianity, and more easily accessible, than in almost any other part of the pagan world. They spoke also of an almost total destitution of Bibles and school books. Copies of the Tamil Bible, a translation by the Dutch missionaries, were extremely scarce, and an English Bible was rarely to be met with, though many of the people could speak and read English. The missionaries therefore suggested to the Board the importance of at once establishing a printing press at Jaffna, with hands and means of putting it into vigorous operation, as the only method of meeting the demand for books.

In accordance with a previous arrangement, Messrs. Warren and Poor took up their residence at Tillipally, in October after their arrival, and immediately commenced preaching, through an interpreter, both at that place and

at Mallagum, two miles distant. Mr. Poor at once entered upon the study of the Tamil language, and in one year he was able to preach to the people in their native tongue. From this time his hearers increased, and more marked impressions were produced. Simultaneously with this effort a school was established at Tillipally, for the instruction of children in both Tamil and English, and soon another was commenced at Mallagum, and others at Milette, and at Oodooville. Messrs. Richards and Meigs were prosecuting similar labors at Batticotta.

About the time that these brethren entered upon their respective fields, an event of much importance occurred, viz., the abolition of slavery in the island. This measure, effected chiefly by the instrumentality of Sir Alexander Johnstone, liberated a large number of slaves, and placed multitudes of children in a most interesting relation to the missions.

After sixteen months of successful labor, Messrs. Warren and Richards were taken off from their work by severe illness, and finding every expedient for their recovery unavailing, they embarked, April, 1818, for the Cape of Good Hope. Mr. Warren died at Cape Town in the following August, and Mr. Richards took passage for Madras. Mr. Poor was thus left alone at Tillipally, and Mr. Meigs at Batticotta, subjected to a severe disappointment and to augmented labors. Relief, however, was not far distant.

In November, 1818, Rev. Messrs. Miron Winslow, Levi Spaulding, and Henry Woodward, were ordained as missionaries to Ceylon, and to these was added John Scudder, M.D., a young physician of promise, and of devoted piety. On the 8th of June, 1819, these three missionaries and the physician, with their wives, embarked at Boston on board the *Indus*, and in the following February they were all at Tillipally, Dr. and Mrs. Scudder having buried their only child at Calcutta.

A little more than three years had now elapsed since the arrival of the first missionaries of the American Board in Ceylon, during which time fifteen schools had been established, nine in connection with Tillipally, and six with Batticotta, and the whole number of pupils was seven hundred. Besides these, there was a boarding-school, composed of youths under the special care of the missionaries, supported by contributions in America, and bearing the names suggested by the donors. Special tokens of the Divine presence began, at this period, to be enjoyed by the mission.

The Board had already forwarded a printing-press to Ceylon, and in August, 1820, Mr. James Garrett was sent out to superintend its operations. Unfortunately, Governor Brownrig, a zealous friend of the mission, was absent, and the Lieutenant-Governor, Sir Edward Barnes, gave notice through his secretary, that the government would not allow any increase of American missionaries in Ceylon, and that

Mr. Garrett could not be permitted to remain on the island. Memorials to the Lieutenant-Governor were unavailing, and Mr. Garrett embarked for Bombay.

Soon after the arrival of the reinforcement, Messrs. Winslow and Spaulding commenced their labors at Oodooville. Dr. Scudder took up his residence at Panditeripo, and Mr. Woodward joined Mr. Poor at Tillipally. In 1821, five years from the commencement of the mission, five stations were occupied, and the missionaries, besides the labor of preaching and visiting, were superintending 24 schools, containing 1,150 children, and educating eighty-seven heathen children in their own families. Nine young men had given evidence of true conversion, and had been gathered into the church, and three of them had been licensed to preach the Gospel.

Mrs. Poor, the wife of Rev. Daniel Poor, died on the 7th of May, 1821, after a short illness, and Rev. Mr. Richards, who had long since been compelled to relinquish his labors, died in August of the same year, at Tillipally.

In 1822, the missionaries drew up a prospectus of a college or high school for Tamil and other youth, setting forth with great particularity its plan and course of study, its objects, and its contemplated benefits. Some of the more prominent of these were, the inculcation of true science in connection with Christianity, a higher standard of education among the people, the raising up of native preachers, translators, teachers, &c., and the influence of such an institution on the primary schools. This subject was laid before the Board in an elaborate and urgent form, and the proposed college, or higher seminary, was subsequently established.

The scenes and events of 1824 were of very marked and peculiar interest to this mission. In January of that year, indications of unusual seriousness were observed at Tillipally, and in a little time, proofs of the presence of the Holy Spirit appeared at all the other stations. A revival of religion, of undoubted genuineness and great power, had commenced, and, within a few months, changes of a most surprising and affecting character were witnessed. At Pauditeripo, Dr. Scudder's station, the religious interest increased till, on the 12th of February, the convictions of sin and of the need of salvation, became as deep and earnest as ever marked a revival in a Christian land. The boys of the school were so deeply impressed, that, on retiring to their rooms in the evening, they could not sleep. Between 30 and 40 of them went out into the garden, where they were heard in supplication, weeping and asking, "What shall I do to be saved?" and "Lord, send thy Spirit." Of this company more than 20 soon gave evidence of a saving change. Similar scenes were witnessed in all the boarding-schools, and, as a result, fifty-six native converts were admitted

to the church. Most of them continued to give evidence of true conversion.

The contemplated high school at Batticotta having been established, a class of the best scholars was received into it from the school at Tillipally, making room for others at the latter place, and more than one hundred applied for admission at a single examination—a great change from the time when the missionaries could not persuade nor hire a single child to live on their premises. During the year 1826 several seasons of special religious interest were enjoyed by the mission, attended with the same results, though not as extensive, as during the first revival.

These wonderful changes were wrought by no such means as were employed by the Portuguese and Dutch missions. A totally different policy had been pursued. The missionaries simply preached, prayed, conversed, and distributed Bibles and tracts among the adults, and established schools among the children, till more than 2000 had been taught the rudiments of learning and the simple truths of Christianity. This, without external pomp or force, or the enticing words of man's wisdom, became the wisdom and the power of God among a people who, just before, were involved in the ignorance, degradation and idolatry of paganism. It was a demonstration of the fact,—too little understood by many at that day,—that the regeneration of the heathen was to be effected, not by might nor by power, but by the Spirit of the Lord.

In reviewing their work in August, 1827, after eleven years of toil, the missionaries were enabled to speak of large accessions to the church; the abandonment of idolatry by many of the natives who had not embraced Christianity; a general spirit of inquiry among the people; a press in operation, and a better supply of the Scriptures, which were read with avidity; more than 80 schools in successful operation; and about 30 native assistants in various departments of the work. One year later, August, 1828, the missionaries say, "The attachment of the people to their gods is decreasing, and there is a great stir among the Roman Catholics, in consequence of a tract recently addressed to their priests, who had commanded the people to burn our books." In April, 1829, they allude with special interest to the qualification of a number of pious youths to make known the Gospel, an increasing spirit of inquiry among the natives, and the distrust they were beginning to feel in their systems of geography, astronomy and philosophy, long held by them to be divine. Particularly had the confidence of learned natives in their systems been shaken, by a serious error in their calculations of an eclipse, which was pointed out to them by the missionaries, and proved by the event. The circumstance did much to destroy the authority of their sacred books. In October, 1830, the

mission was favored with another season of awakening, during which many were converted, and the church and the missionaries were quickened and encouraged.

In March, 1831, a disastrous fire occurred, in which the house, church, study, and large school bungalow at Manepy were destroyed, together with the furniture, library, clothing, &c., of Mr. and Mrs. Woodward. In this calamity many of the natives rejoiced, believing it to be an evidence that the anger of the gods rested upon the missionary. On the 21st of the same month 34 persons were received to the church at Oodooville. On the 24th of July of this year, Mr. and Mrs. Meigs were called to bury an amiable and beloved daughter, Harriet, aged 11 years. She had dedicated herself to the Saviour ten months before, and had given decided evidence of piety. At the close of this year it was said, in regard to the female boarding school at Oodooville, that none had been long members of it without becoming hopeful subjects of converting grace, and that none had dishonored their profession. All who had left the school were married to Christian husbands, and were training up families in a Christian manner. During this year, also, twenty-eight from the seminary at Batticotta, were added to the church.

On the 15th of January, 1832, thirteen natives from Tillipally and Oodooville, were added to the church, and on the 4th of March, ten more were received. At this period the missionaries commenced the plan of sending out the most intelligent and pious young men of the seminary, to visit the people regularly from house to house, carrying tracts, and a circular letter from the missionaries to the people. The result was highly favorable. At the close of this year a theological class was formed in the seminary at Batticotta, consisting of about thirty students, who had completed their course in the seminary. This was viewed by the missionaries as a most important step; for they considered, that while European and American missionaries must be pioneers in this work, it could not be carried on and completed without the aid of a native ministry.

In January, 1833, the mission was afflicted by the sudden death of Mrs. Winslow. She departed in great joy and triumph, and her memoir, as well as that of Mrs. Newell, will live to quicken the zeal of the church and stimulate the hopes and labors of other missionaries, till the heathen are all converted to God. On the 24th of this month, at the quarterly church meeting at Oodooville, twelve new members were admitted, one of them a daughter of Mr. Spaulding. In July of this year, a reinforcement, consisting of Rev. Messrs. Todd, Hutchins, Hoisington, and Apthorp, and Dr. Nathan Ward, embarked at Boston, taking with them a printing press. In June, Mr. Winslow baptized the interpreter of the court of Mallagum, a man of sterling charac-

ter and of high respectability among the natives. He had embraced Christianity amid much opposition. During this month several buildings belonging to the mission at Tillipally were destroyed by fire, and in the following August the church was set on fire, and nearly all the Tamil books and tracts were destroyed.

On the 28th of October the missionaries who embarked at Boston in July, arrived in Ceylon. Dr. Ward being now on the ground, Dr. Scudder commenced a new station at Chavagachery, a parish containing a numerous population. Mr. Winslow, after the death of his wife, embarked for America, taking with him his three children, and seven belonging to other families in the mission.

Near the close of the year 1834, the mission experienced another signal visitation of mercy. Two of the most pleasing features attending this work, say the missionaries, were its quickness and depth. Conversion almost immediately followed conviction, and the depth of feeling was manifested by uninterrupted prayer and praise, in their general meetings, social circles, and private rooms. This revival was carried on in connection with protracted meetings, at nearly all the stations. At the quarterly communion of the seven local churches of the mission, in March, 1835, forty-seven natives, male and female, were publicly received into the church, and a daughter of Mr. Meigs was received at the same time. In the latter part of the year 1835, the seminary at Batticotta was again visited with the influences of the Holy Spirit; and in September, 1836, the female seminary at Oodooville received a like visitation.

In May, 1837, there was another revival in the seminary at Batticotta. During this year there were 49 admissions to the church, and 24 excommunications, many of them for marrying heathen wives. The mission this year experienced a most painful reverse, in being obliged, through a deficiency of the funds of the Board, to dismiss 45 students from the seminary at Batticotta, and 8 from the female seminary at Oodooville. They were compelled also, from the same cause, to relinquish nearly all the village schools, to curtail their printing operations, and to reduce their own expenses below the demands of health and comfort. By the dispersion of the schools, the Sabbath congregations were nearly broken up, and in every direction efficient missionary labor was made nearly impossible. "We could have wished," say the missionaries, "that Christians in America could have turned aside for a day, from buying, and selling, and getting gain, to see these 45 boys, as they left the seminary to go back to their heathen homes." It was to the mission, a sudden, unforeseen blow, coming, as they said, like a thunderbolt, and breaking up plans and operations whose success, under God, depended very much upon their permanency. In the aggregate, not less than 171 schools were disbanded, and the number of pupils dis-

missed exceeded 5000. One of the older missionaries, in dismissing the schools from his station, says, in fit and most affecting language, "I told them the reason, exhorted them to read the Bible, and not to enter into temptation, to keep the Sabbath holy,—prayed with them, commending them to the Friend of little children, and then sent them away—from me, from the Bible class, from the Sabbath-school, from the house of prayer,—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded and deluding guides,—and when I looked after them as they went out, my heart failed me. O what an offering to Swamy!—*five thousand children!*" These events, on becoming known, moved the deepest sympathies of the Board and of the churches, and with the least possible delay the Prudential Committee removed the restrictions which they had imposed, not willingly, but because they could not disburse what was not in their treasury. The receipts of the Board had been cut short by the extreme pecuniary pressure which, at that time, prevailed in this country.

This information from the Committee, relieving the mission of its embarrassments, was received in November 1838, upon which joyful occasion a day of special thanksgiving was kept. Though the injury could not be repaired at once, schools enough were soon resumed to give a degree of efficiency to the system. At this date four presses were in operation, giving employment to 70 natives, and issuing a much larger amount of missionary and other publications, than any other establishment of the kind in Southern India.

Thirty-seven native converts were received to the church in 1839. The number in the female seminary at Oodoville at this date was 95—within five of the number in 1837, before the calamity above referred to. A view of the domestic habits of the pupils of this school is thus given: "When they take their food they sit in rows, facing each other, each with a brass plate or dish to receive her portion of rice and curry, or congee. When all are served, one implores a blessing on the food, after which they begin to eat. They eat with the hand, if it be rice, or with a leaf instead of a spoon if it be congee. Their dress is of white cotton cloth, consisting of a short loose jacket, and a cloth varying in length from two to five yards, according to their size, wrapped about them and flowing down to their feet. Both in food and dress it is thought best for them to follow the usages of native society. The girls of the school, of whatever caste or family, all eat together without complaint."

In the year 1840 there were 9,520,000 pages of Scripture, and 1,788,000 pages of tracts printed, making a total of more than eleven millions of pages. A very full and elaborate report was made by the mission this year, on

the importance of giving instruction through the English language. They represent the native language as so much a part and parcel of heathenism, so deficient in scientific and theological terms, and so unwieldy, that it cannot be made the vehicle of correct ideas, and especially not of doctrinal truths and the sentiments of a pure Christian morality.

Two important regulations were adopted in 1841. The first was, that the pupils then belonging to the seminary at Batticotta should be required in future to furnish their own clothing; and the second was, that every youth, on entering the seminary, should be required to give security for the payment of his board during the whole seminary course. These measures were well received by the community, and a new class was admitted on this plan. In 1842 a small paper was published in Tamil, with about 700 subscribers, its columns being open to communications from native Christians, and from heathens. In a report to the Board this year, mention is made of the temporal advantages which the natives derived from Christianity: "When I arrived in Jaffna twenty-six years ago," says Mr. Meigs, "there were but five bullock carts in the whole district; now there are more than 500. The temporal condition of the people has also greatly improved during that period, in many other ways. They have more learning, more wealth, more enterprise, and fewer taxes."

From the very outset, the missionaries had taken special care not to admit any to baptism and to the church who did not give evidence of having been regenerated by the Spirit of God, and who were not thus prepared for the trials they must meet with on leaving the seminaries. Never were instructions more faithful and searching, and yet heathenism could not be at once and entirely eradicated from the hearts of the natives, and painful defections were often witnessed. The most disheartening instance of the kind that ever occurred in connection with this mission was in the spring of 1843, when it was discovered that a system of deception, lying, and other gross forms of corruption, had crept into the Batticotta seminary. A thorough investigation was made, and 61 scholars, including the whole of the select class, were immediately expelled from the school. Several of the native teachers were at the same time dismissed, and those that remained were divested of much of their responsibility, the missionaries themselves assuming their duties. Trying as such a process was, there was no alternative, and the result showed its wisdom. It illustrated to the people of the whole district the high requisitions of the Bible, the purity and sacredness of the church, and the utter repugnance of Christianity to the vices of heathenism. It inspired confidence in the missionaries also, as being unselfish, and concerned for nothing but the morals and welfare of the youth under their

care. Accordingly but a few weeks had elapsed before heathen parents were beseeching the missionaries to take their sons back into the school, promising to watch over them, pay for their books, &c. One year later the seminary at Batticotta was found in a more flourishing condition than ever before, the qualifications for admission having been raised, and the pupils paying more largely and freely for tuition, board, and books.

In 1845 heathenism began to develop itself in new forms of opposition. So far had the mission progressed, so high were the demands of Christianity, and so steady and resistless was its pressure upon the surrounding idolatry, that the missionaries were led to remark, "We are now made to feel that we have come into closer contact than ever with the benighted and benumbed mind and iron-hearted soul of Hindooism; and that nothing but the sword of the Spirit, wielded by God himself, can cause one of the enemy to fall before us."

In November, 1846, Mr. Spaulding, who had been spending a little season in his native country, sailed from Boston, with his wife, to rejoin the mission at Ceylon. He was accompanied by Rev. William Scudder, a son of Dr. Scudder, and by Rev. E. P. Hastings.

At no period was the importance of schools and a high standard of education in connection with the mission, more manifest, than in 1847, when it was remarked by the missionaries that the Brahmins, the highest caste, who had uniformly refused the education proffered them, were sinking in influence, while the lower, but better educated classes, were rising above them and filling the places of office and trust under the government. Brahminical influence had ever been one of the strongest holds of heathenism in the northern portion of Ceylon, and it was thus coming into disgrace and losing its power. It was in this year that Sir J. Emerson Tennent, the British Colonial Secretary in Ceylon, published his testimony respecting the mission. In a letter to one of the secretaries of the Board, he says: "Having at length visited in person all your stations, however unusual a spontaneous communication of this kind may be, I cannot resist the impulse to convey to you my strong sense of the sustained exertions of your missionaries, and of their unexampled success in this colony. Much as I had heard of their usefulness and its results, I was not prepared to witness such evidences of it as I have seen; not in their school rooms only, or in the attainments and conduct of their pupils, but in the aspect of the whole community, amongst whom they have been toiling, and the obvious effect which their care and instructions have been producing on the industrial, social, and moral character of the surrounding population. The whole appearance of this district bespeaks the efficacy of your system. Its domestic character is changing, and its social aspect presents a contrast

to any other portion of Ceylon, as distinct and remarkable as it is delightful and encouraging. Civilization and secular knowledge are rapidly opening the eyes of the heathen community to a conviction of the superiority of the external characteristics of Christianity, and thereby creating a wish to know something of the inward principles which lead to an outward development so attractive."

In 1849, the Governor of Ceylon visited the mission stations, and on his return to Colombo he published a notice of his observations, in which he said, "His excellency cannot omit to dwell with peculiar satisfaction on the pleasure afforded him by his personal inspection of the great educational establishments, which are the distinguishing characteristics of the northern province. To those noble volunteers in the cause of Christianity and education, the gentlemen of the American mission, who by their generous self-devotion in a foreign and distant land, have produced so marked an improvement in the scene of their labors, his excellency feels that he should pay a special tribute of grateful acknowledgement. He is glad to hail, in this dedication of American enterprise and American charity to the work of civilizing and enlightening a distant dependency of the British crown, one more tie of kindred with the great nation that sends them forth—one more pledge that between the Old and the New England, there can henceforth be only a generous rivalry in the cause of knowledge and truth."

In 1849, a new version of the whole Bible into Tamil was completed, with great labor and care, by committees, both in Jaffna and Madras, and beautifully printed in one royal octavo volume. Of this translation Mr. Meigs says, "I find it very exactly conformed to the Hebrew, as well as to our English version, while it is also pure and idiomatic Tamil. It will, I have no doubt, prove a great blessing to the whole Tamil people, and many thousands will bless God for the labors of those who have prepared it."

A summary of the mission of the American Board in Ceylon, from its commencement to the close of 1852, a period of thirty-six years, presents very important and gratifying results.

*Missionaries and Helpers.*—The whole number of persons who have been connected with the mission, is 60; 28 males and 32 females. Of these 18 have died, and an equal number have been obliged, for various reasons, to relinquish the missionary work. Eleven left after a service of from 9 to 17 years; 10 have been in the field from 16 to 36 years. Of 85 children born to these missionary families in Ceylon, only 12 have died in the island, and but three or four after leaving for America.

*Churches.*—The following table presents the statistics of the churches, for the year 1852 and 1853:

TABULAR VIEW.

STATIONS.	Added by profes. Added by letter.	Excommunicated.	Dismissed by letter.	In regular standing.			Children Baptized.	Benevolent Con- tributions.				
				Died.	Males.	Females.		Total.	£	₹	d.	
					Males.	Females.		Total.	£	₹	d.	
Tillipally .....	1	5	6	2	32	20	52	9	5	9	9	
Batticotta .....	9	5	2	2	78	25	103	5	45	7	5	
Oodooville .....	13	1	1	5	32	65	97	10	10	4	10	
Manepy .....	5	1	2	3	1	45	24	69	23	35	2	5
Panditeripo .....	2	2	2	2	19	14	33	3	11	0	9	
Chavagacherry..	2	2	1	2	11	8	19	2	3	16	3	
Varany .....	3	3	2	2	2	2	4	2	1	4	0	
Oodooptity .....	3	3	2	2	5	3	8	3	3	14	6	
<b>Total.....</b>	<b>28</b>	<b>21</b>	<b>12</b>	<b>21</b>	<b>224</b>	<b>161</b>	<b>385</b>	<b>57</b>	<b>112</b>	<b>19</b>	<b>11</b>	

Members reported, 1852.....	385
Received by profession in 1853.....	23
"    on certificate    "    .....	10
	<b>418</b>
Dismissed on certificate.....	10
Deaths.....	5
Excommunicated.....	1
Error in statistics of 1852.....	7
	<b>23</b>
<b>Present number.....</b>	<b>396</b>

The whole number received to the churches from the commencement, is about 800; and not far from 120 have been excommunicated. Over 300 of the church members were educated in the Batticotta seminary, and about 150 at the female boarding-school at Oodooville.

*Schools.*—The statistics of the two classes of schools, the vernacular and the English, for 1853, are as follows:

TABULAR VIEW.

STATIONS.	Vernacular Schools.						English Schools.				
	Number of Schools.	Teachers.		Pupils.			Schools.	Teachers.	Pupils.		
		Males.	Females.	Males.	Females.	Total.					
Tillipally .....	9	9	1	578	208	786	225	53	1	23	43
Batticotta .....	16	19	1	580	251	831	367	100	1	2	64
Oodooville .....	10	6	4	229	207	436	131	68	2	2	58
Manepy .....	11	8	4	116	303	419	114	40	1	1	28
Panditeripo .....	9	9	0	391	102	493	210	23	1	1	27
Chavagach'y .....	10	10	0	326	96	422	149	23	1	1	22
Varany .....	4	4	4	88	21	109	26	4	1	1	15
Oodooptity .....	8	7	1	351	116	467	130	30	1	1	27
<b>Total....</b>	<b>77</b>	<b>72</b>	<b>11</b>	<b>2659</b>	<b>1304</b>	<b>3963</b>	<b>1352</b>	<b>341</b>	<b>9</b>	<b>11</b>	<b>279</b>

In view of the vast number of children and youth who, from year to year have been taught in these schools, and the 4,000 now in a course of training, the missionaries are led to the cheering observation, that the old generation, whose minds were steeped in heathenism, and to whom it was difficult to communicate a

Christian idea, are fast disappearing from the stage, and giving place to a generation who understand Scripture language, and have some knowledge of Scripture doctrine.

*Native Helpers.*—The following table gives a classified view of the native helpers:

	Tillipally.	Batticotta.	Panditeripo.	Manepy.	Oodooville.	Oodooptity.	Chavagacherry.	Varany.	Total.
Native Preachers.....	1	1	1	1	1	1	1	1	2
Catechists.....	4	7	3	3	4	3	3	1	28
School Superintendents .....	1	1	1	1	1	1	1	1	4
Secular Agents.....	1	1	1	1	1	1	1	1	3
Christian Teachers.....	14	19	6	8	11	3	4	1	65
Printing-office workmen.....				15					15
Writers.....	2	1	1						4
Total Native Assistants.....									121
Nominal Christian Teachers..	7					1			8
Heathen Teachers.....		3	3	3	3	6	5	4	24
Nominal Christian and Hea- then Teachers, total... }									32

Of the catechists four are physicians, two of whom spend most of their time in catechetical work.

*Printing.*—This department has been conducted with great efficiency, printing some years 7 or 8,000,000 of pages of Scripture and of tracts. The whole number of pages printed since the mission press went into operation, in 1834, is estimated at 166,000,000; "The Morning Star," a semi-monthly paper, is still continued.

*Medical Department.*—The dispensary, under the care of Dr. Greene, besides its physical benefits, has served as an important aid in preaching the Gospel. The number of patients treated during the year 1852, was 1,881. Medical classes are constantly under instruction. Dr. Greene has been recently preparing a Tamil nomenclature for anatomy, physiology, and hygiene, and hopes soon to publish some elementary works on these subjects, in the native language. Besides their medical benefits, such works would help to undermine the gross superstition with which the practice of native physicians is connected, and prepare the way for the reception of Christianity.

*Female education.*—In no department has progress been more marked in Jaffna than in that of female education, especially among the higher classes. The number who have been educated in the female boarding school at Oodooville, from the first, is 288. Of these 204 have left the school, 136 of them being members of the church at the time of leaving, and 13 having joined since leaving. Of the whole number who have left the school, 126 have been married to Christians, and only 16 to heathens.

*Temperance.*—Vigorous efforts have been made by the missionaries to arrest the progress of intemperance, which prevails ex-

tensively in Ceylon. Temperance societies have been formed, lectures delivered, and pledges of total abstinence signed by a large number of the people. It is easy to gather from 500 to 1000 people to hear addresses on this subject. On one of these occasions, in 1852, 200 signed the pledge. These meetings are conducted in a strictly religious manner, being opened and closed with prayer; and in connection with the addresses, much instruction is given in regard to other prevailing vices. The people learn, by this very means, that the missionaries are their best friends, and are thus led in great numbers to hear the Gospel preached. It should be added that the temperance movement originated chiefly with the young men educated at the Batticcotta seminary, and is carried on by them, with the cooperation of the missionaries.

*Native Contributions.*—For several years there has been a "Native Evangelical Society" in Jaffna, designed to call into activity the Christian benevolence of the native converts. Some of them manifest a very strong desire to spread the knowledge of Christ. This society, besides contributing frequently to the funds of the American Board, supports a catechist at Varany, and has also the entire care of the Island of Delft, sustaining there a Christian family and a large school. This island is within the field of the Ceylon mission, and contains an ignorant and degraded population of about three thousand.

*Present state of Heathenism and prospects of the Mission.*—After thirty-six years of unwearied Christian effort in this field, the missionaries and the Christian world are permitted to contemplate a degree of progress as surprising as it is gratifying; and to the question: "Watchman, what of the night?" is confidently answered, "The morning cometh." "It may be true," say the missionaries, "that some forms of wickedness increase; that idolatry even may assume a bolder and more offensive front; but this is only the natural effect of the increase of light. There is no doubt that heathenism is disturbed. While the mass of the people are losing their confidence in the rites and ceremonies of their ancestors, there are many who are roused by this very fact, to greater efforts to sustain them; but they only thereby publish their own shame, and hasten the destruction of their cause. That the people are extensively hypocritical in their idol worship, is abundantly evident. This is remarkably true throughout our field, and is a fact full of encouragement. We need not, as in former years, spend our time in attacking idolatry, but can directly preach Christ, and him crucified."

*CHURCH MISSIONARY SOCIETY.*—The Church Missionary Society commenced its labors in Ceylon, in 1818, establishing missions simultaneously among the Hindoos of the northern

province, and among the Budhists of Colombo and Point De Galle, and of the Kandian hills in the central portion of the island. Two energetic men, Mr. Mayor and Mr. Lambrick, stationed themselves at once in Kandy, about 90 miles N. E. from Colombo. It is surrounded by woody hills and mountains, and was anciently the capital of an independent kingdom of the same name. The town itself has only about 3,000 people, but in the neighboring highlands, to which the labors of these missionaries extended, there is a population of 200,000.

In no part of Ceylon has progress been so difficult and slow as among the Kandians. It was four years after the arrival of the missionaries before there was encouragement to build a school-house, even in the capital of the province; and after the lapse of ten years the number of pupils was small. The number of conversions was still more limited. These discouragements arose in part from the secluded and solitary condition of the province, for the boundaries of the Kandian territory were defended by dense forests, and every opening was guarded by a species of palm, covered with knobs, from the points of which protruded spikes as sharp as the beak of a hawk. Besides the natural fortifications, watches were stationed at every pass from the low country, beside gates of thorns, which were only opened for the passage of the king's people. Within these gloomy confines, Europeans seldom entered; and when the mission was commenced, in 1818, the British government discouraged the attempt, as it could not assure them of any adequate protection in such a region. The priesthood of Budhism thus secluded, exerted undisputed sway, and the Kandians preserved a rigid conformity to all its teachings. On the arrival of the missionaries they could conceive of no possible advantages to be derived from having their children educated, and it was impossible to assemble a class. After a perseverance of five years, however, five schools had been established, numbering 127 pupils, and so indefatigable were the labors of these men, that in 1839 the number of schools had increased to thirteen, and the number of scholars to 400.

To attempt the education of females seemed for a long time utterly hopeless; for even the little instruction that was given to the boys in the temples of the Budhist priests, was withheld from the girls, who were regarded as unfit for tuition of any kind. It was therefore ten years before a school for the instruction of girls could be opened in Kandy. The Church missionaries, with an intimate knowledge of the native language, have sought to explain the doctrines of Christianity to the Kandians, in their secluded villages, and they have secured, to a great degree, the confidence of the native peasantry; but owing to the ascendancy of the priesthood, very few have

avowed their belief in the truth of Christianity. During the last ten or twelve years, Europeans have settled among the Kandian hills, causing some irritation to the peasants, but affording protection to the mission, which is still continued. It is stated, however, in a recent Report of the Church Missionary Society, that the labors of the missionaries are confined in a great measure to sojourners from the maritime provinces, who reside at Kandy and other places in the interior, and who are nominal Christians, and that the native Kandians have received comparatively little attention. There are now at the Kandy station five schools: one English, three Singalese, and one for girls. The number of boys is 117, girls 10. There are five regular congregations, with an average attendance of one hundred.

The mission station of the Church of England, at Baddagame, in the low country, ten miles north of Point De Galle, although commenced as early as that at Kandy, has been even less successful, though not without some important results. Schools have been established, printed books have been circulated and read, and many have been made acquainted with the principles of Christianity. Still there have been but few conversions, and after the labor of nearly forty years, the missionaries have very little to cheer them. In the annual report for 1852, Rev. Mr. Parsons, one of the missionaries, says: "At this place the church is built (it was dedicated by Bishop Heber,) and here are the mission residences, seminary, and girls' school; but here, alas, is the greatest indifference to the good news of salvation. It seems as if the people were hardened to the sound of the church bell and the missionary's voice, and accustomed to treat both with silent

contempt. Last year I established an early service for the heathen, who objected to come to the ordinary service. Like everything else at Baddagame, it succeeded for a time, but within three months fell to nothing."

By far the most important of the stations of the Church of England mission in Ceylon, is that at Cotta, a populous district within a few miles of Colombo. The situation of Cotta is peculiarly beautiful, being on the verge of vast gardens of cinnamon, and surrounded by natural forests, and interspersed with plantations of spices and groves of cocoa nut and palm. Here the mission commenced its labors in 1823, by the opening of schools and the preaching of the Gospel to the natives throughout their hamlets. In connection with this mission, a collegiate institution was founded in 1827, for the training of native teachers and assistants destined for the ministry. It commenced with ten pupils, and has continued to the present time with remarkable success. To this institution have resorted the Tamils of Jaffna, the Kandians from the hills, and the Singalese from the low country. In this "oriental college" there are at present 22 students, extending their studies to Greek and Latin, Euclid, Scripture history, &c. There are also at Cotta 28 vernacular schools for boys and 38 for girls, containing in all 750 children, besides English schools for boys and girls. There are at present two missionaries at Cotta, Rev. Messrs. Gordon and Wood, and the number of services held on the Sabbath is 15. The average attendance is about 1000, more than half of them being adults. A printing-press has been for some years in operation at this station, and from this was issued a translation of the scriptures, known as the "Cotta version."

TABULAR VIEW FOR 1853.

STATIONS.	When Commenced.	Missionaries.					Communicants.	Schools.	Boys.	Girls.	Youth, and Adults.	Total Scholars.
		Missionaries.	Native Missionaries.	Native Catechists.	Native Assistants.	Native Female Assistants.						
Cotta, . . . . .	1852	5	1	1	45	19	21	41	831	448	20	1,299
Kandy, . . . . .	1818	1	1	3	11	2	35	10	166	64	22	252
Baddagame, . . . . .	1819	1	1	4	17	2	47	20	534	58	21	613
Nellore, . . . . .	1818	1		2	18	1	49	14	608	119		6,127
Chundicully, . . . . .	1847	1		2	19	3	89	13	447	69	38	549
Copay, . . . . .	1842	1		1	12	1	21	10	355	77		432
Totals, . . . . .		10	2	23	122	28	362	108	2,941	835	101	9,172

In the Jaffna district the Church Missionary Society has three mission stations, viz.: at Nellore, Chundicully, and Copay. These are all in the neighborhood of the town of Jaffna,

Chundicully being a suburb, Nellore about two miles distant, and Copay five miles distant. There is a missionary and a church at each place, but the attendance is small, the total

number of adults at the three stations being 200, and of children 400. They have also 37 schools, in some of which only Tamil is taught, in others only English. In Nellore a girls' boarding-school has been established, similar to that of the American mission at Oodoville. It has 42 pupils, most of them the children of heathen parents. The principal of this school is a superior native young woman, who was brought up in the school, and who speaks and writes English with remarkable accuracy. There is also a high school for boys at Chundicully, with 29 pupils.—REV. E. D. MOORE.

WESLEYAN MISSIONARY SOCIETY.—The Wesleyan mission to Ceylon was undertaken at the suggestion of *Sir Alexander Johnston*, Chief-Justice of that island. He had attentively studied the character and results of the Wesleyan missions in the West Indies, and most earnestly urged upon the Wesleyan Conference the importance of extending their operations to Ceylon. Some temporary difficulties prevented the immediate adoption of the suggestion; but the impression produced upon the Methodist Conference by his appeals, led to the establishment of their Eastern Missions. Dr. Coke had set his heart upon sending or carrying the Gospel to India; and as soon as it was agreed to undertake the mission, he, though advanced in years, determined to embark in it. Being possessed of considerable property, he proposed not only to introduce and establish the present mission, but also to advance whatever money might be required for the outfit and settlement of the missionaries; a rare instance of individual generosity and devotion to the cause of missions. After some discussion, it was finally agreed that six missionaries for Ceylon, and one for the Cape of Good Hope, should sail with Dr. Coke. Those for Ceylon were, Messrs. William Ault, James Lynch, George Erskine, William Martin Harvard, Thomas Hall Squance, and Benjamin Clough. Two of the party, Harvard and Squance, were acquainted with the management of the printing-press, which subsequently proved of great service to the mission. Dr. Coke, accompanied by six missionaries, set sail from Portsmouth on the 30th of December, 1813. On the passage, Mrs. Ault, wife of one of the missionaries, died, happy in God, and was committed to the great deep, in joyful hope of a resurrection to eternal life. This was a great affliction; but one still greater soon followed. On the 3d of May following, Dr. Coke was suddenly called to his eternal reward. He had been indisposed a few days before, but there was no apprehension of danger; and on the day previous to his death, he appeared considerably better. It was supposed that he died of apoplexy, as no noise was heard in the adjoining cabins, and he was found dead. Deep and mysterious are the ways of Providence! The Doctor believed he had a call to the East; he had devoted himself to the work;

and, to use his own language, "Only lived for India;" yet before he could reach his destination, he died *alone*, in his cabin, and was committed to a watery grave. The missionaries were thrown by this sad calamity into a state of painful apprehension; they had not only lost their counsellor and guide; but they were left also, without immediate pecuniary support. The whole enterprise had rested so entirely on their departed friend, that they did not know whether any provision had been made for the event which they had to deplore. But the loss, however, of the human arm, on which they had leaned, led them, by the grace of God, to a more entire dependence on Him.

They arrived at Bombay, May 21, and the letters of introduction which they had brought to several persons of distinction, obtained for them a kind reception. Among them was one to W. T. Money, Esq., a principal agent at Bombay, from Dr. Buchanan; and he relieved their anxiety by assuring them he should be happy to advance them any funds they might need, on the credit of their Society at home. The Governor, Sir Evan Nepean, to whom likewise they had letters, showed them all the kindness which their circumstances required, and had a house of his own prepared for their accommodation.

On the 20th of June, the mission family, with the exception of Mr. and Mrs. Harvard, sailed from Bombay, and landed at *Point de Galle*, after a voyage of nine days. Their generous friend, Mr. Money, had written to Mr. Gibson, the Master Attendant of Galle, informing him of the probable time of their arrival, and describing the signal which the captain would make on coming in sight of land. In consequence, he had been looking out for the ship, and paid them all the attention they required. This proof of the lively interest which Mr. Money took in their affairs, filled them with gratitude to him and to God; but what were their emotions of surprise and thankfulness, when they learned that Sir Evan Nepean also had taken the trouble of writing favorably concerning them, to the Governor of Ceylon, Sir Robert Brownrigg, who had in consequence immediately written to Lord Molesworth, commandant of Galle, directing that the Government House in the fort should be prepared for their reception! Lord Molesworth executed these instructions, not with mere official punctuality, but, though an entire stranger to them, with all the feelings of personal friendship. These favors were rendered to the missionaries for the sake of the cause in which they were embarked; and they serve to mark the rapid transition now going on in the public mind. The Rev. George Bisset, episcopal chaplain at Colombo, as well as the Governor and other gentlemen, showed them every brotherly kindness, and wished them all success. The Governor offered to allow them fifty-six dollars a month for each school that they might

establish. After mature deliberation and fervent prayer, it appeared to them advisable to occupy only four stations for the present; namely, Jaffna and Batticaloa, for the *Tamil* division of the island, Galle and Matura for the *Singalese*; and it was agreed that Messrs. Lynch and Squance should go to Jaffna, Mr. Ault to Batticaloa, Mr. Erskine to Matura, and that Mr. Clough should remain at Galle.

In a few days, after celebrating the Lord's Supper together, in which Lord Molesworth requested permission to join them, Messrs. Lynch and Squance set out for Jaffna. On their arrival at Colombo they were hospitably entertained by Mr. Twistleton, and much refreshed in spirit by their intercourse with other friends. Sir Robert and Lady Brownrigg, Sir Alexander and Lady Johnston, gave them a cordial welcome, and encouraged them to proceed. Mr. Armour received them as brethren, and Mr. Chater, the Baptist missionary, was no less kind, and invited them to preach in his chapel, where the military of the garrison attended. Their attention was called to the case of a convert from Mohammedanism, who had been baptized in the fort church by the name of Daniel Theophilus, said to be the first conversion from Islamism which had been known in Ceylon. He was a man of strong mind and considerable learning; and hopes were entertained that his public renunciation of his former faith, and his open acknowledgement of Christianity, would have an extensive effect on others of the same faith. The change in his religious profession had called down upon him the indignation of his relatives and former connexions, some of whom were fully bent upon his destruction. But he was taken under the protection of the government, and by them committed to the care of Messrs. Lynch and Squance, that he might accompany them to Jaffnapatam, and there be further instructed in the doctrines and duties of Christianity.

On the first of August they set out with this interesting companion: and on their arrival at Jaffna, the sub-collector, Mr. Mooyart, received them with great kindness. Here they were also welcomed by Christian David, the Tamil preacher from Tranquebar, who presided over the Tamil Christians in that province. He told Mr. Lynch that he had for more than ten years prayed that some missionaries might be sent to Ceylon, and that he regarded their arrival as an answer to his prayers. While he was able to afford them considerable aid in furthering the objects of their mission, they in their turn greatly assisted him in the way of religious instruction. They had now a gratifying proof of the liberal intentions of the government towards them in the proposal for the endowment of English schools to be placed under their care. Since Jaffna was to be the residence of two missionaries, they found that the stipulated allowance for each school was, in their case, doubled.

At the request of the European residents, who were without the means of public instruction, they held Divine service in English, alternately reading the church prayers and preaching; and they were much encouraged by the apparent effects of their ministrations.

The other missionaries joined their stations about the same time, and met with similar aid in the prosecution of their work. Matura, to which Mr. Erskine was appointed, was about thirty miles from Galle. The civil authorities afforded him every facility he required in the opening of the promised English school, which the children of the highest classes of natives attended with manifest pleasure. He soon commenced his English ministration, also, in the Dutch church in the fort; but his congregation was small, the European garrison consisting of few troops. The native population was considerable, and the district was found to be one of the strongholds of their superstition: he lost no time, therefore, in beginning the study of Singalese, that he might attack the enemy in his quarters.

Batticaloa, Mr. Ault's station, was above 150 miles beyond Matura. It is a small island, containing a fort, with a few houses; but it is the central point of an important district of the same name, which carries on a constant trade with the interior, and contains a large population. Mr. Ault proceeded to Batticaloa, in a native dhoney, a kind of sailing barge, which was expected to make the passage in three days; but it took more than eight to reach the destined port. As he had not provided for so long a passage, his sufferings and privations by the way, added to his affliction from the recent loss of his wife, so shook his constitution, that he was ill-suited to enter upon his arduous duties. There was no habitation vacant for him; but the Collector, Mr. Sawers, and the Magistrate, Mr. Atkinson, received him into their houses, and showed him every attention, and he was soon sufficiently recovered to open the English school. On Sunday mornings he performed divine service for the civilians and military, when his congregation was seldom less than 150, the soldiers being marched to church. He had an evening service also, at which their attendance was optional; and the numbers that came were sufficient to show a desire to hear the Word, while a few applied to him under serious concern. The station was crowded with the sick; they saw their comrades dying daily; and the missionary sought to improve the solemn season to their souls. He did not, however, suffer these labors to divert him from the natives. He labored hard at the Tamil language, and soon began to itinerate among the huts in the neighboring country.

At Galle, Mr. Clough performed the English service, in the Dutch church, every Sunday; and a private house in the fort was fitted up, by some of his hearers, for preaching on an

evening during the week, and for religious conversation with those under serious impressions. The marked attention of Lord Molesworth not only encouraged him, but exerted a good influence among the officers and troops. His Lordship often appeared in company with the humble missionary on public occasions, and was seldom absent from the cottage in which their religious meetings were held. The good effect produced upon the European inhabitants and the military was soon very apparent. But, though encouraged by these things, Mr. Clough could not permit himself to be detained from his missionary work. Besides the numerous Europeans and the inhabitants of Dutch and Portuguese extraction in the fort, at Galle, the Mohammedans resided there in great numbers, and had a mosque in the garrison, the only one in the whole island. There was a very large population of Singalese in the adjacent country, whose docility and gentleness of disposition were not surpassed by the natives of any other district in the British territories; but they were heathen. To these, Mr. Clough's attention was anxiously directed; and he wished to live among them, to study their language, and to exert himself for their spiritual welfare; and it was not long before Providence opened the way for him to do so. He received a visit at the Government-house, from Don Abraham Dias Abeyesinhe Amavasekara, the *Maha* or great Moodeliar of Galle, a fine-looking man, of good understanding, and of a liberal mind, and who, from his rank, was possessed of unbounded influence throughout the district. After the usual compliments, he addressed Mr. Clough in English, stating that he was come to place his own children under his protection and instructions; that, having heard that he was desirous to establish a school for the sons of native head-men, he was glad to offer him a good house, ready furnished for the purpose, near his own residence, which, if it suited him, was at his service; adding, that he should think it an honor to have such a reverend gentleman living near him, and that he would assist him in all things in his power. Mr. Clough having accepted the offer, was thus, without any expense to the mission fund, placed at once in a situation of comfort and respectability, in which he could prosecute the study of the language, and commence his labors among the natives. His school was soon opened, and attended by some of the most intelligent boys upon the island. The Moodeliar manifested great anxiety for his comfort, furnished him with a horse, and afforded him assistance whenever he required it. The patronage and friendship of this person had great influence on the surrounding natives. Curiosity was powerfully excited, and in his new residence Mr. Clough was visited by learned priests, and persons of various classes who came to inquire respecting the religion he professed. With the help of an interpreter, he had frequent op-

portunities to converse with these visitors concerning the faith that is in Christ, and had the pleasure, in some instances, of seeing them depart, apparently impressed with the results of their inquiries. By the Moodeliar's assistance he obtained a competent Singalese teacher, under whose instruction he applied himself diligently to the study of that language. He soon had reason to trace the providence of God in these arrangements, which were ordered so entirely in accordance with his design, and yet so independently of himself. He began immediately to hold intercourse with the Singalese, and especially with the priests; and Providence cast him in the way of one of the most influential in the island, who was well known both in the Kandian and British domicious. This high-priest was everywhere extolled for his extensive knowledge, both of the religion and literature of Ceylon, as well as of the Oriental languages, and several marks of distinction had been conferred upon him. He had resided for a considerable time at the Court of Kandy; and at his inauguration as a priest he had the honor of riding on the king's own elephant. Mr. Clough, desirous of becoming acquainted with the native superstitions, that he might be the better prepared to expose their absurdity and impiety, took every opportunity to be present at their religious services, and endeavored, on such occasions, to engage the priests in conversation, in the hearing of their followers. A celebrated festival, called *Banna maddua*, at which the priest was carried in great pomp on the shoulders of his disciples, furnished the first opportunity of conversing with the high-priest, who appeared to be deeply impressed with what he heard, and visited Mr. Clough in private, for further information. Mr. Clough gave him a copy of the Gospels at his own heathen temple, in presence of some of his pupils, educating for the Buddhist priesthood, who were not a little surprised at the joy which he expressed, and the care with which he wrapped up the book. He read it with diligence, and it furnished him with topics of inquiry, which led to the gradual development of the whole system of human redemption. After about two months, the priest avowed an entire revolution of sentiment, professed his firm conviction of the Divine origin of Christianity, and expressed a wish openly to renounce Buddhism, and to make a public profession of his faith in Christ. He now became anxious for baptism, declaring that he regarded it as the characteristic mark of those who were not worshipers of idols. But as this step would inevitably subject him to the privations of poverty, and perhaps to the attacks of infuriated idolaters upon his life, Mr. Clough made the Governor acquainted with all the circumstances of the case, and received an immediate answer from his Excellency, that if the priest, from conviction, embraced the Christian religion, protection should be afforded him.

Meanwhile, every effort was tried by his friends and the priests to shake his resolution; but threats and persuasions were alike unavailing, he had "counted the cost." On the 25th of December, 1814, he put off the yellow robes of his profession, and was publicly admitted into the visible Church of Christ, in the presence of a crowded congregation, by the ordinance of Baptism, receiving the name of *Peterus Panditta Sekarras*. Thus did he give up rank, affluence, connexions, family, and all that the world holds dear, to embrace the religion of Jesus, in obedience to the dictates of conscience. Through the interposition of Sir Robert Brownrigg, he was placed in a situation to maintain himself. His literary qualifications obtained for him the office of Singalese translator to the government, at a fixed salary. His studies were directed with a view to his becoming, at a future period, a preacher of the Gospel among his own countrymen. Many of the priests were so shaken by this conduct of their leader, that they, also, were desirous of embracing Christianity; but there was this difficulty in the way: when they cast off their robes, they lost all, even their freehold estates, if they had any.

Not long after the arrival of the missionaries they had to mourn the loss of one of their companions, Mr. Ault, who sank under a severe disease with which he had for some time been afflicted. He died at *Batticaloa*, and was interred with every mark of respect from all classes of inhabitants. His career was short, but not without effect. In the article which appeared in the Government *Gazette* announcing his death, after bearing testimony to his piety and zeal, it is added—"Possessing rare qualifications for the meritorious and useful work which he had undertaken, his success in the short space of eight months, in raising at that place, a respect for, and a decent observance of, at least the external form of religion, was truly remarkable. And although it could not be said that he made any converts from either the heathen or Mohammedan faith to that of Christianity; yet, by the establishment of eight schools for the education of Hindoo children, and by his talents and address having so far overcome the scruples and prejudices of their parents, as to introduce the reading of the New Testament as the only school-book to the more advanced scholars, he has laid the foundation for a most extensive propagation of our faith."

About this time it was proposed to establish a system of village preaching on the Lord's day, in the vicinity of Colombo, where Mr. Harvard was then stationed, by means of interpreters. For this purpose they were provided with Singalese youths from the government seminary, who were deemed competent to interpret the missionaries' discourses. Two or three of the government interpreters were associated with them, and Sir A. Johnston di-

rected that the principal Singalese interpreter of the Supreme Court should accompany Mr. Harvard whenever required. The persons so employed were previously instructed what to do; the native congregations were assembled in the government schools; the meetings were always opened and closed with prayer, and were productive of considerable benefit to those who attended them. Thus, under the immediate superintendence of the missionaries, from twelve to fifteen villages were regularly supplied with public religious instruction every Sabbath. While, however, we admire the spirit that prompted these proceedings, we must not omit to record the personal inconvenience which they suffered from them, as a warning to others. Mr. Harvard confesses that "zeal, undisciplined by prudence, impelled us to exertions, in these itinerating labors, which were too violent to be lasting. In company with my interpreter, I have frequently traveled twelve or fifteen miles in one day, addressing three congregations, and returning in the evening to preach in English, in the Pettah. Mr. Clough was no less regardless of himself. The leading of the singing also devolved on us, which was even more laborious than preaching. The abundance of the harvest and the paucity of laborers, is the only apology to be made for efforts which cannot be wholly justified; and which at length inflicted injuries upon my constitution from which probably it will never wholly recover."

An English service, for natives understanding the English language, was also opened at this time in Colombo; and their place of worship having become too small, a larger building was commenced. A Sabbath-school of over 200 children was also organized. The printing-press was put in operation, under the direction of Mr. Harvard, and soon spelling-books, hymn-books, and religious books, or tracts of different kinds were printed in the Singalese, Tamil, and Portuguese languages. The mission house being situated on the main road from the country to the fort, the missionaries had frequent opportunities to converse with the natives, on their way to and from the town. The results of these interviews were often encouraging; and in one instance were productive of the happiest effects. A Budhist priest, known by the title of the *AVA PRIEST*, was introduced to them by a note from the Rev. G. Bisset. This man possessed much acuteness of intellect enriched by scientific and literary research; he was highly respected by his disciples, and had attained the honorable distinction of *MAHA MAIAKA*. He avowed himself an atheist in principle; but after much discussion his unbelief and prejudice were overcome, and he became a sincere inquirer after truth. In proof of his sincerity, he consented to Mr. Harvard's preaching in the temple of which he was the chief-priest. His pride was renounced, and he became a docile scholar,

receiving with meekness instruction in the first principles of the doctrine of Christ, with a view to his baptism, which he earnestly desired. After some time, Mr. Harvard preached in his temple, through an interpreter, in front of the great image, to a large congregation of priests and people, from 1 Cor. 8 : 4 : "We know that an idol is nothing in the world, and there is none other God but one." On their return to Colombo the Ava Priest publicly renounced his former notions and was baptized in the fort church, by the name of GEORGE NADORIS DE SILVA.

In their visits to the native Christians in the villages, the missionaries were occasionally met or accompanied by Sir. A. Johnston, Mr. Twistleton, and even the Governor with his lady and suite, who attended divine service, with the Singalese Christians, in churches of the humblest structure. This countenance of the highest official authorities in the island tended to obviate difficulties which they would otherwise have found it hard to remove. There was one prejudice, however, which they could not immediately overcome. The native Christians had a strong objection to their women appearing in a place of worship, except at the administration of baptism, and the celebration of marriage. This was so prejudicial to the domestic character of the people that the missionaries resolved to persevere until they should see the mothers and daughters of the Christians taking their proper place in the church ; in which, after much effort, they were successful.

The converted Ava Priest, George Nadoris, manifested a strong desire for the conversion of his idolatrous countrymen. It appeared that half the priests and temples in the island had been under his control. He accompanied the missionaries in their preaching excursions round the country, when he addressed large companies of people, from 800 to 1,000 at a time, in the most lively and eloquent manner ; and his character as a priest was so well known before his conversion, that wherever he went the people recognized him, and the effects produced by his public discourses were remarkable. The priests came from almost every part of the country, even from the interior, to contend with him. Great numbers of the superior order of priests avowed themselves convinced of the truth of Christianity ; but they were not willing, like George Nadoris, to deny themselves and take up the cross. There was, however, one exception. Nadoris had a friend among them, who possessed considerable property, good natural abilities, and an extensive acquaintance with foreign languages. His disposition was meek, and his manners prepossessing. When introduced to the missionaries by his friend and instructor, he professed to be dissatisfied with the pagan superstitions ; offered himself for baptism, and begged to be instructed in the principles of

Christianity. The knowledge which the brethren had by this time acquired of the deceptive character of the natives, made them cautious in the admission of candidates. In the present instance their examination of the man's motives was more than usually severe ; but they could detect no sinister design. His replies to their questions were given with the greatest apparent sincerity ; and, after putting him off for a considerable time, they felt so well satisfied with him, that they could no longer resist his importunity to be received into the Christian church. He was baptized by the name of *Benjamin Parks*. "It was most gratifying," observed Sir Alexander Johnston on the occasion, "to see the very men who had been devoted to a heathen priesthood, surmounting every prejudice of education and profession, and convinced of the delusion of that idolatry which they had been taught to preach." He also further remarked "that it was one of many proofs of the good effect produced among the natives by the circulation of the Scriptures."

In the month of June, 1815, *Rev. John McKenny* arrived from the Cape of Good Hope, and was followed, early in 1816, by four more, *Messrs. Callaway, Carver, Broadbent, and Jackson*, as a reinforcement ; and a young man, named *Salmon*, was appointed as an assistant missionary. He was the first preacher they had obtained from among the inhabitants of the island. His acquaintance with several languages rendered him a valuable acquisition as an interpreter, and he was received on trial, and appointed to the Matura station, with Mr. Callaway, to whom he proved a useful colleague. Not long after, a second young man, named *John Anthoniez*, also born in the country, was employed as a local preacher at Galle.

The building commenced at Colombo was finished and opened for public worship on Sunday, December 23d, 1816. An appropriate discourse was preached by Mr. Clough from Ps. 122 : 6. It was provided with an organ, purchased at Galle. In the evening a second service was held, which was crowded, the Governor and his lady, and most of the civilians and military officers of the station being present, together with a number of respectable natives.

It was now agreed to have service in English every Sabbath at 7 A. M., and at the same hour in the evening ; also a Singalese service at half-past ten in the forenoon. The missionaries now began to hold annual conferences for the regulation of the concerns of the mission. It is said of them in the Society's Report, "By preaching, catechizing, conducting native schools, and printing the Scriptures and useful books, they are laying the foundation of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ now in ruins, through the neglect of

Christians ; to arrest the devastating progress of Paganism and Mohammedanism, now almost triumphant over the feeble remains of Christianity ; to reassert the honor and victories of the cross ; and convey the knowledge of God and salvation through an island, the essential principle of whose religion is, to deny God, and whose almost universal practice is, to worship devils."

The concerns of the mission were daily gathering strength, and the missionaries, hoping to occupy Caltura the ensuing year, asked for four additional missionaries, to enable them to occupy all the coast to Galle ; and two more to go northward. In pursuance of this arrangement, they established themselves among the Tamil population of Jaffna, Trincomalee, and Batticaloa ; and so early as 1819, they had opened schools in the principal villages along the western coast, from Negombo to Galle. For twenty years the Wesleyan missionaries carried on the work of general education in the maritime provinces, which was afterwards taken up by the Government in 1834. They did not aspire to the communication of the higher branches of learning, which had already been provided for in the seminary of Colombo—an institution maintained by the Government for the education of the sons of the chiefs and higher order of the natives ; but in the principal villages, to which they extended their operations, the children of the peasantry were instructed by the Wesleyans in the principles of Christianity, and the essentials of general elementary knowledge.

The usual objection was at first urged to females learning to read ; but this was soon overcome ; and at a very early period the attention of the missionaries was directed strongly to an object which has since been kept steadily in view : the education of the Singalese, through the medium of their own vernacular tongue. Until taken up by the Wesleyans, this important department had been exclusively in the hands of the priesthood, who occupied themselves in every *paw-sela* and temple, in teaching to write upon *elas*, and read from the legendary books of the Buddhists. In their hands education was of the lowest description, and the priests themselves were but a stage in advance of their pupils. Science formed no feature in their own education ; history is confined to the events connected with religion and its movements ; medicine is culled from the imperfect notices of their ancient Sanskrit authorities ; and astronomy, degraded into the mere dreams of astrology, is affected to be studied by the priests, who, by a singular anomaly, share its cultivation with the tom-tom beaters, or *herra-wagos*, one of the lowest and least respected castes in Ceylon.

Vernacular education was begun by the Wesleyans in 1817, in the hope of superceding

the Buddhist priesthood in this department ; and so successful was the effort, that before the close of the year, upwards of 1000 scholars were in attendance ; twelve months after the number increased to 4000 ; and during thirty years that the system has been in operation, upwards of 21,000 pupils, females as well as males, have from time to time been instructed in the numerous schools of the mission. No religious test is required for admission, and no compulsion is exerted to enforce participation in the Christian services of the schools. The objections of parents are at once respected, if advanced ; but the instances have been rare in which any scruples have ever been urged, either by the priesthood or by the people, to any portion of the system.

But laborious and extended as have been these efforts of the Wesleyans, the tenor of their observation and experience has produced a conviction that however efficient education may have proved among the Buddhists as a pioneer and precursor for the introduction of Christianity, its value is but secondary as compared with preaching to adults, and awaking the native mind through the instrumentality of the pulpit and printing-press. " Under this conviction," says Sir E. Tennant, " the Methodists have been the closest investigators of Buddhism, the most profound students of its sacred books in the original, and the most accomplished scholars both in the classical and vernacular languages of Ceylon." The information thus acquired has been sedulously employed by them in the preparation of works in Singalese, demonstrative of the errors of Buddhism, and illustrative of the evidences and institutions of Christianity. To the value of these publications and the influence exercised by their promulgation throughout Ceylon, the missionaries of other churches who labor in the same field with the Methodists, have borne their cordial and concurrent attestation.

Of the converts made from paganism to Christianity, by the instrumentality of our missionaries in Ceylon, we have the following testimony from Mr. Harvard, in answer to the inquiry of the committee : " As it respects the nature of the change which our converts have undergone, I have no hesitation in saying, that in every case it has been real, according to its degree. There has been a real conviction of the falsehood of their previous faith, and a real persuasion of the truth and excellence of the Gospel. I have had every opportunity of being satisfied on this point. As in each case of conversion from heathenism the change has been real, so it has been operative. In none of them have there been any lingerings after their former idolatry. They have renounced their former practices ; and, so far as my knowledge has gone, their conduct has been a constant conformity to Christian *practice*. To a very gratifying extent the

change in our converts has been experimental. It is scarcely to be expected that a man coming out of the darkness of heathenism, under the ordinary influence of the Spirit, should very rapidly apprehend the things of God. However, in all we have been satisfied of a conviction of sin, and an earnest desire to be saved. In some cases we have had professions of religious enjoyment that we dare not call in question, and which have been justified by a corresponding faithfulness and consistency of life." "I have heard," says Mr. Fox, writing in 1823, "in this country, both in the Singalese and Portuguese languages, as artless and satisfactory sentiments of Christian experience as I ever heard in the English language; and I have seen the colored face beaming with smiles, while the last audible sound, '*Yesus, Wahansej,*' Jesus, my Saviour, passed the dying lips."

In the years 1826 and 1827, several other priests of the highest class were converted to the Christian faith, and have become active agents in the mission. An institution for the instruction of young native converts, with a view to the Christian ministry, has been in successful operation since 1826.

Kandy, the capital of the interior of the island, was occupied as a mission station in 1840. This mission, besides its immediate benefit to the people, led to an investigation of the subject of government support of idolatry. This exposure roused the astonishment and indignation of the Christian world, which was followed by the issuing of those instructions which led to the disseverance of the guilty and mischievous connexion between the government and the idolatrous and superstitious practices of their Buddhist, Hindoo, and Mohammedan subjects.

In 1842 a mission was established among that wild and barbarous people, called the Veddahs, who, in a state of savage independence, inhabit the jungle in the interior of the island, a few days' journey from Batticaloa. God has crowned the enterprize with his blessing, and granted his servants great success. Under the direction of the learned and devoted missionaries with which God has favored the Ceylon mission, the press, in the different languages spoken there, has done a noble work. It has not only presented them with the Holy Scriptures, in a language which they can read, but has also furnished them with school-books, and works on history, biography, science, and theology, besides a periodical literature. The Ceylon native ministry are a class of very able, devoted, and zealous men, continually growing in number and efficiency.

The manner in which the missionaries have to meet and combat the Buddhism and devil-worship in Ceylon, is well exhibited in the following communication from the Rev. Joseph Rippon, of Point de Galle, addressed to the secretaries of the society in 1851: "On my

arrival here, I found Mr. Dickson doing the full work of this large and important circuit, and laboring among the people with great acceptability and success, preaching in three different languages weekly, and taking long, fatiguing journeys, but so worn down by disease and incessant labors, that it was painful to see him or hear him speak. I was thankful that I came out by the quickest route, or otherwise the life of a valuable missionary must have been sacrificed, and this important station left unoccupied. He much needed the rest which he is now taking on the continent, and I sincerely pray that it may be blessed to his complete restoration to health, though there is too much reason to fear that his disease is too far advanced to be arrested. I relieved him at once of the English work, and, in a month, had so far acquired the Ceylon-Portuguese, as to be able to preach in it. I found it a miserably corrupt, and, in a literary point of view, worthless dialect, but still valuable to a missionary, as the only means by which he can communicate the Gospel to many thousands of perishing souls. My Singalese work is assuming an intensely interesting character. Though I am diligently studying the language, I am afraid it will be a month or two before I can reach the people through this medium as effectually as I wish; and I am, therefore, for the present, using an interpreter. The head master of the government mixed school kindly offered his service gratuitously, and, as he possessed peculiar qualifications for the work, we spend many evenings in the surrounding villages, preaching to a deeply interesting, but fearfully deluded people, the unsearchable riches of Christ. The difficulties in the way of their conversion are stupendous. My circuit embraces about half of the southern provinces,—the whole island being divided into five provinces for government purposes,—and extends along a densely populated sea-coast for thirty-five miles, and as far into the jungle as the imagination can reach, for, unfortunately, this is the only means I have at present of penetrating there. The people are in theory all Buddhists; but in practice, all devil-worshippers.

"Within four miles of my house there are sixteen Buddhist temples. In one of these alone there are thirty priests! The whole number of priests in this circuit is perhaps 500. It is not by human might, nor by power, that we can prevail against such a host as this! Frequently, in the dead of the night, I hear the music from the devil dances in the neighborhood. I have attended these midnight orgies, and it is only by doing so that any person can form an idea of the strength with which this superstition binds down an otherwise acute, ingenious and intelligent people. Never did a Christian congregation in England listen with more unbroken silence, nor an audience in Exeter Hall hang with more complete ab-

sorption of soul on the lips of its most chosen speakers, than these people do on the frantic gestures, and hideous yellings, and senseless incantations of the devil priest. To their conceptions, he is penetrating the invisible world, and communing with spirits. His ascendancy over their minds is complete. He is the great intercessor between devils and men, for the removal of all evil, and bestowment of all good. Without the priest, nothing can be done. If a house is to be built, if a journey is to be taken, if a child is to be born, devils must be propitiated, and their favor secured; but, especially, in cases of sickness where all ordinary methods of cure have failed, devil dances and incantations are the last resort, the poor deluded wretches often dying in the midst of the ceremonies, although the priest has perhaps offered a fowl in sacrifice, dug open graves and slept in them, and *fried eggs in human skulls*, in order to obtain the necessary influence to perform the cure! An evil so wide-spread and so deep-rooted will not be easily destroyed; and a conviction of its magnitude, and of the necessity of resorting to some extraordinary means for its extinction, has grown upon me daily.

"The whole system received a severe shock last autumn at Matura, its great stronghold. The priests there are considered the cleverest in the island; and Mr. Murdock, the Secretary of the Singalese Tract Society, being at that place on business, challenged the priests publicly, and offered them a large reward if they would cause any of their incantations to take effect upon him, by causing him to fall down dead; for these priests profess to be the dispensers of death to the living, as well as of life to the dying. They used all the methods of preparation I have already mentioned, sleeping in graves for many nights, and met Mr. Murdock, in the presence of many hundreds of Singalese, who had gathered together to witness the experiment on the day appointed. Their first effort was to *evade* the challenge. They excused themselves on the ground that they should be tried for murder if they killed him. Application was therefore made to the government authorities, and an *undesired* permission obtained for them to do their worst. Their next attempt was to *intimidate*. Their incantations never failed; his death was certain if he tried them; and he had better spare himself at once and run no risk. When they failed, they were driven lastly to the *test*, and a miserable failure it was. They stood reading their incantations, burning resin, and blowing its fumes upon him, for more than an hour, and the people looked when he should have swollen or fallen down dead suddenly, but after they had looked a great while, and saw no harm come to him, they changed their minds, if not with reference to him, at least with reference to the power of these charms. A derisive cry was raised throughout the crowd,

and the devil priests have since been hooted through the streets of Matura. I have tried the same plan with great success in the neighborhood of Galle; and, even to-night, I have just returned from a village where I had been undergoing a *test*, in some respects similar. I challenged the priests some weeks ago, when they refused to meet me, assigning various reasons why they could 'do me no hurt,' as, that I was of a different nation, &c. I have spent several evenings in replying to their excuses publicly, to the people of the village; and, being driven to extremity, they resolved to make a grand effort to-night to put me down, as they term it, which means, to make me fall senseless to the ground, and to cause blood to gush from my nose, ears, and mouth. The spirit which can conceive such a thing is diabolical; but the cool determination that can resolve to accomplish it, shows to *what a degree* these men can imbibe the evil spirit of their master.

"They brought priests twenty-seven miles from Matura to help them, and spent many days in preparation by digging open graves, &c. They have also had two devil dances in the village to-day, but whether to gain power for the experiment or not, I cannot say. The news reached Galle; and six coaches full of people, with about thirty on foot, flocked to the village, where a number of Singalese people were gathered to receive me. I preached to them for nearly an hour, while two different parties of priests, who did not dare to face me, were reading their incantations against me in the immediate neighborhood, and the people were watching with intense interest, not knowing what moment I should fall to the ground. When all was over, and they saw I was uninjured, their astonished looks showed that to *their* minds at least I had passed through a perilous ordeal, however ridiculous it was to me. My chief difficulty is to convince the spectators that *they* are as safe from these influences as I am. To make this point quite sure, I have promised to take a little Singalese boy, next Tuesday night, and have offered a reward of ten rupees to any priest who will cause incantation to take effect upon him, on condition that the child shall not know what they are attempting, and that no effort shall be made to frighten him. Failures such as that of to-night, go like an electric shock through the whole population, and the effect will be seen after many days. I find this the most effectual method of arousing the people and gaining their attention, and can ever after raise a good congregation in the villages where the experiments have been tried. I have one last blow to strike at this system, by a challenge to all the priests in the province, to meet me publicly before the face of the people; and then, with this kind of opposition to them I shall have done.

"Our prospects with reference to the over-

throw of Buddhism were never so cheering as they are at present. Our excellent chairman, the Rev. Daniel J. Gogerly, has published a series of pamphlets, entitled *The Institutes of Christianity*, in which the errors of Buddhism, geographical, philosophical, and theological, are pointed out with unanswerable force. The system reels under the blow. There is perhaps not a more profound Buddhist scholar in the island than he, not even among the priests themselves. The priests are reading them and comparing the extracts with the works of Budha; and if a priest be asked, why none of them attempt an answer, his reply generally is, 'Who is able?' and his rueful countenance is a sufficient attestation of his sincerity. I am making arrangements to furnish every priest in my circuit with a complete set.

"One of the mightiest agencies which is now at work for the evangelization of South Ceylon, is a Singalese Religious Tract Society. It is entirely unsectarian in its character, and is supported by Christians of all denominations. Its income is above £500 a year, with an annual grant of 150 reams of paper from the London Tract Society. It has already printed and put into active circulation 397,600 Singalese tracts; 140,600 of which were printed during the last year. It has also a widely circulated monthly periodical, and has issued a Singalese hymn book, and a history of the patriarchs. It is conducted with great energy and efficiency by its secretary, Mr. Murdock, who was mainly instrumental in its establishment, and who relinquished a highly lucrative government situation that he might give his undivided attention to these and kindred objects.

"On the whole, therefore, our prospects are hopeful; our movements against Buddhism and devil worship are on a comprehensive scale, and we have manifest tokens of the presence and blessing of God upon our labors. Impressions are widely scattered; the Gospel seed is sown in many hearts to grow in secret for a time; convictions are produced, and souls are saved.

"The most available portion of the circuit for missionary effort is within a circle of four miles around my dwelling; but even this contains one hundred and seventy *villages*, and there are jungle districts where I fear the foot of a missionary must not tread for years to come. The extent of population may be estimated from the fact that though my residence is a mile from the fort and town of Galle, on the Matura high road, 600 persons pass it every hour throughout the day."

The mission in South Ceylon is the oldest Wesleyan mission among a heathen population in the eastern world; it is now in its forty-first year, having been commenced in the year 1814. In this quarter of the world, the missionaries have had to encounter the most formidable systems of pagan idolatry; systems consecra-

ted by immemorial antiquity, wrapped in all the subtleties of metaphysical sophistry; embodied in books of poetry and philosophy, venerable in the eyes of the people for talent and age; inculcated by a numerous and learned priesthood, and intimately associated with every circumstance of civil and domestic life; systems too, which avowedly encourage the vilest passions of the human heart, promote an utter dereliction of sacred principle, and reduce the glorious privilege of immortality to an imaginary state of unimpassioned repose, in which no joy shall gladden, and no pain afflict, no activity arouse, and no desire ruffle; but in which the human mind of "large discourse," and lofty presage, shall sink into eternal quiescence and annihilation. Yet truth is prevailing over these forms of error. Several of the "priests have become obedient to the faith," and many thousands of the people have joyfully renounced the boasted advantages of their former worship for "The unsearchable riches of Christ." It is possible that the Society's mission in South Ceylon is undervalued. The mission has, however, an interest of its own, both present and prospective. Buddhism is the most gigantic form of error with which the Christian church has to contend. But the southern district of Ceylon is at once its cradle and its strength. Strike it here, and the wound will be felt to its very centre. Buddhism is a connected system; its doings in other lands are reported here, and occurrences in this land are told in the courts of kings in Siam and Burmah, and travel wherever its connecting machinery is found. The progress and triumph of Christianity here would tell in every part of the system, and be a prelude to its entire downfall. Prospectively also this mission has a peculiar interest; it is the first fruits of all the future missions of the society in Buddhist lands. The Buddhism of China is only a reflection of that of Ceylon, which was its source. Even locally it is situated in the direct route to the other strongholds of this form of error. And therefore the destinies of the future only confirm the demand which the duties of the present enforce that existing missions to the Buddhists should be well sustained in all the means that are necessary to secure their greatest present and permanent efficiency.

In his late visitation journal, the Bishop of Colombo gives an account of the great success which the head of the church has conferred upon the labors of the Wesleyan missionaries in Ceylon; we had intended to present a portion of that report to the reader, but the space allotted to this article is already exhausted, and we can only in conclusion direct attention for more particular information to the annexed table.—*Wesleyan Missionary Notices, Annual Reports and Methodist Magazine; Hough's Christianity in India; Sir. J. E. Tennent's Christianity in Ceylon.*—REV. W. BUTLER.

## TABULAR VIEW.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	Number of other Preaching Places.	Missionaries and Assistants.	Number of Subordinate Paid Agents.		Number of Unpaid Agents.		On Trial for Church Members.	Number of Sab- bath-Schools.	Number of Sab- bath-Schools of both Sexes.	Number of Day- Schools.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-day Schools.			
				Catechists, &c.	Day- School Teachers.	Sabbath- School Teachers.	Local Preachers.					Number of Day- Scholars of both Sexes.	Male.	Female.	Total.
1. First Colombo.....	*	*	3	.. 1	7	*	147	25	*	*	7	283	99	283	
2. Second Colombo.....	*	*	2	2	3	*	201	91	*	*	5	251	125	251	
3. Negombo.....	*	*	1	4	5	*	92	42	*	*	3	164	6	164	
4. Seelva.....	*	*	2	.. 1	4	*	127	44	*	*	4	198	1	198	
5. Galle.....	*	*	2	.. 1	9	*	122	87	*	*	8	346	105	346	
6. Morotto.....	*	*	2	.. 1	6	*	343	56	*	*	6	285	223	285	
7. Palatara.....	*	*	1	.. 1	4	*	41	20	*	*	4	172	37	172	
8. Calhara.....	*	*	2	.. 1	5	*	109	23	*	*	4	260	8	260	
9. Galle.....	*	*	2	.. 1	4	*	116	23	*	*	4	115	86	201	
10. Battaramulla.....	*	*	..	..	1	*	28	12	*	*	2	42	24	66	
11. Matura.....	*	*	1	..	1	*	31	10	*	*	2	72	57	129	
12. Dondra.....	*	*	1	..	5	*	41	5	*	*	3	110	94	204	
13. Goddapiya.....	*	*	..	..	1	*	11	7	*	*	1	39	30	69	
Totals.....	*	*	17	13	56	*	1,456	431	*	*	53	2,297	1,746	2,297	

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	Number of other Preaching Places.	Missionaries and Assistants.	Number of Subordinate Paid Agents.		Number of Unpaid Agents.		On Trial for Church Members.	Number of Sab- bath-Schools.	Number of Sab- bath-Schools of both Sexes.	Number of Day- Schools.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-day Schools.			
				Catechists, &c.	Day- School Teachers.	Sabbath- School Teachers.	Local Preachers.					Number of Day- Scholars of both Sexes.	Male.	Female.	Total.
1. Jaffna, Wannarponne, and Puttoor.....	3	4	4	*	*	*	176	13	*	*	8	561	436	561	
2. Point Pedro and Cattavelly.....	1	2	1	*	*	*	15	..	*	*	5	258	244	258	
3. Trincomalee.....	1	1	1	*	*	*	5	..	*	*	2	120	120	120	
4. Batticaloa, First.....	1	1	2	*	*	*	85	5	*	*	9	397	317	397	
5. Batticaloa, Second.....	..	3	1	*	*	*	12	..	*	*	3	120	120	120	
Totals.....	6	21	9	*	*	*	293	18	*	*	27	1,456	1,237	1,456	
Grand Totals.....	6	21	26	13	56	*	1,749	449	*	*	80	3,753	2,983	3,753	

\* No Returns.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—This society has three stations in Ceylon. The first was established at Newera Ella, in 1838, and has now

one missionary. The second was commenced in 1840, at Matura, and has now one missionary, 113 church members, 9 schools, 381 scholars, of which 71 are females. That at Calpentyn

was commenced in 1842, and has one missionary, with a native missionary at Putlam.

The labors of the London Missionary Society in Ceylon do not appear in a statistical form, for the reason that they were discontinued many years since. The missions of the English Baptists, the Wesleyan Methodists, the American Board, and the Church of England, though occupying the same field, and often in close proximity with each other, have been conducted with the utmost harmony, and without the intrusion at any time of denominational strife or jealousy. Upon this fact the British colonial officers have often remarked with great particularity and pleasure. Frequent mention is made in missionary reports, and by intelligent travelers who have visited the various missions of the island, of the Roman Catholics, who have been somewhat numerous there ever since the possession of the island by the Portuguese, and of their hostility to the Protestants and their labors. In the very last report of one of the Church of England stations, the missionary says, "The Romanists are exerting themselves, and making every effort to injure us, and having lately obtained a grant from government for education; they are seeking to destroy or injure our schools, and threaten any Romanist parent who dares to send his children to a Protestant school. Festivals, processions, and theatrical representations, are the means by which they decoy the unwary and the ignorant." But though the Catholics have been among the bitterest enemies of Protestant missions in Ceylon, it does not appear that the missionaries have ever entered into much controversy with them, or been hindered by them from the steady and successful prosecution of their work.

Below is given a comprehensive view of all the missions in Ceylon, as at present existing :

TABULAR VIEW.

MISSIONS.	When Com- menced.	Missionaries.	Assistants.	Communi- cants.	Schools.	Scholars.	Stations.
English Baptist . . .	1812	3	34	483	31	1,003	3
Wesleyan Metho <sup>d</sup> it. . .	1814	26	69	1,749	80	3,753	18
American Board. . . .	1816	9	42	385	77	4,242	8
Church Miss. Society.	1818	6	167	371	101	3,599	6
Gospel Prop. Soc. . . .	1838	3	1	113	9	381	3
Totals . . . . .	.....	47	313	3,101	298	12,978	38

CHALDEANS.—This name is applied by some to the Nestorians, but belongs more properly to that portion of them who have fallen off to the Pope. As long ago as 1681 a Patriarch was ordained over such Nestorians as had seceded to Rome, under the title of *Mar Yoosuf, Patriarch of the Chaldeans*. His seat was at Diarbekir till about the year 1780,

when Papal emissaries secured the defection of Mar Elias of Elkosh, one of the two patriarchs of the Nestorians, the other being Mar Shimon, whose seat was at Kochannes, near Julamerk, in Kurdistan. This defection is said to have been brought about by the Papists refusing to surrender a firman essential to his accession to the patriarchate till he consented to acknowledge allegiance to Rome. Even then an attempt was made to set aside his claim in favor of that of Mar Yoosuf, but the measure excited so decided an opposition, that Rome was induced to resort to a more conciliatory course. This and similar manoeuvres at the death of that Patriarch, when a Chaldean from Khosrova was appointed in his room, instead of the regular successor, and the name changed from Mar Elias to Mar Nicolas, have interfered with the thorough subjection of this sect to Rome. But ever true to the one end of subduing all things to herself, she perseveres in fastening more firmly her iron yoke as its members become more subservient to her sway.

The Chaldean clergy consists of (1) the Karooya, or reader; (2) the Hoopodiakono, or sub-deacon; (3) the Shemmasha, or deacon; (4) the Kusha, Kushisha, or priest; (5) the Kho-repiskopa, Archidiakono, or Deputy Bishop (Archdeacon); (6) the Episkopa, or Bishop; (7) the Mootran, or Metropolitan Bishop; and (8) the Katoleeka, Patriarcha, or Patriarch. All of these, except the two last, may marry before ordination, but not after.

Their books are written in ancient Syriac, and are the same with those of the Nestorians, save as they are gradually altered in conformity to the creed of Rome. At first only the name of Cyril was substituted for Nestorius, &c.; but greater innovations are made as the people are able to bear them.

Besides the vicinity of Mosul, Chaldeans are found at Diarbekir, Sert, Khosrova in Persia, Arbela and Bagdad.

This sect is accessible through the missions of the A. B. C. F. M. at Oroomiah and Diarbekir, but principally through the station at Mosul, where some of the members of the Protestant church are converted Chaldeans. Recently, through Papal intrigues with the Pasha, the large Chaldean village of Telkeif has been closed to missionary efforts, and even Protestants who own property there have been forbidden to visit it. But such a state of things cannot last, and we may hope soon to hear that such measures have redounded, as they always do, to the furtherance of the truth.—*See Assemani; Smith and Dwight's Armenia; Bishop Southgate's First and Second Journey; Layard's Nineveh; Badger's Nestorians and their Rituals; and Dr. Grant and the Mountain Nestorians.*—REV. T. LAURIE.

CHAVAGACHERRY: A station of the Am. Board, in the southern or central part of Jaffna, or Tamul district, Ceylon.

**CHAGA** : A station of the General Baptists in Hindostan, a little distance from Cuttack, and near the coast of the Bay of Bengal.

**CHARLOTTE** : A village of recaptured Africans, in the parish of St. John, Sierra Leone, West Africa, occupied by the Church Missionary Society.

**CHERRAPOONJEE** : A town on the Cassia, or Kossaya hills, 250 m. N. E. of Calcutta, where is a Welsh Calvinistic mission.

**CHEDUBA** : A Karen village in Arracan, and an out-station of the mission of the Am. Baptist Miss. Union in Arracan.

**CHEROKEE** : A chief town of the Cherokee nation in the Indian territory, and the seat of the Cherokee Mission of the Am. Baptist Missionary Union.

**CHEK CHIN** : An out station of the Hong-Kong Am. Baptist Mission in China.

**CHEATHINGSVILLE** : A Karen village in the Amherst dist. of Burmah, and an out-station of the Maulmain Karen Mission of the Am. Baptist Miss. Union.

**CHICHACOLE** : A station of the London Missionary Society, in the Northern Circar, India, 50 m. N. E. of Vizagapatam.

**CHINA** : On account of its great antiquity, its extent of territory, its vast population, its physical, social, and moral condition, its political and commercial importance, China presents a high claim upon the attention of the scholar, the philanthropist, and especially the Christian. And this claim is greatly augmented at the present time, by the wonderful movement among its native population, for the reformation of its political, social, and religious institutions. Little was known of this great empire, in the Western world, till it was visited by the Venetian traveler, Marco Paulo; nor were his discoveries generally known in his day. The researches of the Catholic missionaries in Peking, early in the 16th century, together with the efforts of the Western powers to secure a profitable trade with China, contributed to extend our knowledge of the country; and these have subsequently been followed up by Christian missions and commerce; and yet, with all these aids, the interior of this vast kingdom is but very imperfectly known.

*Territorial Extent.*—The Chinese Empire is bounded on the south-east by the Pacific Ocean, and on the south-west by Cochin-china, Laos, and Burmah. By the Himalaya mountains on the side of Thibet, it is separated from Assam, Bootan, and India. Its western border, including Thibet, Ladak and Ili, extending north to the Russian territories, is bounded by the provinces of Lahore, Cashmere, Badakshan, Kokand and the Kirghis steppe. Russia is continuous with China from the Kirghis steppe on the west, to the sea of Okhotsk on the east, 3,300 miles, the Altai and Daourian mountains forming a natural boundary between these two great empires. The

whole Chinese Empire is 12,550 miles in circumference, (about half that of the globe), comprising, according to McCulloch, 5,300,000 square miles, and covering about one-third of the continent of Asia and about one-ninth of the land area of the globe. Russia is nearly 6000 miles in its greatest length, its average breadth, about 1,500 miles, and measures 7,725,000 sq. miles, being nearly one-seventh of the land on the globe. The area of the British Empire, at the lowest calculation is 6,508,000 square miles. Brazil comprises an area of 3,390,000 square miles, and the United States and territories measure 3,235,148 square miles, situated, as to soil and climate, within the most eligible portion of the earth, while a large part of the British, Russian, and Chinese empires, can never be otherwise than very thinly settled.

*Political Divisions.*—The Chinese divide their empire into three principal parts, according to the form of government adopted in each:—(1) The *Eighteen Provinces*; (2) *Manchuria*, lying north of the gulf of Leantung, and east of the Inner Daourian mountain to the Pacific; (3) *Colonial Possessions*, including Mongolia, Ili, Kokonor and Thibet.

The first only of these is, by other nations, called China. It lies on the eastern slope of the high table-land of Central Asia, in the south-eastern angle of the continent. In its scenery, soil, climate, navigable rivers and various and abundant productions, it will compare with the most favored portions of the habitable globe. The Chinese call it "The Eighteen Provinces," "The Middle Kingdom," and other pompous names. They regard it as including within its area, the major part of the earth, and as occupying a central position among the nations.

*Comparative Dimensions of China Proper.*—The dimensions of the Eighteen Provinces, as defined by the Chinese, cannot be much below 2,000,000 square miles, including the provinces of Cansuh and Chihli, a little exceeding two-fifths of the whole empire. But estimating China Proper, according to the old limits, McCulloch makes its area 1,348,870 sq. miles. Its length from north to south, is 1474 miles, and its breadth 1355 miles. The coast line from Hainan to Leantung is above 2,500 miles, its inland frontier is 4,400 miles, making it seven times larger than France, fifteen times larger than the United Kingdom, and nearly half as large as all Europe, which contains 3,650,000 square miles. The area of China Proper is nearly equal to that of the thirty-one United States of America, which is about 1,558,424 square miles. In the relative position of the United States and China, there is considerable resemblance, which involves much similarity of climate. They are both, on their eastern shores, washed by great oceans. But in the same latitude, China is considerably colder than this country.





*Mountains.*—The principal mountains of the Chinese empire, are the outer Hingan, Daourian, and Altai, separating it from Russia in Asia on the north. These mountains seldom rise more than 7,000 feet above the sea. On its western border are the Ak-tak, Belar-tag, and Karakara mountains. On the southern border are the lofty Himalaya, running south-easterly to about 95° east long., a distance of more than 1,000 miles. In the interior of its vast colonial dominions, are the Celestial Mountains, separating Eastern Turkistan from Soungaria; and, running nearly parallel with them to the south, are the Kwanlun mountains running easterly between Ili on the north, and Thibet on the south. These ranges, with partial interruptions, extend to the western borders of China Proper, and between them lies the Great Desert of Gobi, and much of the high table land of Central Asia. Besides these are the Tangnu mountains on the north-west, the Bayankara in Kokonor, the Inner Hingan, running south, near the western border of Manchuria; and there is still another long range commencing near the mouth of the Sagalien river, on the north, and running nearly parallel with the sea-coast to the northern point of Corea. The south-western and southern provinces are a mountainous region, though to a large extent capable of cultivation, and very productive. In the mountains, and lofty table lands of Central Asia, the great rivers of China originate. Nearly four-fifths of the empire are mountainous, aside from the Desert of Gobi, but generally well rewarding the husbandman for his toil. The character of the Chinese inhabiting these mountainous regions differs widely from that of those residing in the Great Plain, the former being rough in their manners, and bold, hardy, and independent, in their bearing.

*Great Desert of Gobi.*—Next to the Great Desert of Sahara, in Africa, the Desert of Gobi is the most remarkable. It lies between the Celestial Mountains on the north and the Kwanlun range on the north-west, reaching from the Belar-tag mountains on the west, to the Inner Hingan or Sialkoi, on the east, a distance of 2,200 miles, with an average breadth of between 350 and 400 miles, and a superficial area of about 1,200,000 square miles. Though this tract is not all entirely desert, none of it is very fertile. Its great altitude is supposed to be the principal cause of its sterility. Along the southern side of the Celestial Mountains, is a strip of arable land of from 50 to 80 miles in width, in which lie nearly all the Mohammedan cities and forts of the southern circuit, as Kashgar, Oksu, Hami, and others. The Tarim or Yarkand river flows eastward through this fertile tract, and empties its waters into the Lop-nor lake. About east long. 96°, at the Kiayu pass, the desert is only 50 miles wide. West of this point lies what is called the Desert of Lop-nor, and east of the same is

what is properly termed the Desert of Gobi. The former desert is about 1200 miles in length, and 4500 feet above the level of the sea, while the latter seldom reaches the elevation of 4000 feet. The province of Kansah reaches across this desert tract to the base of the Celestial Mountains. Between the Altai and the Inshan mountains, the desert is from 500 to 700 miles in width. Within this tract lies the depressed valley, called the Shah-moh, *i. e.* sandy floats, varying in width from 150 to 200 miles, the lowest depression being from 2,600 to 3,000 feet above the level of the ocean. This valley is almost entirely covered with sand, sometimes rising into low hills, but generally level, with a scanty and stunted vegetation; and the water, in its numerous small streams and lakes, is brackish and unwholesome. This desert is an almost complete waste, but north of Kokonor, it assumes its most terrific appearance, being rendered intolerably hot, by the reflection of the sun's rays from the dazzling stones and the mountains of sand, with which it is covered, and which are said to move like the waves of the sea. North and south of the Shah-moh, there is a gravelly and sometimes rocky surface, which, in many places, affords good pasturage for the herds of the Kalkas tribes. From the south of the Inner Hingan range, the desert lands reach nearly to the Chang-pehshan, north of Leautung. Thus, almost from the extreme western limits of the Chinese empire to its eastern coast there is nearly a continuous desert, variable in width, and elevated several thousand feet above the sea.

*Rivers and Lakes.*—China is peculiarly favored as to the means of internal navigation. The four principal rivers are the *Yellow* river, the *Yangtszkiang*, the *Sagalien* or *Amour*, and the *Tarim* or *Yarkand*. The Yamchongbu, in the southern borders of Thibet, supposed to be the same with the Brahmaputra, which empties into the Bay of Bengal, is also a noble stream flowing east within the southern border of Thibet, upwards of 1000 miles. Of these the Yellow river is the most renowned in Chinese history; but by reason of its rapidity incomparably less useful than the Yangtszkiang. Besides the rivers of China Proper, which rise in the mountains and highlands of Thibet and Kokonor, there are numerous streams in the colonial possessions of the empire, which are either lost in the Great Desert or empty themselves into lakes, or find their way to the north sea, into regions south of the Himalaya, or west of the Karakorum mountains. Though the lakes are numerous and useful as the sources of rivers, the channels of navigation, and the means of subsistence to millions of the people, yet none of them can compare with the great lakes of North America. The lakes lying both north and south of the Desert of Gobi, are in general salt, owing, perhaps, to their great evaporation.

*Boundaries and Civil Divisions of China Proper.*—China Proper is bounded on the east and south-east by the Pacific Ocean; on the south by the Pacific, Cochin-china, and the uncivilized tribes between it and Burmah; west by Burmah, Thibet and Kokonor; north-west and north by the province of Kansuh and Inner Mongolia, from which it is separated by the great wall. The great wall is strictly the northern boundary of China Proper, though a part of Chihli lies north of it. The eighteen provinces into which it is divided, are arranged by the Chinese into the northern and eastern, southern and western provinces, according to their relative location.

The coast of China is dotted by many small islands, which, together with the main land, afford numerous and safe retreats to vessels during the terrible storms that at times sweep their shores. They are inhabited by a numerous and hardy race of men, who subsist by fishing and occasional piracy. Between Hong-Kong and Ningpo the coast is high, and barren, giving little promise of the rich and fruitful regions in their rear.

*Climate.*—The climate of China Proper, compared with most other countries in the same latitude, is healthy. China has not been subject to those wide-spread and destructive pestilences which have so often swept over Hindostan, and other portions of the eastern world. It is seldom visited with extreme drought. Its average temperature is estimated lower than that of any other country in the same latitude. The climate on the coasts, like that of our Atlantic States, is changeable, and rheumatic and pulmonary complaints are common. On the Great Plain, which reaches from the Chinese wall to the Yangtzi-kiang, a distance of 700 miles, and comprises an area of about 210,000 square miles, the climate varies according to its latitude and elevation. The northern part is more elevated and salubrious; the southern and eastern sections, bordering on the rivers and the sea-coast, are low and marshy, and agues, fevers and kindred complaints prevail; yet, considering its enormous population of 177 millions, it must be, to the natives, in the main, a healthy country. But, to foreigners, it has proved very unhealthy.

The maximum heat of Shanghai, in lat. 31° 24' N., according to Dr. Lockhart, is 100° Fah. and the minimum 24°. The ice is not thick, and the snow continues only a short time. In a single day the thermometer sometimes varies 20°, and the spring winds, both here and even downwards to Canton, are chilly. The climate of Ningpo is considered more pleasant and salubrious than Shanghai. In the course of the year the thermometer at this place is reported to range between 24° and 107°, and changes of 20° in two hours sometimes occur. In Shanghai, Ningpo, Fuh-chau, Amoy, and to some extent in Can-

ton, fires are necessary to foreigners in the winter and spring; but the Chinese dispense with them in their dwellings, and in some measure supply the deficiency by clothing themselves in skins, and by wearing, at the same time, several suits of apparel, which give them a grotesque appearance. They often carry about with them small stoves, filled with charcoal. Fuh-chau, in about 46° N. lat., is among the healthiest of the five ports. Amoy has a delightful climate, its insular position moderating the heat of summer, and giving it the full advantage of the sea breeze.

The thermometer ranges between 40° and 96°, and compared with Ningpo, the changes are not rapid. The heaviest rains on the Chinese coast are usually in the spring and early part of summer; and in August terrible typhoons sometimes occur, producing great destruction of life and property, among both native and foreign shipping. The latter half of the fall and the entire winter, are the most pleasant and healthy portions of the year, the air being clear and bracing, with little rain. Four or five months in the year warm apparel is necessary. Canton, situated about 22° N., compared with most other places in the tropics, has a fine climate. The thermometer ranges between 50° and 88°; consequently the heat, though of longer continuance, is there less severe than at the more northern ports. The inequalities of climate in the eighteen provinces of China are probably no greater than in the United States. A good proportion of the Chinese, compared with other nations, attain to old age.

*Soil.*—China Proper is among the most favored of the nations, as to the fertility of its soil. The most fertile portion of her territory is the Great Plain, of which the fact of its containing such an immense population, is conclusive proof. It is the most densely populated territory of its size on the globe. The other portions of China are to a great extent either hilly or mountainous, though on the banks of the rivers there are large tracts of rich soil, and the high lands are capable of supporting a numerous and hardy population.

*Persons of the Chinese.*—The Chinese, in general, are in stature considerably below the average height of Europeans, but well-built; and compared with other Asiatics, strong, hardy, and athletic. They have coarse black hair and small black eyes, the inner angle of the eye inclining downwards, and the eyelids seeming but partially opened, which detracts from the animation and expressiveness of the countenance. They have high cheek bones, short and somewhat flattened noses; foreheads of moderate elevation; features oval; hands and feet small; and complexion a light olive, with sometimes a yellow tinge. But their complexion is modified by their mode of life and the latitude in which

they reside. Many of their delicately-bred females might pass among us for fair and even beautiful.

*Intellectual Character.*—In native capacity, the Chinese are not inferior to the Europeans. They have shown themselves capable of competing with the most gifted minds in literary pursuits, and with the shrewdest foreign merchants in trade. Their literati possess vigorous and powerful minds, and the Chinese statesmen have exercised great ability as diplomats. The imperial civil code is a work of great ability. They have a voluminous literature, evincing great intellectual attainments.

*Population.*—The most reliable information accessible to European and American scholars in China leads to the conclusion that the present population of the Eighteen Provinces, cannot be much short of 367,000,000. This conclusion is the result of a comparison of the several censuses made by different emperors, the last of which was in 1812. This is deemed incredible, by some distinguished scholars; and in many of the geographies the number is placed much below this figure. But those who have had the best opportunities of learning the truth on the subject, generally favor the larger number; among whom are, Sir Francis Davis, and Messrs. Medhurst, Gutzlaff, Bridgman, and Williams.

*History.*—The Chinese have strong claims to great antiquity. Their traditional records carry us back about 4,000 years, to the Emperor Yu, the founder of the Hea dynasty, 2,204 B. C. Yet China, like other great nations, has been the theatre of frequent and bloody convulsions. Previous to the present dynasty, 20 different dynasties had risen and fallen, each rising like the present, and also closing its career, amid scenes of violence and blood. The Manchu was not firmly established until 20 years after the occupation of Peking by the first Manchu emperor in 1644. Like the ancient eastern and modern European nations, China has often been made a "field of blood." The armies which have been successively brought into the field, in these conflicts, have been vast, and the carnage in proportion. No quarter has usually been shown to the vanquished; but death has rioted in his slaughtered victims. Twice, within less than 600 years, it has been overrun by foreign princes, connected with the savage hordes on her frontiers; first by the Monguls in 1280, who governed the empire 88 years, and were expelled by the Chinese at the commencement of the Ming dynasty in 1368, which held the throne 276 years. Then again was it subjugated by the Manchus, whose dynasty dates from 1644, having lasted 260 years. But its days seem now almost numbered. Happy will it be if the next dynasty shall be a Christian one, agreeing in character with the name of its leader, the "Prince of Peace." Happier still the day when Christ the true Prince of Peace

shall reign without a rival in the hearts of China's unknown millions.

There is reason to believe that the primitive domains of the Chinese monarchs were very small, lying mostly within the "Great Plain," and comprehending only a small part of that. The dominions of the present dynasty are more extensive than of any preceding line of monarchs. Until a late period that part of China Proper lying south of the Yangtzi-kiang, was in a state of barbarism; and even now in its southern and south-western quarter there are independent aboriginal tribes, called *Meantsz*, children of the soil, who have never submitted to the Chinese government. Their homes are in the mountainous regions, where they maintain their savage state.

*National Works—Great Wall.*—The Chinese, until within a comparatively short period, greatly excelled the nations of the western world, both in the arts, and in internal improvements. Among the earliest of these is the great national wall, built by Tsim-Chi, about B. C. 220, which, for its magnitude, may be classed among the wonders of the world. It was designed to protect his dominions from the incursions of the northern barbarians. As evidence of its original solidity, it has to the present day resisted the elements and the frosts of a wintry region. Its entire length, including its windings, is estimated by McCulloch at 1,250 miles. Its height is from 15 to 30 feet, being 25 feet wide at the base, and 15 at the top; having square towers at short intervals, generally about 37 feet high, and 40 feet square at the base, built without the wall. This immense structure is composed of earth, faced with masonry, and covered with tiles, and extends over the highest mountains, through the deepest valleys, and over rivers by bridges. It is at present in a state of decay, being no longer needed for its original use, since the incorporation of the Mongul and Manchu territories in the Chinese empire.

*The Grand Canal* commences in Hangchan, in about 30° 20' N. lat., and 119° 45' E. long., and extending north, unites first with the Yangtzi-kiang, and subsequently with the Hoang-ho, and terminates at Lintsin, in about 37° N. lat. and 116° E. long., being in a direct line 512 miles long; but, including its bends, above 650; and, by its union with navigable rivers, forming a water communication between Hangchau and Peking, across ten degrees of latitude. By its union with other smaller canals and navigable rivers, it not only aids in irrigating immense tracts of land, but facilitates the conveyance of produce to all parts of the empire. Though its construction must have required a vast amount of labor, yet, aside from its great utility, it ranks not high as a work of art, and in this respect cannot compare with similar works in Europe and America. This canal was dug in 1344, by the last prince of the Mongul dynasty.

*National Roads.*—"In the public roads," says McCulloch, "and where rugged steppes are only accessible by means of laboriously-formed passes, Chinese industry is fully apparent. Wherever intercourse is expedient between any two points, no natural impediments, no labor or expense, are too great for the Chinese to overcome." Yet, we are not to conclude that the celestial empire abounds with good roads, in our sense of the term; for, as goods are transported in boats by water, or carried overland by porters, the roads are generally unsuited to wheel carriages. They are usually mere foot-paths, sometimes paved and sometimes not.

*Cities.*—In the number and magnitude of its cities, no other country can compare with China. In their architecture, however, there is little to interest or to excite admiration. The houses are generally but one story high, covered with tiles, without glass windows, miserably lighted and ventilated, and often crowded together without much respect to order. Their plastering is mud, overlaid with a thin coat of lime. Their floors are either tiles, boards, a cement made of lime, sand, and red earth, or the mere ground a little elevated. The rooms are sometimes ceiled above with thin boards, but as often, perhaps, without any ceiling. They plaster the walls of their rooms, but never the ceiling, except in the houses of foreigners. The frame-work of their dwellings is simple and peculiar, and is not allowed to rest on the outer walls. As a protection both against fire and robbers, the houses of the more wealthy are often surrounded by a wall from 18 to 20 feet high, commonly made of earth, capped with projecting tiles, and plastered on both sides. These walls are sometimes two or more feet thick at the base, and, with proper care, will stand 60 or 80 years. If well made, they in time become almost as hard as brick. The dwellings of the Chinese, in their general form, are much after the model of a tent. Those of the rich frequently contain, each a spacious court, with side rooms for the different members of the household, and with more private apartments in its rear. This court is the reception room for guests, and in its back part are the domestic idols. Gardens, in which there is an attempt to imitate lake, woodland, and mountain scenery, are often found connected with their dwellings. The houses of the rich are adorned with carved work and a profusion of coarse paintings, and the door-posts of the dwellings of all classes are ornamented with red paper, on which sentences from the classics are written in large characters. So also above the doors, and sometimes on them. Some of their temples and other public dwellings are vast structures, abounding in carved work, both in wood and stone; and in paintings and gildings; and, in their general construction, they show much architectural skill. But they

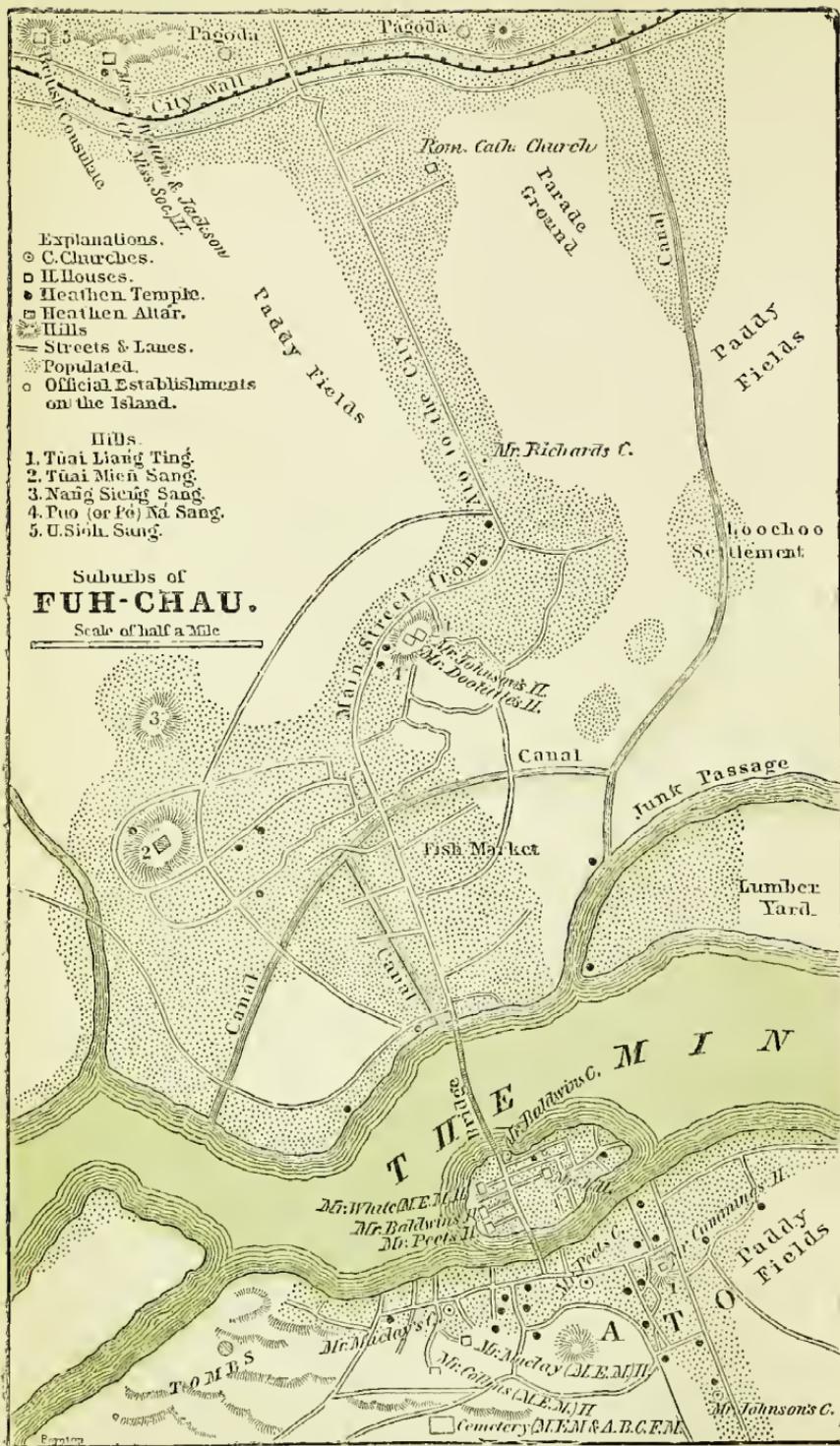
are wanting in good taste, being suited to a barbarous, or uncivilized age. The streets in Chinese cities are very narrow, the widest seldom exceeding 15 or 20 feet; and they are often so crowded with articles of merchandise and various handicraft operations, that passing is difficult, especially in the filthy markets, early in the day. The stench arising from the articles of food exposed for sale, and the smoke and dust from the numerous cooking establishments in the streets, is very offensive. As the use of wheel carriages is impracticable, passengers, goods, building materials, and every other article in use among the people, must be carried by coolies. Sedan chairs are used by many of the more respectable citizens. A horse is seldom seen in the streets. The Chinese merchants and traders exhibit much taste and skill in the arrangement of their goods. In the evening especially, their spacious shops, illumined by numerous lamps and by large ornamented lanterns suspended in front, present quite a splendid appearance. Their drug-stores will compare very well with similar establishments in this country. There is, however, no comparison between their mercantile buildings and the superb establishments of European and American merchants. The shops are often lighted from windows in the roof.

The Chinese have a method of guarding against extensive fires, which is peculiarly their own. They divide their cities into sections by fire-proof walls, from 20 to 30 feet high, made of earth, plastered on both sides, and protected from the rains by a projecting cap of tiles. No one is allowed to build higher than this wall, unless he will raise the wall to an equal height with his house.

With these preliminary observations, we proceed to notice briefly some of the more important of the Chinese cities, embracing the principal cities on the coast, in which there are or have been Christian missions, and those which have become by treaty the centres of trade. And as the particular descriptions given of the capital will apply to other cities also, we shall not repeat them; as, in these respects, all their cities are nearly alike, everything, almost, being stereotyped.

*Peking*, or the *Northern Capital*, if not the largest, is yet the most important, being the seat of the imperial power. It is situated in the Chihli province, amid a sandy plain, in latitude 39° 54' north, and longitude 116° 27' east, nearly on the parallel of Philadelphia. Its entire circuit, including the suburbs, has been estimated at 25 miles, and its area at 27 sq. m.; and its population from 1,500,000 to 3,000,000. The truth may be between the two extremes, perhaps about 2,000,000. It is an ancient city, but did not become the seat of government until 1282, during the reign of the celebrated Mogul emperor, Kublai Khan, who subsequently made Hangchau, his impe-





rial residence. After the expulsion of the Monguls, the emperors of the Ming dynasty held their court at Hiang-ning-foo, now called *Nanking*, until Yungloh its third monarch, in 1411, made Peking the seat of government, which has ever since been the residence of the imperial court. This city consists of two parts, the one containing about 12 sq. m., being the northern or Tartar city, including the imperial palace and the government buildings; and the other, called the southern or outer city, being occupied by the Chinese. The walls are 30 feet high, 25 thick at the base, and 12 at the top, being surmounted with a parapet, and surrounded with a ditch. Near the gates, 16 in all, the walls are faced with stone, and elsewhere with large bricks, laid in mortar, which in time become nearly as hard as stone. Between the facings, the wall is composed of earth taken from the surrounding ditch. Square towers, projecting 50 feet from the outer margin of the walls, occur at intervals of about 60 yards, and one of these defences stands on each side of every gate. The gateways are covered by strong arches, which are surrounded by wooden buildings, several stories high, with painted port-holes. The towers on each side of the gateways are connected in front by a semi-circular fort, which is entered on the side.

*Canton* is the largest of the five ports open to foreign commerce. It is the capital of Kwangtung, situated on the north bank of the Pearl river, in lat.  $23^{\circ} 7' N.$ , and  $113^{\circ} 14' E.$  long. It was for a long period, the principal foreign emporium, but is now rivaled by Shanghai. The city proper is about 6 miles in circumference, being divided into two unequal parts, by a wall running east and west; but the entire city, including the suburbs, is about 10 miles in circuit. In magnitude it is regarded as the third city in the empire, containing a population probably of 1,000,000. In wealth it may be next to Peking. The foreign factories are the best buildings in the city, and an honor to the distinguished nations to whose enterprising merchants they belong. The promenade grounds, between the mercantile hongs and the river are beautiful, and when, morning and evening, enlivened by merchants and strangers, seeking exercise and diversion, they are a pleasant resort. The contrast between the enlightened and polished citizens of the west, and the surrounding Chinese is strikingly apparent. The English Episcopal church on these grounds is a tasteful edifice. The city proper is yet closed against the entrance of strangers. The populace of Canton have heretofore been peculiarly unfriendly to foreigners, and their treatment of them in language and demeanor uncommonly reproachful; but of late there has been a great change for the better, at least so far as Christian missionaries are concerned. The immense amount and variety of native craft in the river oppo-

site Canton, is not among the least interesting and surprising objects to the traveler. They constitute a vast floating city.

*Whampoa*, the "Ycdow Anchorage," is about 14 miles below Canton, and is the anchorage ground of the foreign shipping. Above this point large vessels cannot safely venture. There are two floating chapels for seamen, the one Protestant, the other Roman Catholic. The first is furnished with a chaplain by the American Seamans' Friend Society, and contains apartments for the chaplain, and a reading-room for sailors. On the south side of the anchorage are two islands, called French and Danes Islands, on which foreigners are allowed to bury their dead, and ramble at pleasure. In this neighborhood is a dense population, and the lands are rich and highly cultivated, and large herds of cattle are raised for the use of the shipping, the Chinese eating little beef.

*Macao* is a Portuguese settlement, about 8 miles in circuit, on a small peninsula at the north-western extremity of the large island called Hingshan, between 60 and 70 miles south-east of Canton. It was occupied by the Portuguese early in the 16th century, and was formerly a place of much trade; but in a commercial aspect, it is not now of much importance. It is, however, a very pleasant and healthful locality. The population of the peninsula is about 30,000, of whom upwards of 5,000 are Portuguese and other foreigners, subject to Portuguese officers; but the Chinese are governed by their own magistrates. This place is the head-quarters of the Catholic missions in China, and the seat of a college, in which many Chinese youth have been educated to become preachers of that faith in different parts of China. The town is protected by three forts, on commanding eminences, and others outside of its walls defend its waters.

*Hong-Kong* is a flourishing English settlement, about 40 miles eastward of Macao. Victoria, its chief city, is in lat.  $22^{\circ} 16' N.$ , and long.  $114^{\circ} 8' E.$  The island, which is nine miles long, eight broad, and 26 in circuit, was ceded by the Chinese to the English in 1842, at the treaty of Nanking. It is mountainous, with little productive soil, but on its northern side, where stands the long and beautiful town of Victoria, is a spacious and safe harbor. The town contains many elegant buildings, beautiful roads, and a mixed population, of whom, probably more than two-thirds are Chinese, whose families for the most part reside on the main land. The governor of this colony is also superintendent of British trade at the Five Ports. Here is stationed a considerable military force for the protection of the British interests in China. It is now regarded as a healthy place. It is the residence of a bishop of the Church of England, having the oversight of her Chinese missions. The Catholics are numerous. The amount of money expended in buildings in this colony, since its session, is

thought to exceed 2,000,000 of dollars. It is a place of much trade, and a large opium depot. Several newspapers are published here.

*Amoy* is situated on the coast northward of Canton, in latitude  $24^{\circ} 40'$  N., and long.  $118^{\circ} 20'$  E. having an excellent harbor, a large native and an increasing foreign trade. It stands on the south-western corner of the island after which it is called, at the mouth of the Dragon river, which leads to Chiangchan-foo. This island is about 40 miles in circumference, and besides the city it is dotted with numerous large villages. The scenery in and around the bay is quite picturesque. Across the channel from Amoy is the island of Koolungsoo, on which is the missionary burial ground, and a place of interment for other foreigners. The city and its suburbs is about 8 miles in circuit, with a population, probably, of upwards of 200,000; while that of the remaining part of the island may be 100,000. This city was captured by the English in 1841, and restored again to the Chinese in 1845. The surrounding country is densely populated, and in a high state of cultivation.

*Fuhchau.*—Fuhchan-foo, that is, happy district, is in latitude  $26^{\circ} 5'$  N., and longitude  $119^{\circ} 20'$  E. It stands on the north bank of the Min, about 34 miles from its mouth. The walled part of the city is about three miles from the river, the intervening space on the south being a beautiful plain, under the highest cultivation, with moderate elevations, sufficient to give a pleasing variety to the landscape. On the north, the city walls are near the base of the mountains, which bound the valley of the Min, from a long distance above the city, to its mouth. Some miles to the west is also a mountain range of moderate elevation, and the mountains on the south bank of the river also reach from above the city to its mouth. These two mountain ranges converge 8 or 10 miles below the city, thus placing Fuhchau in a vast natural amphitheatre, through which the Min winds majestically, diffusing beauty and fertility throughout the extensive valley through which it flows. The British consulate stands on a hilly eminence in the southern borders of the city, from which is an extensive view of grand and beautiful scenery. From the southern and eastern borders of the city proper, the suburbs extend for about three miles south-east to the northern bank of the river. At Tongchiu, a small islet amid the stream, the river is spanned by a stone bridge, 420 paces long; on the north side, resting on 40 stone piers, and on the south side of the island by another, resting on 90 abutments, extending to the south shore. These bridges are ancient structures, and on one side are lined with shops. The intervening island is about an eighth of a mile in diameter, and a quarter of a mile long, and densely inhabited. On the south bank of the river

is a large suburb of about 3 miles in length. The whole city within and without the walls is supposed to contain a population of not less than 600,000 souls. The foreign trade at this port has hitherto been small, owing in part to the difficult entrance to the river, though navigable for large vessels to within 12 miles of the city. The native trade is large, and the floating population vast. To perform the circuit of the walls on foot requires about two and a half hours, and the entire circuit is probably about eight miles. This city is the residence during a part of the year of the viceroy of Fuhkien and Chekiang, and of other high officers; among whom are the lieutenant-governor and the commander of the Tartar troops. The Manchus occupy the eastern section of the city, between whom and the Chinese there is little intercourse. Outside of the south gate is a handsome Catholic church, in which a Spanish priest officiates. Timber and paper are among the most considerable exports from Fuhchau. Within a circuit of 20 miles in either direction from this city, there is a large number of towns and villages, all speaking one dialect, which, including the city, may be the abode of 2,000,000. In a political and missionary aspect, Fuhchau is among the most important of the Five Ports, and in view of its commercial advantages may yet become a place of much trade. The opium trade is here vigorously prosecuted, and its destructive and demoralizing influence is widely felt.

*Ningpo* is the only important city on the coast, northward from Fuhchau. It is situated in  $29^{\circ} 55'$  N. lat., and  $121^{\circ} 22'$  E. long., near the head of navigable water, about 12 miles from the sea. Like Fuhchau, its native commerce is large, but its foreign trade has hitherto been small, excepting the opium trade, which is there also vigorously prosecuted by two or three receiving ships, stationed a little off the mouth of the river leading to the city. Its walls are about five miles in circuit, and the city and suburbs are thought to contain a population of near 300,000. It is one of the neatest and best built cities on the coast, containing some streets respectable for width, and many large and well furnished shops. Many of its dwellings are of two stories. It stands in the midst of a large and fertile plain, densely peopled, and skirted by mountains on one side, about 18 miles distant. During the late war it was captured by the English troops, and held by them till the termination of hostilities. At Chinghai, below Ningpo, near the river's mouth, there was a bloody engagement, and great carnage among the Chinese forces.

*Shanghai*, in lat.  $31^{\circ} 10'$  N., and long.  $121^{\circ} 30'$  E., is now the rival of Canton, in the foreign trade, and bids fair to become the largest foreign emporium in China. It is the principal seaport of Kiangsu, and lies on the north shore of the Wusung, about 14 miles from its mouth, and near its junction with the Hwang-

pee. By means of this river, it communicates with Suchau, Sung-kiang, and other cities on the Grand Canal; while by the Yangtzi-kiang, it receives produce from the south-western provinces of the empire. It hence enjoys the greatest advantages for an extensive commerce. The city lying within the walls is three miles in circuit, and the entire city is estimated to contain a population of 225,000. It has, for some time, been in the hands of the insurgents. After an unsuccessful attack, the imperial troops burnt the eastern quarter of the city, which is now a desolation. The section occupied by the foreign merchants, in its streets and tasteful buildings, much resembles a western city, presenting a strong contrast to the neighboring dwellings of the poor Chinese. This city also stands on a large and fertile plain, and the whole surrounding country is occasionally overflowed, causing great mortality, by the generation of noxious miasma. Such was the case in 1849. The native trade of Shanghai is said to be larger than at any other city in the empire. Nevertheless, Shanghai is a poorly built and dirty place, with narrow and densely crowded streets, almost blocked up with articles of traffic. A large fleet of opium receiving-ships are stationed outside the river Wusung. Among its heaviest exports are tea and silks. This city is now occupied by a larger number of Protestant missionaries than any other in the empire, and three or four tasteful and commodious Christian churches have been built within the walls, in which large congregations have convened to hear the word of God. A large Catholic church stands just outside the walls, on the banks of the Wusung.

*Nanking.*—Kianguingfoo, or Nanking, the capital of the Kiangsu province, stands on the southern bank of the Yaogtzi-kiang, in about 32° N. lat. and 119° E. long. Next to Peking, it is, perhaps, the most celebrated city in China, though now shorn of its former glory, and apparently greatly abridged in its limits, and diminished in population. It was the capital of the empire only about 50 years, including the earlier part of the Ming dynasty, the court having been transferred to Peking in 1411, by the emperor Yungloch. It was here that the Chinese were compelled to submit to humiliating terms of peace with England, in 1842. It has recently become celebrated, as the theatre of conflict between the imperial troops and the insurgents, and by the latter is still held. At the taking of this city by the insurgents, the Manchu troops made but a feeble resistance, and were indiscriminately put to the sword. The walls are still very extensive, making its defence difficult. The ancient palaces have disappeared, and few monuments of ancient royalty now remain, except the mementos of the princely dead.

Nanking is celebrated for its porcelain tower completed in 1430, after the lapse of 19 years from its commencement, and at a total cost of

\$3,313,978. It is celebrated also for its manufactures, including satin, crape, nankeen, paper, ink, and artificial flowers of pith paper. It is also renowned for its scholars, and was, till taken by the insurgents, the residence of a governor-general of these provinces, and the abode of a host of officials and literary men, anxious for promotion. Its population is estimated at 400,000. Only a part of the area within the walls is covered with dwellings. The surrounding country is beautified by hills, valleys, villages, and fruitful fields.

*The Arts.*—The productions of the Chinese in the department of the fine arts, have little comparative merit, though a few centuries ago, China was in advance of Europe. Her landscape and other paintings, though excellent as regards their coloring, generally fail in perspective, and their portraits want expression. Some of their paintings on rice paper, however, are very pretty, and their delineations of the persons and costume of their own countrymen, are many of them quite accurate. Their music is harsh, nasal, sonorous, and wanting both in harmony and melody, though admired by themselves. Their statuary, even the best of it, cannot compare with the Grecian and the Roman, and with that of western artists of the present day.

Though, in the mechanic arts, the Chinese excel in some things, yet in general, they are far behind the Western world. Their implements are few and simple, though well suited to their use; but they are totally ignorant of the multifarious and powerful machinery by which Christian nations can so rapidly and so tastefully perform the most delicate work, and execute the most magnificent undertakings. They however in some degree make up in numbers, and the cheapness of labor, what they lack in machinery and in mechanical skill. Works have been executed in China, which in magnitude may compare with the pyramids of Egypt, and far exceed the proudest monuments of human labor in the Western world.

The art of printing from blocks, which is a species of stereotyping, the manufacture of paper, of gunpowder, of the most beautiful porcelain, and the discovery and use of the compass, all originated among the Chinese; besides their exquisite workmanship in cotton, silk, wood, stone, ivory, and the precious metals. Of what they know in the arts, they have borrowed next to nothing from other nations. In this respect we have learned more from the Chinese than they from us. While we were in comparative barbarism, they in mechanical knowledge and skill, were equal, if not superior to their descendants of the present day. Consequently for the improvements which the Chinese have made, they, under God, have been mainly indebted to their own genius and researches.

*Agriculture, Productions, &c.*—Next to official promotion and literary eminence, agricul-

ture is regarded by the Chinese as the most honorable, as well as the most useful profession. It is encouraged by the example of their emperor, who, at the capital, annually holds the plough in the presence of his high officers and thousands of the people; and a like ceremony is performed in the chief cities of the provinces, by his high officers, as his vicegerents. It is thus honored because it is the main support of the state. Though their agricultural implements are few, simple, and rude, yet practically, agriculture has been made very effective, as evinced by the unexampled density of the population. Though for thousands of years the same lands have been under culture, producing annually two, and sometimes three crops, yet so far from becoming sterile, they appear to be increasing in fertility; not only are the alluvial plains on the margins of the great rivers carefully cultivated, but lofty hills are in many cases terraced from the base to summit. For fertilizing their lands, the Chinese depend much on night soil, which they obtain from the cities and villages. The manure is collected for future use in pits, on the margins of their fields. The rice is first thickly sown in a small patch, and the shoots, when nearly a foot high, are transplanted in rows in the soft mud, and by and by between these rows the shoots for a second crop are planted, which rapidly matures after the first is gathered. For their crops of rice, especially, the Chinese, like the ancient Egyptians, are greatly dependent upon diligent artificial irrigation. To overflow their fields, they resort to a great variety of ingenious expedients; sometimes diverting the mountain streams from their regular channels, watering first the highest plots of ground, made level and bounded by low embankments, and from thence descending, as the proprietor wills, into the lower grounds. In other cases, water is raised from canals, rivers, and ponds, by wheels propelled by water power, by buffaloes, or by a species of treadmill, worked by two persons. The water is forced upwards through a box trough by a chain of paddles which revolves over two axles, one at each end of the trough. It reminds one of the Israelites, who, while in Egypt, are said to have watered their lands with the foot. The Chinese gardener is assiduous in irrigating his plants. Chinese agriculture in general is much like gardening, each family at the most, ordinarily owning and cultivating but a few acres. Oxen and buffaloes are much employed in plowing, furrowing, and rolling the ground. Women labor in the fields in common with the men. The land, theoretically, belongs to the emperor; yet it descends to the eldest son, so long as the taxes are promptly paid. The younger brothers, however, with their families, being joint laborers, have a perpetual right to a support from the proceeds of the land. Daughters cannot inherit. The Chinese beat out

their grain in the field on a board, one end of which rests in the bottom of a tub that receives the grain. The straw is carried home on the shoulders of men. Carts are little used, man, to a great extent, performing the labor, which here is devolved upon the beast. The agricultural classes do not generally live upon their lands, but in villages located upon the more elevated grounds. Fences are very rare, the lands being divided by ridges of earth, or embankments, which serve as footpaths. In the neighborhood of the cities, they are paved with flat stones, lying transversely. Some of these walks are many miles long. The rich plains on the rivers are minutely traversed by creeks and canals. Over these streams on the main routes, are thrown strong stone bridges.

*Productions.*—In the northern and eastern provinces, rice is the most important agricultural product, grown mostly on the plains. Wheat may rank next. Sweet potatoes are produced on the hill sides, as also tobacco, peas, beans, and a great variety of vegetables. In the southern provinces, sugar is made from the cane in considerable quantity. Cotton, upon which the Chinese mainly depend for clothing, is raised in large quantities on the Great Plain. The fruits of China are much the same as in other countries in the same latitude; but they are not distinguished for their excellence. The Chinese are fond of flowers, which are extensively cultivated in the neighborhood of the large cities. And not content with these, artificial flowers of great beauty are manufactured and worn by females of all classes and ages. Money may procure in China almost any article of food, clothing, or furniture that may be desired, and at moderate prices. Foreign merchandise may be obtained for about the same prices as in this country. Compared with the price of food, the relative value of the dollar in China is several times greater than in this country. But the lot of the poor man in China, who must labor for a mere pittance, is a difficult and trying one.

*Commerce.*—The Chinese may be called a commercial people. They have an extensive internal trade, and make large exports in tea, silks, camphor, cinnamon, fans, fire-crackers, porcelain, and other products of the soil and of the shop. A vast amount of native shipping may be found in all the principal cities situated on navigable waters. The merchants are found in the most distant nations of her wide colonial possessions, in the cold regions of Manchuria and Mongolia, far west in the broad territory of Ili, and in the remotest bounds of Thibet. Her ships find their way to Japan, and throughout the ports of the Indian Archipelago, Cochin-china, Camboja, and Siam, and some few have reached Burmah and British India. Multitudes of Chinese adventurers are found in the Sandwich Islands, and on the western shores of the American conti-

ment. The commercial enterprise is the more remarkable, in view of the little protection afforded it by the imperial government, and the vexatious duties imposed on internal trade. Chinese merchantmen, trading at the different ports between Shanghai and Canton, have been obliged, at great cost, to hire foreign armed vessels as convoys to protect them from the pirates which swarm along the coast. When once at sea, Chinese vessels have little or no protection from government vessels, and if they venture into foreign ports, they are by their own laws regarded as aliens. But such is the commercial spirit of the Chinese, that in spite of these obstacles, their trade is of great extent. Necessity makes them a trading as well as an agricultural people; and they are skilful managers of trade. Placed side by side with western merchants in Singapore, Batavia, Siam, and China, they do not fall behind them in the acquisition of wealth. Some of the richest men in Singapore and Batavia are said to be Chinese.

*Fishing.*—Multitudes of the Chinese depend upon fishing for a livelihood. Large fleets of fishing craft swarm at the mouths of the principal rivers, and in the neighborhood of the large cities on the coast, sometimes numbering from one to two hundred sail. Vessels often fish two and two, for mutual aid in dragging their nets. The rivers and lakes of China also abound with fishing craft, and great quantities of fish are raised in artificial ponds. The number of large fish sometimes taken from a small pond, is surprising. Birds are trained to catch fish, and other ingenious modes of fishing are adopted in which the Chinese excel. Sharks, sometimes of large size, are common in the Chinese fish markets. Fish, both fresh and salted, forms an important part of the food of the people, which they eat with rice and vegetables. The fishermen are generally poor and illiterate, and when reduced to straits, sometimes turn pirates.

*Literary Examinations.*—Literary attainment is greatly prized in China, as being a passport to office, and to distinction and influence in society. In the chief cities of the provinces, the lower literary degrees are conferred on those whose essays are adjudged to possess the highest merit. The themes are assigned by imperial officers to all alike. The candidates, while composing their essays, are shut up in a large hall, and allowed nothing but implements of writing; and every avenue to the premises is guarded to prevent communication from without. The names of the competitors are not known to the judges till after their decision. Only a fixed number of degrees, bearing a small proportion to the number of aspirants, can be conferred at one time. The first degree is called the *siu-tsai*, answering imperfectly to our A. B. The second is *ku-jin*, indicating a higher grade of literary attain-

ment, and makes the possessor eligible to office. The third degree, called *tsin-sz*, (entered scholars or doctors,) is triennially conferred at Peking, only those of the *ku-jin*, who have not been appointed to office, being eligible, as candidates. The fourth and highest degree, called *hanlin*, entitles to enrolment, as members of the Imperial Academy, with fixed salaries. The triennial examination for this degree is held in the palace. In the conferring of degrees, great impartiality is professed. The meritorious scholar, however poor, has legally the same chance for success, with the sons of the rich and influential. Yet, it is generally thought that there is much of favoritism and bribery. But very few among the tens of thousands of annual competitors reach even the lowest degree, and of the successful ones but few secure the second degree, though many struggle for it from youth to hoary age. The government makes no provision for the support of primary schools, nor does it compel the people to provide instruction for their children. But the making of distinguished scholarship a passport to office and honor, exerts a mighty influence upon the youth of China, in stimulating them to the pursuit of knowledge.

*Character and influence of the Chinese Classics.*—With regard to physical, social, and moral education, Chinese authors give many excellent rules. But while they give directions as to the best methods of study, and the means of preserving health, and enforce the social duties of man to man, they make no allusion to the higher and more solemn duties of man to his Creator. The ceremonies to be observed in the mutual intercourse of parents and children, husbands and wives, brothers and sisters, rulers and subjects, &c. are minutely described, and strenuously enforced; and their works on morals are not without allusions to a future recompense of the evil and the good. Honesty, truth, benevolence, and even purity of heart, in their sense of the term, are inculcated. But their views of internal purity and of virtuous conduct are radically different from the Bible standard. Truth is inculcated, but falsehood is practiced; even Confucius, their idolized sage, setting the example. But the consciences of the Chinese are in favor of virtue.

The classical writings of the Chinese are chiefly political in their bearing, designed to instruct and admonish the ruler in the good government of himself and of the people. Their influence over prince and people is very powerful; and the writings and instructions of Confucius, as reported and explained by his disciples, have, doubtless, been the main support of the Chinese government, since his day. (This illustrious man was born 551 B. C.) He says little on religious subjects; but besides con-  
 vining at the popular superstitions of his day, he gave his influence in support of ancestral

worship, by inculcating the religious veneration of both the dead and the living. Dr. Bridgman says of him: "Through a long life, of threescore and twelve years, Confucius busied himself exclusively with the things of this world. He not only wrapped himself up with the tissues and tatters of his pagan ancestors, but all his energies were exerted, from first to last, in dissuading his fellow mortals from all thought of a world to come. He neither searched himself, nor would he allow others to inquire, after the wisdom and attributes, or even the existence, of heaven and earth. Creator, Divinity, and divine things had few if any charms for him. Time and sense, and things present and visible, alone engrossed all his time and all his thoughts. In the arduous labors of collecting and arranging the fragmentary records of the ancients, and in repeated endeavors to reform the men who were his contemporaries, almost his whole life was occupied. He seems to have felt that the gods of his nation were vain; and yet it does not appear that he ever was conscious of man's insufficiency. Thus he was "without God in the world." On the part of his disciples, he is a principal object of religious veneration.

The Chinese classics are decidedly superior in moral purity, to the Grecian and Roman authors; but they teach the perfectibility of human nature. They maintain that, however corrupt a man may become through the influence of evil example, he may, by his own unaided efforts, restore himself to primeval purity. Such a doctrine is hostile to the humbling truths of the Gospel, fostering the pride of the human heart. Confucius seems to have had no very distinct idea of an intelligent Great First Cause, and his followers are regarded as atheistical in their sentiments. So true it is, that "the world by wisdom knew not God."

*Chinese Schools.*—The Chinese schools originate in the private enterprise of the teachers, whose wages depend on the number of their pupils. They seldom number over 20. Three or four dollars a month would be thought good wages. Sometimes several families unite in hiring a teacher by the year. Children usually enter school between the ages of six and seven. Each morning on entering the school-room, the children are required to bow, first to the tablet of Confucius, before which incense is burning, and then to salute the teacher. He then reads the lesson, and the boys repeat after him the characters, until they can do so independently. Then each one reads them by himself, till he can repeat them from memory. Chinese education is a constant exercise of the memory, until the classics can be rehearsed verbatim. These embrace the writings of Confucius and Mencius, with copious commentaries, by distinguished scholars. Each day's lesson is rehearsed by the pupil, in the presence of his teacher,

and writing is a daily exercise. During the first two or three years of study, they do little, except to learn the forms and sounds of the characters in their particular dialect, which in most cases widely differ from the vulgar tongue. Consequently the books which they have memorized are not understood. After three or four years of hard study, they begin to be initiated into the meaning of the characters, the teacher daily explaining a few of them marked with red ink, and requiring his pupils to repeat the explanations after him. The number thus explained is gradually increased, until simple sentences are explained, and ultimately the entire text. The constant use of the pencil, first in copying the characters, and afterwards in composing, gives the Chinese student great skill and celerity in writing.

*The Chinese Language.*—The Chinese characters were originally symbols, not of sounds, but of ideas; but most of them now bear not the remotest resemblance to the things signified. In the imperial dictionary there are about 80,000 characters, composed of 214 radicals, or elements, according to which they are arranged. Thousands of these characters are now nearly obsolete, and not above 8,000 or 10,000 of the remainder are in common use. But the thorough mastery of these—in their forms, sounds, and significations—is a herculean work, especially including the ready and felicitous use of them in composition. But such is the attachment of the Chinese to their system of writing, that it would be no easy matter to induce them to relinquish it, and adopt an alphabetic system. The Chinese character serves them as a universal medium of communication, which no alphabetic system could do, in view of the multiplicity and diversity of dialects spoken within the eighteen provinces. In Fokien alone are eleven principal dialects. The Chinese written character has, without doubt, powerfully contributed to the integrity of the empire, amid its frequent change of dynasties. It has likewise availed to maintain identity of manners, customs, sentiments and feelings. The empire, in its grand characteristics, has thereby become stereotyped, and new modes of thought and action are difficult to be introduced. In this language, free, bold, eloquent and pathetic address is next to impossible. As a medium of thought, it has great advantages and marked defects.

The Chinese system of education, though it supplies valuable mental discipline, yet rather cramps the mental energies, and impedes expansive, vigorous, independent thought. The memory is sorely tasked, while the reasoning powers are but partially exercised. It imparts little knowledge. One may hold the first rank among the Chinese literati, and yet be ignorant of the most common branches of education in our common schools. Many respectable Chinese scholars are not acquainted with

the geography even of their own country. There are men who are familiar with the geography, and civil and political condition of the principal Christian nations, but this knowledge they did not acquire at school.

*Ability to Read.*—There is a diversity of opinion as to the proportion of intelligent readers in China, according to the locality of the observer. Among farmers, fishermen, boatmen, small mechanics, and petty tradesmen, there are comparatively few intelligent readers, though some of them are familiar with the few characters used in their particular vocations. As the result of somewhat extensive inquiry, the writer has come to the conclusion that scarcely one in ten of the adult population of China can understand books written in the simplest and most popular style. Many read the characters fluently, who do not understand their meaning. Female education is not appreciated in China, and few females can read.

*Industry, and Frugality.*—Compared with the eastern nations, the Chinese are an industrious people, though among them are found multitudes of idle vagabonds. The mass of the people are frugal from necessity. By their skill in cooking, they secure considerable variety of food with very limited means. Multitudes feed themselves for less than four cents a day. Salt fish, rice and vegetables, with a few simple condiments, constitute a large part of their food; though a variety of other articles may be had in the cities by those who are able to buy.

*Marriage.*—Children are often very early betrothed by their parents, sometimes even in infancy. This is done through a class of persons who make a regular profession of match-making. And, however unsuitable the match, when once made, it is inviolable. In many cases, they never see each other until the period of their marriage. Instances have been known of betrothed damsels committing suicide, to escape union with the persons to whom they had been betrothed. Before the consummation of the marriage, a stipulated sum must be paid to the parents of the bride, generally from 20 to 100 dollars, according to the circumstances of the parties. Their marriages are pompous and expensive. The bride, locked up in a red quilt sedan, borne by four men, and sometimes followed by an immense train gaily dressed, with music, banners, and other paraphernalia, is carried by night to the house of the bridegroom, where the parties pledge each other in a cup of wine, and the joint worship of the ancestral tablets, sometimes joined with prostration to the parents of the bridegroom. At the marriage feast, spirituous liquors are freely used. The sexes eat and drink separately, when the young wife is subjected to many severe jokes.

*Condition of Females.*—The Chinese females are very rigidly confined to the house, and en-

joy limited opportunities of social intercourse, even with their own sex. Brothers and sisters are in a great degree isolated from each other. When a visitor enters the house, the betrothed girl must retire into a private apartment. Almost from the cradle to the grave, the Chinese females lead a life of painful degradation and toil: at home, imprisoned, and after marriage subjected to the tyrannical rule of an unfeeling husband and a cruel mother-in-law, until she in turn is allowed to domineer over the unhappy wives of her sons. How enviable the lot of daughters born and educated in Christian lands!

*Funerals and Burying Grounds.*—On the decease of parents, their remains are enclosed in air-tight coffins, and for 7 weeks retained in the house, and every fourth day is devoted to special funeral rites. Food is offered them, the essence of which they are supposed to eat, and prayers are offered by Buddhists and Taoist priests for the happiness of their spirits. In these ceremonies there appears a striking resemblance to the tenets and practices of the Romish Church. Much importance is attached by the Chinese to the circumstances and place of interment of their dead, as affecting the peace and prosperity of survivors. Women are their principal mourners. To see them kneeling and howling in lonely burial grounds, as the writer has seen them, by the graves of their husbands and children, is indeed heart-rending. Into their dark minds, their religion sheds no ray of light to illuminate the gloomy regions of the dead.

The barren hills and the mountain sides are the chosen places of sepulture, but necessity, in some parts, compels them to bury on the plains. Vaults are not uncommon. Great numbers of the dead are placed in plank coffins and retained above ground for many years. They are arranged sometimes in open sheds, often to the number of 15 or 20, side by side, being the deceased members of the same family. Within the city walls, interments are seldom allowed. The Buddhist priests burn the bodies of their dead and place the ashes in common vaults.

*Government.*—The Chinese government is supposed to have existed under different dynasties, nearly 4000 years. It is a system venerable for its antiquity, and wonderful for its unity and official responsibility, from the lowest to the highest of its officers; the emperor, however, being theoretically responsible to none, unless to heaven, whose viceregent he professes to be. There are nine orders of civil and military mandarins, distinguished by the color and material of the buttons on their caps, by the ornaments on their girdles, and some other insignia on their robes. Civil and military officers are on nearly an equal footing; and as the highest of the latter are commonly held by Manchus, they operate as checks and spies upon each other. Every officer through-

out the provinces, is obliged to render an account of his administration to the emperor, through the officer next in rank above him; so that the relative merits of all may be known and awarded. A general council, composed of the most distinguished personages in the empire, assembles daily, at the palace in Peking, in the imperial presence. This council is of recent origin, and is thought to correspond practically with the ministry of western nations. It consists of both Chinese and Manchus, and includes the chancellors of the cabinet, the presidents and vice-presidents of the Six Boards, and the chief officers of all the other courts in the capital, all being selected by the emperor. Its business is to write the imperial edicts, and to aid the emperor by its joint consultations. The imperial cabinet is a still more select council, composed of the four high chancellors, and two assistant chancellors, consisting equally of Chinese and Manchus. Subordinate to the cabinet is a large body of officers, of six different grades, a majority of whom are Manchus. The first on the list of the chancellors, is regarded as the premier. Their business is to deliberate on the government of the empire, proclaim the imperial will, and aid in all matters affecting the peace and well-being of the empire; all concerns, from the highest official appointments, down to the lowest police court of crime, being through this cabinet, brought before the imperial court. Other minor duties also devolve on this body. The opinions of these ministers on the numerous documents which come before them, are expressed in writing, on slips of paper appended to the same, which, early on the following morning are submitted to the emperor, being read by the prime minister, usually a Manchu, and the decision of the sovereign is immediately written by one of the Chinese chancellors. Business is thus rapidly expedited. Subordinate to these two councils, are the Six Boards, the Colonial Office, the Censorate, Courts of Representation and Appeal, and the Imperial Academy, making in all, thirteen departments.

The *Peking Gazette* is compiled from the documents of the General Council, and is to the people the main source of information touching the affairs of the empire. Copies of this paper are transmitted to the high provincial officers, and without change or comment are allowed to be reprinted and widely circulated. The Six Boards are the Board of *Civil Office*, of *Revenue*, of *Rites*, of *War*, of *Public Works*, and of *Punishments*. At the head of each of these Boards are two presidents and four vice-presidents, in which the Chinese and Manchus are equally represented; and subordinate to each of these is a large retinue of officers of different grades. The Censorate is, in its influence, one of the most important of the Courts; and examples have, not been wanting of great

fidelity in the reproof even of emperors themselves, by courageous ministers. Its powers are extensive in connection with the administration of the courts, the provincial officers, and the criminal jurisprudence. Ordinarily, however, no great reliance can be placed upon the fidelity of these public censors.

The whole number holding civil offices in the empire, is estimated at about 14,000; but the dependents on the government are much more numerous. In the empire are eight viceroys and 15 lieutenant-governors, each viceroy having the government of two provinces, or two high offices in one province. The lieutenant-governors are sometimes subordinate to the viceroys; but, in other cases, they govern independently. Every important position, both in the civil and military departments, is provided with its appropriate officer, down to the lowest rank. In theory, the Chinese government would seem to be the most perfect government on earth; but in practice, it is far otherwise, owing chiefly to a want of integrity in its officers. They look for gain, and are seldom very scrupulous as to the means of securing it. The *Edinburgh Review*, speaking of Sir George Stanton's translation of the *Chinese Code of Law*, says, "When we turn from the ravings of the Zendavesta or the Puranas, to the tone of sense and business in this Chinese collection, it is like passing from darkness to light, and from the drivellings of dotage to the exercise of an improved understanding; and redundant and minute as these laws are, in many particulars, we scarcely know a European code, that is at once so copious and so consistent, or so free from intricacy, bigotry, and fiction." But, whatever may be the excellence of the Chinese laws, the government is oppressive and corrupt in its practice, often illegal in its exactions, and, frequently, for a bribe, screening the guilty and oppressing the innocent. Woe to him who, whether innocent or guilty, falls into the hands of the Chinese officials, for he is not likely to escape without being fleeced, if nothing worse. It is probable that as many perish in the wretched prisons of China, from want and cruel treatment, as by the hands of the executioner.

The nominal salaries of Chinese officials are thought to form but a small part of their actual receipts, a vast amount being the fruit of bribery and illegal exaction. Their retainers also are greedy dogs, which can hardly be satisfied. Pity has little place in their hearts, and the prisoner, whether innocent or guilty, is severely taxed for his scanty privileges. Chinese legislation is defective, neither defining nor acknowledging the rights of the subject. A watchful and rapacious police swarm in every city and hamlet, as spies on the people, and no one knows when he is safe and in whom he may confide; and he prefers suffering heavy exactions to resistance or complaint, lest he should expose himself to ten-fold worse evils.

But when large bodies of the people are jointly subjected to heavy exactions, they do sometimes resist, and inflict sore retribution on their oppressors. There is nothing like popular representation in the government, and appeals from iniquitous judicial decisions are, in most cases, impossible. The judges report to their superiors as suits their own convenience. The peaceable disposition of the Chinese is mainly the result of slavish fear, generated by constant surveillance and the absence of mutual confidence and legal responsibility. Every neighborhood has its local overseers, who are responsible for the good conduct of their charge, and no member of a family or clan can offend the government without involving his relatives in suffering. This system of fear and espionage extends from the humblest of the people, through all ranks upwards, to the highest minister of the realm. In the Chinese civil polity, there is much resemblance to the regulations of the camp. The fact, however, that this system of government has continued for thousands of years, securing to so many millions such an amount of peace and prosperity, speaks much in its favor. Both the Monguls and Manchus, though originally barbarians, were obliged to conform to the maxims, usages and laws of the ancient Chinese sovereigns, as detailed by Confucius and his disciples. In theory, the Chinese government is patriarchal, the emperor being regarded as the father of his people; and as, in China, the father has, under certain regulations, the power of life and death over his children, so the emperor, according to his pleasure, though not irrespective of law, inflicts upon his erring children his fatherly corrections, even to death itself, through his constituted official agents. As deceased parents and ancestors are the objects of religious veneration, so the emperors are worshiped both before and after their decease. This worship is required of the high officers when they convene in the palace. The emperor is theoretically Heaven's vicegerent, and the ceremonies and objects of worship of the state religion are not allowed to the people. He only and the high officers to whom he delegates the right, must sacrifice to high Heaven. For others to do it would be rebellion. No one can be an official in China, without being an idolater, the officers being required on certain occasions to honor the local deities. In the ceremonies of the state religion, the emperor is the chief-priest. Like the Pope of Rome, he sits in the temple of God, showing himself, that he is God. The grand objects of imperial worship are heaven, earth, the temple of imperial ancestors, and the gods of the land and of grain.

*Standing Army.*—The army of the present dynasty is numerically large, being estimated at 1,200,000; but, in the late war with England, as well as in the conflict with the insurgents, it has proved inefficient. The Tartar

soldiers are the most reliable part of the army, but they have become enervated by idleness and vice. But the greater part of the army consists of a sort of militia, who are maintained in part by a small stipend from the government, and in part by their own labors. Several times a year they meet to be drilled, presenting, on such occasions, a truly grotesque appearance. Chinese forts are manned with rudely-constructed ordnance, wanting in some cases even a clumsy gun-carriage. Their port holes are of immoderate size. Their navy, though numerous, is furnished with inexperienced officers and seamen, and is despised even by its own people. The admirals know little of the sea, and when called to meet the enemy, are said sometimes to depute their sub-alterns to the command. They cannot even cope with the pirates that infest the coast, having, at times, been obliged to buy their friendship with silver.

*Revenue and Disbursements.*—The annual revenue of China has been variously estimated at from \$120,000,000 to \$200,000,000. Aside from the maintenance of the palace, the support of the Manchu nobility, who are related to the throne, and the presents sent to the Mongul and Mohammedan tribes in the colonies, the main expenditures are for the support of the army and navy, and for the maintenance of the civil officers. The nominal salaries of the latter are small, compared with that of western civilians. The salary of a viceroy or governor-general, who rules over more than 50,000,000, is only about \$27,000; that of a lieutenant-governor, \$21,333; that of a treasurer, \$12,000; and from thence the salaries gradually decrease, according to rank, to about \$170. As regards legal taxation, both direct and indirect, for the support of government, China is favored above every principal country in Europe. And, as there is no powerful aristocracy in China, the money that is squeezed out of the people by the officers, returns back among the masses.

*Physical, Social, and Moral Condition.*—The mass of the Chinese, according to our standard of competency, are miserably poor; and yet such is their great simplicity as to style of living, and skill in making the most of their little, that their actual suffering from want is not great. Their system of clanship, though the source of many and great evils, yet inclines them to afford relief to their kindred. Living as they do, in large families, often including parents, children, grand-children, and even great-grand-children, numbering, in some cases, sixty or more individuals, there is something like equality of condition. But in seasons of general scarcity the suffering must be very great and general; and notwithstanding all that the government, out of its storehouses, can impart to the poor, multitudes die of famine, and others are driven to robbery and piracy. Granaries are provided

by the government in the walled towns, to be opened in seasons of scarcity, from which food is either sold at a reduced price, or gratuitously distributed, according to the circumstances of the applicant. It is a politic and benevolent provision, reminding us of the plan of Joseph, in anticipation of the Egyptian famine.

According to our ideas of comfort, the dwellings of the mass of the Chinese are miserable in the extreme. They are low, damp, dark, and ill-ventilated, and abounding in filth. Their furniture is meagre, often consisting of only a few rude stools and a board platform for a bedstead, on which is spread a mat, with sometimes a block of wood for a pillow. The houses of the wealthy are comparatively spacious, and well-furnished with chairs, bedsteads, light-stands, tables, cupboards, and other articles, both tasteful and convenient; but even their dwellings are wanting in *cleanliness and comfort*, yet they are much more comfortable than we should be in the same circumstances. Knowing nothing better, they think their condition an enviable one, and would not willingly exchange circumstances with any people. Among the lower orders the separation of the sexes is not rigidly maintained; and the cruel practice of binding the feet of female children does not exist to much extent among the farming classes, nor among boat-women—servants are often free from it. Fashion, however, still binds and shrivels the feet of the daughters of civilians, merchants, mechanics, and humble artisans; and when poverty is conjoined with disability for active labor, the wretched female becomes the subject of extreme suffering and degradation. Small feet are necessary to complete a Chinaman's idea of beauty; and consequently daughters can seldom be respectably married without being thus tortured and fettered. The daughters of the Manchu are never subjected to this practice.

The present Chinese custom of shaving the head, and allowing the hair on the crown to grow to an indefinite length, was forced upon them by the present dynasty, as a badge of subjection. What was then their shame is now their pride. The Chinese possess much corporeal vigor, can endure much toil, and a good proportion of them attain to old age. Though among the more respectable classes there is an excessive and favorite attention to ceremony, yet in general their minds and manners are gross, and their conversation indecent. Their Bacchanalian revels are frequent and noisy, accompanied with ingenious devices to excite them to the excessive use of intoxicating drinks. The refining influence of intelligent and virtuous female society is greatly needed.

*Moral Condition.*—Most of those vices which are known to exist among other heathen nations, prevail among the Chinese. The language of the Apostle in the 1st of Romans, is a faithful description of their character as a

people. The Chinese are a nation of liars, and they are adepts in the arts of deception. They are also given to gambling, from the highest to the lowest. A great amount of spirituous liquor is drank in connection with their food, and on other occasions, but beastly intoxication is not common in open day.

Notwithstanding the rigid seclusion of the daughters of the Chinese, there are probably few countries in which prostitution is more common and public, or attended with less disgrace; to say nothing of the system of legalized concubinage.

*The Opium Trade and Opium Smoking.*—Of all the vices prevailing among the Chinese, the smoking of opium is the most destructive to property, health, and life. It appears to have been first brought to China by the Portuguese, as early as 1767. That year 1,000 chests were sold at Macao. The English East India Company commenced the importation of opium in 1673. In 1780, two receiving ships were stationed a little south of Macao, at Lark's Bay. As early as the year 1800, an Imperial edict was issued against its sale and use in China, in consequence of the disastrous effects of its use. In 1809, the Hong merchants were, by the government, compelled to give bonds that opium should be discharged from no vessel at Whampoa. But though steadily opposed by the supreme government of China, its subordinate agents, at the principal points on the coast, have never been proof against the seductive power of gold, and their own love of this poisonous drug; and with slight interruptions, this iniquitous and contraband trade has, till the present time, continued steadily to increase. The opium is chiefly of two kinds, Benares and Patna, produced with compulsory labor, by the East India Company, and sold at Calcutta; and the Malwa produced in a province in the western part of India, under the government of native princes, and sold at Bombay. It pays the Company a transit duty of 400 rupees per chest, the number of chests in 1846 being 25,000, and furnishing the government a net income of £1,000,000. In the same year, the income from the opium sold at Calcutta was £2,000,000, making a gross amount of income from this article of £3,000,000. In 1847, at Calcutta alone, the revenue from Opium, amounting to upwards of 31,000 chests, was £3,000,000. Most of the opium sold at these two ports, is exported to China, at an estimated profit of about 15 per cent. to the merchant. About 50 armed vessels are constantly employed in this trade, including the large number of receiving ships, stationed at Lintin, below Canton, and at the mouths of most of the principal rivers, and in the vicinity of the most important cities along the coast to Shanghai, including Nomoa, Amoy, Chin-Chin, Fuhchau and Ningpo. These receiving ships are all abundantly supplied with opium, and attended

with clippers constantly passing up and down the coast. Including the irregular craft, the number of foreign vessels employed in the opium trade must be much larger than has been mentioned. It is stated by Dr. Nathan Allen, in his valuable Essay on the Opium Trade, that Mr. Jardine, of the firm of Jardine, Matheson & Co., being about to return to England a few years since, divided with his partners £3,000,000, almost \$15,000,000 of profit in trade, the greater portion of which had been accumulated in the space of ten years. Thus both the production and sale of opium are powerfully stimulated by the love of gain, regardless of the ruinous consequences of this trade. Notwithstanding the cupidity of all ranks of the imperial officers in the provinces, manifested in their readiness to receive bribes to allow the introduction and use of this drug, the government at Peking has been uniformly opposed to the trade. In 1839, just before the commencement of hostilities between England and China, upwards of 20,000 chests, valued at \$12,000,000, having been delivered up to Commissioner Lin, at Canton, through his compulsory measures, were destroyed by command of the emperor. This remarkable act, committed as it was in the face of a threatened invasion, which soon actually followed, is sufficient evidence of the sincere opposition of the Chinese government to the opium trade. It has been computed that not less than 4,000,000 of the Chinese are habitual opium smokers, and that the average length of the lives of these wretched men, after becoming addicted to this habit, is not above ten years. On this calculation, 400,000 of the Chinese, in consequence of the use of opium, are annually hurried into the grave. On whose souls must the blood of these slaughtered multitudes rest? In the light of God's word, what a weight of criminal responsibility must press upon that company whose coffers are annually filled with the price of so much blood? And no less guilty are those who aid and abet it for the sake of gain. The emperor of China, when urged to increase his revenue, by legalizing the opium trade, replied: "It is true, I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." A noble sentiment, worthy of a Christian mind! What a contrast to the practice of the East India Company, and its multitudes of nominally Christian coadjutors, in the sale of opium! Very naturally may the Chinese regard with abhorrence that religion which in their view tolerates, if not encourages, such iniquity. The use of it rapidly enervates, emaciates, and destroys the body, often speedily reducing the inebriated smoker to the appearance of a walking skeleton, and its effects upon the immortal mind are even

more to be deplored, wasting its vigor and incapacitating it for powerful and continuous effort. The bodily and mental sufferings of the confirmed smoker are too great to be described. His state may be called one of living death. While he has the means of procuring wholesome food, the injurious effects of his indulgence are less powerful; but when, as a consequence of his excessive vice, he can no longer procure healthful aliment, and opium likewise fails him, then diarrhea comes, and often amid his own filth, and by the way side, the wretched man dies like a brute. On this subject the writer can speak from personal observation. The use of this drug turns out a numerous, miserable, and abandoned class of men, who subsist, while they have strength to move, by begging in the streets, a mere pittance, from shop to shop, and finally, in many cases, perish by the way side, without an eye to pity them or a hand to help. Numbers by the use of opium suddenly terminate their wretched lives, and rush, uncalled, into a miserable eternity. Multitudes of unhappy females in the same way wilfully destroy themselves, often as a consequence of the vices of their husbands. The misery which this drug introduces into families and communities, and the vice and crime of which it is the occasion, cannot be told. In the opinion of the Chinese there is little or no hope of the reformation of the opium smoker; and he himself, while he groans beneath his chains, and hates, with peculiar malignity, the instruments of his ruin, despairingly surrenders himself to his fate, having neither the physical nor the moral resolution to abandon the drug. Such is the almost hopeless condition of millions of the Chinese. The evil is constantly and rapidly increasing, and threatens, like a resistless flood, to overwhelm the empire. At a moderate calculation the first cost of opium to the Chinese is about \$40,000,000 annually, most of which is paid in silver, though of late Chinese products have, to some extent, been taken in exchange. Opium and the implements used in smoking it are publicly sold, and the dens in which its victims congregate now need little concealment. The higher classes are much addicted to this vice. From careful and repeated inquiries of intelligent individuals, the writer is of the opinion that opium is used by more than one-half of the adult male population of Fuhchan. Probably the proportion is about the same at the other ports. But the first cost of opium to the Chinese is only a part of its actual expense. The officers must be bribed to wink at its sale; the native merchants must fill their coffers; and the preparers and retailers of the drug must all live by their iniquitous business. But the pecuniary loss, though enormous, weighs but a feather in comparison with the physical, social, and moral evils which result from the traffic. The example of Christian nations in obstinately perse-

vering in this trade, in opposition to national law, and in the face of these terrible evils, tends most powerfully to prejudice the Chinese against the glorious Gospel. The writer has had ample evidence of this fact in his experience as a missionary. Next to the deep corruption of the heart, the sale by foreigners and use by the Chinese of this drug, constitute the most formidable obstacle to the success of the Gospel in China. And yet there seems little hope of their emancipation from this evil, except through the power of Divine truth, accompanied by the Holy Spirit, rectifying public sentiment and purifying the heart. But if professedly Christian nations would arrest the sale, there would be much hope for the salvation of China. Such a course would, in the end, be an incalculable advantage to lawful commerce. Trade with China must ultimately be extensive and profitable, in proportion to the wealth and prosperity of the people, to which the use of opium is terribly ruinous. Commerce, humanity, religion, the good of the undying soul, all require its immediate suppression.

*Female Infanticide in China.*—Another of the crimes more or less prevailing among the Chinese is the unnatural one of female infanticide. This crime is known to a great extent to prevail in sections of the Fokien and Kwangtung provinces. The degree and extent of its prevalence in other parts of the empire is unknown; but considering the small degree of criminality which public opinion, in China, attaches to this practice, it may be expected to prevail elsewhere, under similar external circumstances. Rev. David Abeel made particular inquiries on this subject in the vicinity of Amoy. In 40 towns and villages in the department of Tsienchau, he learned that on an average, about 40 per cent. of the girls born there, were murdered by their parents in infancy, and about one-fourth of those born in 17 towns in the department of Chiangchau. It is known to prevail in Fuhchau and vicinity. A country woman a few miles below the city, of her own accord, informed the writer and other friends that she had destroyed four daughters, as if the thing were common and innocent. Intelligent Chinese residing in Fuhchau, represent the practice as being very common in the neighboring villages. The unfeeling manner in which the matter is spoken of, gives us reason to suppose that the custom is general. It is probably more common among the poor than among the rich. Their sons they do not destroy, because they regard them as profitable to their parents. Poverty, the difficulty of rearing them, and the expenses of their marriage, are the more common reasons assigned for the destruction of their female infants. Mothers seem no less ready to strangle or drown their infant daughters, than fathers, perhaps anticipating their sufferings and future degradation if spared to live.

*Religious Sects.*—The principal religious sects in China are the Budhists, the Tauists, and the Confucianists. The latter, however, hardly merits the name of a religious association. Budhism does not exist in China in its purest form, as in Siam and Burmah; but among the people it is combined with the early superstitions of the Chinese. It was introduced in the year of our Lord 66, through an imperial embassy sent westward in search of a sage, who had appeared or was expected soon to appear. In Hindostan they met with the Budhists, and returned to the emperor with several priests, and with some of the books and relics of that sect, and from that time Budhism spread rapidly in China, through the means of its books and the conformity of its priests to the popular idolatry. The opinions of this sect are widely prevalent in China, and their temples and monasteries abound; although few of the people are its professed devotees. Their priests are employed at funerals, and in seasons of public calamity, and have much influence over the popular mind. They derive their maintenance partly from presents and partly from the cultivation of the lands appropriated to their monasteries, many of which are liberally endowed.

*Tauists.*—The sect of the Tauists, or Rationalists of China, claim as their founder, Lautsz, or Laukiun, born B. C. 604, in the province of Hupeh, and is believed by his followers to have been carried in the womb 80 years, and to have been born with white hair and white eye-brows. He is represented to have been of humble parentage, a diligent and successful student in historical and sacred lore and to have traveled through Central Asia. His Memoir on Reason and Virtue is his only philosophical work. In his doctrines, he is said to resemble Zeno, recommending retirement and meditation as the principal means for the purification of the soul, and restoring it to the bosom of the supreme Reason, from which all material, visible forms are said, by him, to be emanations. In one section he says, "All the visible parts of the universe, all beings composing it, the heavens and all the stellar systems, all have been formed of the first elementary matter; before the birth of heaven and earth, there existed only an immense silence in illimitable space, an immeasurable void in endless silence. Reason alone circulated in this infinite void and silence." He regards all good beings as emanating from, and returning again into the bosom of Reason, there to dwell forever; but the bad are to be subjected to successive births, with their accompanying miseries. Mixed with these ideas, there is much confused speculation. In his language there is somewhat to remind us of the actual creation of the world by the eternal Word, but neither he nor any of the pagan philosophers by their reasonings attained to clear ideas of the Great First Cause. He lived an ascetic life, and en

joined contemplation united with good deeds. In his writings are many excellent sayings. Laukiun's followers believe him to have been an impersonation of Tau or Reason, the last of three incarnations having been A. D. 623. The Tauist sect is made up of priests, who with their families, live in the temples, and are supported by the cultivation of the grounds belonging to these establishments, the sale of charms and nostrums, and by presents received from the people on funeral and other occasions. They shave the sides of their heads, and coil the remainder of the hair on the crown, and wear slate-colored robes. They study astrology, profess to deal with spirits, pretend to have found a liquor, the drinking of which will insure immortality. Some of the emperors are reported to have tried it to their cost. By some of the emperors this sect has been much honored. A splendid temple was erected to Laukiun containing his statue, and in A. D. 674 literary examinations were ordered to be held in his Memoir on Reason. The Tauists are now extensively regarded as cheats and jugglers. The ceremony of running through the fire is still observed by them and by their deluded followers, both of whom are at times severely burned. They worship a great number of idols, and are very superstitious. Probably Pantheism is the prolific mother of their idols.

*Confucianism.*—The Confucianists are the literary men of China. They have no distinct religious system, except such as is comprehended in the worship of Confucius, and the reverence of his doctrines. Confucius said little on religious subjects; his instructions being political in their bearing, attaching great importance to ceremonies in social and official intercourse, and in conjunction with the worship of the dead. There is much reason to doubt whether Confucius had any distinct idea of an almighty, spiritual Intelligence, distinct from the material universe. An intelligent agency is however allowed by him and his followers to exist in the persons of the sages, who, from time to time, have risen up to expound the will of heaven and earth, the male and female powers of nature; and with them they form a trinity. They sometimes seem to be placed on an equality with heaven itself. The most renowned of these sages are Yau and Shun, two ancient emperors, and Confucius, the instructor of 10,000 ages, to whom, according to the Chinese Repository, there are, in connection with the examination halls, 1560 temples dedicated. In these temples are offered tens of thousands of pigs, rabbits, sheep, and deer, and 27,000 pieces of silk; all of which are appropriated by the worshippers. His followers are regarded as materialists or atheists; yet they conform to the popular idolatry, and probably, in fact, differ not much from the multitude, in their religious sympathies.

In the Confucian system, a holy life is not

enforced by future sanctions, and the duty of man to his Maker is entirely unnoticed. Dr. Bridgman expresses the opinion decidedly that the Chinese pay divine honors to Confucius. He says: "In their moral codes and in their religious systems, the Chinese place Confucius in the highest rank, and give to him the highest honors. There is in each one, of all the fifteen hundred and odd districts of the Empire, a temple dedicated to him. There twice annually, once in spring, and once in autumn, the local magistrates, as priests, must enter and offer to him, *to the sage Confucius*, prayers and sacrifices. On one of those occasions, in the city of Shanghai, I was, with other missionaries, an eye-witness of these solemnities. A bullock, pigs and goats, and many other offerings were all duly prepared and laid before the altar; and then the magistrates, in their robes of state, officiated as priests, kneeling, prostrating themselves, and offering prayers. Thus, in their official stations, clothed with authority, they go forth in public and lead on these devotions; offering to a mortal man that worship which is due only to Jehovah. The Emperor, his ministers of highest rank, and all his representatives, "the shepherds of the whole flock in all the Empire," engage in these acts of devotion, doing honor to Confucius, not as a mere man, but as a *god*. As they honor Heaven and Earth, so they honor this man!"

*The ancient popular idolatry of China.*—Before Confucius's day, there prevailed a popular idolatry in which ancestral worship was prominent. To no other form of idolatry are the Chinese more attached at the present day, and in no other worship are they more serious. How much of the nature of divinity they attach to the deified spirits of their progenitors, it is difficult to decide; but on the pantheistic principle, so prevalent in the eastern world, they may legitimately regard the authors of their existence as constituting a part of the divine essence, and worship them as such. This principle lays an indefinitely broad foundation for polytheism. Everything mysterious and spiritual seems in their view to partake of the divine, and hence, *shin*, not a very uncommon term for spirit, is the generic name of all their objects of religious worship, and as corresponding to *theos* and *theoi*, the Greek terms for God and gods, in English, has been preferred by the majority of Protestant missionaries in China, as the word to be used in the translation of the Scriptures, for both the true God and for false gods. In the worship of ancestors, all the pagan sects unite, and it was tolerated by the Jesuits in their Chinese converts.

Besides the worship of ancestors, the Chinese have innumerable other objects of religious reverence, as the god of wealth, the patron deities of the various professions, and the gods and goddesses of the sea, hills, rivers, and other localities. From the common practice

among the people of appealing to heaven in their oaths, they would seem to have an idea, though doubtless a confused one, of some superior power, more to be feared than their common objects of worship; but how much the different deities or powers of nature, on the pantheistic principle, are in their minds associated and blended, it is difficult to determine. The God in whose hand their breath is, they do not honor. Their motives to religious worship seem to be chiefly to avoid temporal calamities, and procure temporal blessings; and to this end they offer their prayers and sacrifices to their innumerable local deities. With regard to the destiny of their souls, they seem to allow themselves no great anxiety, except so far as they imagine their future happiness to be dependent upon the worship to be rendered them by their descendants after their decease. The Chinese regard it as among the greatest of calamities to die without any sons to perpetuate their name and make offerings to their spirits, at their graves. Their fears are to a great extent imaginary, and their hopes are shrouded in the gloom of a dark and doubtful futurity. Like the ancient heathen, they are led away by dumb idols, and yield themselves to the guidance of the prince of the power of the air, the Spirit that worketh in the children of disobedience.

#### MISSIONS.

**NESTORIAN MISSIONS.**—The Nestorians, at an early period, appear to have established Christian missions in China, though few or no traces of their labors are now known to remain. Arnobius, in the third century, mentions the Ceres, as Christians, whom Mosheim regards as Chinese. The Nestorian patriarchs are said in the fifth century to have sent metropolitans into China, thus indicating the long existence of Christian churches in the empire. Between A. D. 636 and 781, no less than seventy Nestorian missionaries, whose names are preserved, labored in that empire, among whom Olopun, the earliest of the number, was especially distinguished. The record discovered by the Jesuit missionaries, in 1625, in Singanfoo, in Shensi, is the most celebrated monument of the zeal of the Nestorians in China. This record is engraven on a stone tablet, and Mosheim regards it as genuine. It purports to have been erected in A. D. 781, in the second year of Kienchung, the ninth emperor of the Tang dynasty; Kingtsing, a priest from the church in Tatsing (India) being the author of the preface to the proclamation issued by the emperor Taitsung, in favor of Christianity. This proclamation is dated in the 12th year of his reign, corresponding to the year of our Lord 639. The preface gives the history of the Nestorian missions in China, for 145 years, from A. D. 636 to 781. It eulogizes the emperors who reigned during this period, and recounts their

efforts in favor of Christianity, in the building of churches in numerous cities; honoring the ministers of religion, among whom Olopun, who arrived in 696, was raised to the rank of high-priest and national protector. Some of the emperors of this period, however, seem not to have patronised Christianity. One or more persecutions were raised by the Buddhists and literati, and the churches were allowed to go to decay. But in the mean time among the priests there were able defenders of the Gospel. Making all due allowance for the inflated language of this document, it seems probable that there were at this time, Christian churches in the chief cities of the empire. A translation of the Scriptures is said to have been in the library of the palace. The statements contained in this inscription respecting India are glaringly incorrect. The Nestorians, moreover, are represented as using images and praying for the dead—whereas they abhor image worship; and Christ is spoken of as having succored the confined spirits. It is possible, however, that the word translated *images*, may have some other signification. But, however this may be, it is evident, from other sources, that there were Nestorian churches in China at this time. The patriarch Salibazacha is reported to have sent a metropolitan to China, in 714. Timotheus, who appears to have been the Nestorian patriarch upwards of forty years, was zealously devoted to Christian missions. During his patriarchate, Sabehajune, a learned monk, from the convent of Beth-eben, after having been ordained bishop, and successfully preaching the Gospel on the eastern shores of the Caspian sea, penetrated China, and there extensively published the word. On his return to Syria he was murdered by barbarians. Others soon followed him to the Chinese. Christians were found in Southern China in the ninth century, by two Arabian travelers, and many Jews, Mohammedans, Persians, and *Christians*, in A. D. 877, are said to have been massacred in Canton by one Baichu, who had revolted from the emperor. In A. D. 845, Wutsung ordered 3,000 priests from Ta-tsin, to retire to private life. Marco Polo, a distinguished Venetian, who visited China about the middle of the thirteenth century, and there spent more than twenty years, for a time holding a high office in Chih-Kiang, under Kublai Khan, often speaks of meeting with the Nestorian Christians in Tartary and China. In the eleventh century the missionary zeal of the Nestorians was stimulated by the remarkable conversion of a Mogul prince, called after his baptism *Prester John*, whose subjects, 200,000 in number, became nominal Christians. His domains are supposed to have been on the northern borders of China Proper. His descendants, for several generations, were renowned for their military achievements, and the third in succession as conqueror on the

fields of Transoxonia and Persia. The last of this race of Christian kings was slain by Gengis Khan, about 1202. The victorious arms of the Mohammedan princes, about the beginning of the fifteenth century, overran the regions in which Nestorian missions had been planted, to the coast of the Caspian sea, and the expulsion of the Monguls from China, in 1339, by the Ming dynasty, probably nearly extirpated the surviving Nestorians in this land. Assyria and Persia have, since the tenth century, been ruled by the followers of Mohammed. Christians in those countries have been bitterly harassed; and the Nestorians, from being a numerous and powerful community, are now few and despised. Their missions are no more. No Nestorian churches, and no copies of the Scriptures translated by them into Chinese, or any books of theirs, are known to exist in China. Yet it is to be hoped that many souls may have been saved, by means of their missions. There may have been much admixture of error in their teachings; but we have reason to believe that the flickering flame of true piety lingered much longer with them than with any other of the ancient Christian sects. (See *Nestorians*.)

**PAPAL MISSIONS.**—The Roman Catholic Missions in China began in the 13th century. An interesting account of them is given in Williams's Middle Kingdom, to which we are chiefly indebted for the following facts. John de Monte Corvino went to China by the way of India, and was kindly received by the emperor Kublai Khan. At Cambalu, the present Peking, he built a church, and in eleven years is said to have baptized nearly 6000 persons, and purchased 150 children, whom he taught Greek and Latin, and for whom he composed devotional works. His success procured him the office of archbishop from Clement V. in 1307, with seven assistant suffragan bishops. He died in 1330. In 1336 he was succeeded by Nicholas de Benra, with 26 assistant missionary laborers. Corvino in one of his letters speaks of having translated the New Testament and the Psalms into the Tartar language. These missionaries appear to have labored chiefly among the Monguls, and their subsequent expulsion from China by the Ming Dynasty, was accompanied by the annihilation of Christianity among them. For upwards of 200 years between the rise of the Ming Dynasty, in 1368, and the arrival of Ricci, in Canton, in 1581, we hear little respecting either the Nestorians or Catholics. From the commencement of Ricci's labors to the death of Yunching, in 1736, is a highly interesting period of Papal missionary history in China. Ricci and his associate Ruggiero were much opposed by the government, and attempted the concealment of their real intention, by affirming that their only wish was the acquisition of the Chinese language, arts, and sciences of the country. Ricci was finally allowed to

reside at Shanchau-foo, where, habited as a Buddhist priest, he remained for some years, ingratiating himself by his courtesy, presents, and scientific attainments, though his doctrines were opposed by the Confucianists and suspicious magistrates. He and his associates subsequently adopted the dress of the literati, left Shanchau, and after temporary residences in Nanchang, Suchau, and Nanking, he was admitted into Peking in 1601, and courteously treated by the emperor Wanleigh. Other Jesuits joined him, and under his direction successfully prosecuted their work. Ricci's manners, acquirements, and liberal presents, gained him the favor of men in authority, some of whom he ere long numbered as converts. Among these, Siu, baptized Paul, a native of Shaanguai, was an early, and very efficient coöperator. His daughter, named Candida, was an illustrious and able coadjutor in the missionary work. But among the imperial officers there were powerful opposers, and in 1617 the missionaries were ordered to leave the country. They, however, maintained their position, and by the year 1636, had published 340 treatises, some religious, but mostly scientific. Ricci, the superior of all the missions, among his published rules, allowed to the converts the practice of ancestral worship, regarding these rites as merely civil in their nature. This subject subsequently became a bone of contention between the Jesuits and the Franciscans, and the source of much alarm to the Chinese. Ricci died in 1610, at the age of 80 years. By the Jesuits, he has been greatly extolled for his virtues; and by others maligned. A Catholic author thus speaks of him, "The kings found in him a man full of complaisance; the pagans, a minister who accommodated himself to their superstitions; the mandarins, a polite courtier, skilled in all the trickery of courts; and the devil a faithful servant, who, far from destroying, established his reign among the people, and even extended it to the Christians." After his death, the work prospered under the patronage of Paul Siu, who in 1622, obtained the repeal of the edict of expulsion, and arrested the persecution. Schaal, a German Jesuit, recommended to the emperor Siu in 1628, by his great attainments, secured imperial honor and authority among his brethren. During the bloody commotions intervening between the decline of the Ming dynasty, and the firm establishment of the Manchus on the throne, lasting about 30 years, the missions suffered much. In this contest the northern missionaries sided with the Manchus, while the Romish missionaries at the south favored T'unglieh, the surviving claimant to the throne of the fallen Ming Dynasty, in whose family were some distinguished converts, and whose troops were led by two Christian Chinese officers, Thomas Kiu, and Luke Chin. During the reign of Shunchi, Schaal and his coadjutors were honored, and converts

were multiplied in the provinces; but the regents into whose hands the government fell at his death in 1661, issued a decree that Schaal and his associates merited the punishment of seducers, who announce to the people false and pernicious doctrines. Schaal, though tutor to the young emperor Kanghe, was proscribed and degraded, and in the following year died of grief, aged 78 years. Verbiest, the next most distinguished of the missionaries, was with others imprisoned, and numbers were banished from the country. On Kanghe's assuming the reins of government in 1671, then but 8 years of age, he released Verbiest, to appoint him his astronomer in place of Schaal, and allowed the missionaries to return to their stations, though he forbade his subjects embracing Christianity. The missionaries requited the kindness of the emperor, not only by their scientific labors, but by casting cannon for his army. In 1636 Schaal cast some for Shemchi, and Onbiest cast the total number of 450 pieces, more than 300 of which he blessed and called after the names of different saints. On the arrival in China while Ricci was yet living, of the Franciscan and Dominican orders, a violent dispute arose between them and the Jesuits, regarding ancestral worship, and the proper term in Chinese for God, which continued into the reign of the successor of Kanghe, and was referred to the emperor himself and to the decision of Popes Innocent X., Alexander VII., and Clement XI., whose successive decrees nullified each other. The final decision, however, was adverse to the Jesuits, establishing Thien Chu, as the term for God, and forbidding the practice of the ancestral rites to the Chinese converts. The spirit with which these disputes were conducted, the pomp and arrogance of the priests, and the interference of the popes with the laws of the realm regarding its rites and ceremonies, at length aroused the jealousy of the government, and awakened a determined and bitter opposition, manifesting itself in a succession of persecuting edicts. Kanghe would not allow the Pope the right to legislate over his subjects, and in 1706 decreed to countenance only those missionaries who preached the doctrines of Ricci.

In 1718, he decreed that no missionary should remain in the country without his permission, given only after the promise to follow the rules of Ricci; and yet no missionary could leave for China without the most solemn promise to follow the instructions of Clement XI., respecting these ceremonies. Kanghe's policy was to restrain the missionaries, and keep them about him at court, while he allowed the work of persecution in the provinces. After the death of Kanghe, in 1723, the hostility of the government to the missionaries increased, and the Catholic faith was strictly prohibited, except the few wanted at Peking for scientific purposes. The missionaries were

all ordered to leave the country, and more than 300,000 converts were left without teachers. Some missionaries secreted themselves, and others, after reaching Canton, contrived to return to their flocks, who were every where subjected to severe persecutions. Since that time they have seldom been free from persecution.

The character of the Catholic missionaries may be seen from the following remarks of Ripa, one of their missionaries at Peking:—"The diffusion of our holy religion in these parts, has been almost entirely owing to the catechists, who are in their service, to other Christians, or to the distribution of books in the Chinese language. There is scarcely a single missionary who can boast of having made a convert by his own preaching; for they merely baptize those who have been already converted by others. He even adds, that up to his time, in 1714, none of the missionaries had been able to surmount the language, so as to make themselves understood by the people at large."

Between 1580 and 1724, about 500 missionaries had been sent out. The empire is partitioned into Bishoprics, and Vicariates, divided between the Portuguese, the Spanish Dominicans, the Lazarists, the French Society, whose missionaries are mostly Jesuits, and the Propaganda, whose missionaries are principally Italians. The summary for 1846 gives 12 bishops, and 7 or 8 coadjutors, about 80 foreign missionaries, 90 native priests, and about 400,000 converts. The schools are not given. There are six colleges for educating native priests, including that at Naples. The above statistics are the latest we have found. Undoubtedly the number of Catholic missionaries has greatly increased in China since 1846. In the report of the Lazarist missions in the empire in 1849, found in the Annals of the Faith, including Macao, the Vicariates of Honan, Kiangsi, Chihkiang, Mongul Tartary, Eastern Thibet, and the diocese of Peking, there are stated to be 33 European priests, 45 auxiliary priests, 6 nunneries for the education of native clergy, 50 schools for both sexes, and a total of about 50,000 neophytes. If the other bishoprics have increased in the same ratio as the Lazarists, within the last few years, the estimate for 1846 must be much below the present numbers.

The Catholic church requires no evidence of spiritual regeneration, as a condition of baptism; but this ordinance is itself regarded as producing this great change. They attach the greatest importance to the baptism of the dying children of the heathen, and make this a distinct department of their missionary work. Statements are annually made to their societies of the number of dying and other infants of the pagans baptized. "The agents in this work," says Verolles, "are usually elderly women, who have experience in infantile diseases. Fur-

nished with innocent pills, and a bottle of holy water, whose virtues they extol, they introduce themselves into the houses where there are sick infants, and discover whether they are in danger of death, and in this case, they inform the parents, and tell them that before administering other remedies, they must wash their hands with the purifying waters of their bottle. The parents, not suspecting this *pious ruse*, readily consent, and by these *innocent frauds*, we procure in our mission the baptism of 7 or 8,000 infants every year." One missionary speaks of the employment of the sponge for this purpose, to whose use the Chinese were led to attach peculiar medicinal virtue, and consequently were much delighted to have their sick children washed, that is, baptized with it. The preaching of the Gospel is regarded as a secondary matter, their work being, to a large extent, ceremonial. We hear little of them as preachers, this work being entrusted to their native assistants. The word of life is never distributed; for its influence is feared.

**PROTESTANT MISSIONS.**—The first efforts of the Protestant churches for the salvation of the Chinese were chiefly directed to the Chinese emigrants in the Indian Archipelago and Siam, with a view to the ultimate spiritual regeneration of China itself. It was hoped that laborers might thus be raised up who should become the ministers of mercy to their own people. To some extent these hopes were realized. And when China was opened partially to the Gospel, some who had been laboring and praying for China's perishing millions, were prepared to enter into this great field; but others had already entered into their rest.

**LONDON MISSIONARY SOCIETY.**—The operations of this society in China were commenced in 1807. The subject had been under consideration for a considerable time previous; their first object being to secure a faithful translation of the Scriptures into Chinese. Their first missionary was Rev. Robert Morrison, who may be regarded under God as the father of Protestant missions in China. By talent, education, and piety, he was peculiarly fitted for the post. Having been engaged for some time previous in the study of Chinese, under the instruction of a learned native then in England, he embarked in January, 1807, going by the way of New York, and while in the United States, he received from Mr. Madison, then Secretary of State, a letter of introduction to our consul at Canton, from which he subsequently derived much advantage. On his arrival in Canton, he devoted himself to study, at first occupying a retired room, eating and dressing like the Chinese, and having little intercourse, except with the natives in his service, with whom he held a religious service in private. He subsequently deemed it wise to throw off the Chinese costume. He hired apartments in a factory, and through Sir George Stanton, formed an advantageous ac-

quaintance with Mr. Roberts, the chief of the Company's factory at Canton. Near the close of 1808, he was married to Miss Morton, daughter of John Morton, Esq., and on the day of his marriage, was appointed translator to the Company's factory at Canton, with a salary which rendered him independent of the society's funds. This appointment greatly aided him in his great object of translating the Scriptures, and preparing a dictionary and elementary books in Chinese. In this work, he was much assisted by a manuscript Latin and Chinese Dictionary, furnished him by the Royal Asiatic Society, a Harmony of the Gospels, and the Pauline Epistles in Chinese, the work of some unknown hand, and a copy of the Acts of the Apostles in Chinese, which he brought out with him. He also acknowledges valuable aid from an Exposition of the Decalogue, in three volumes, furnished him by a native Roman Catholic convert. Sam Tok, the Chinese with whom he studied in London, continued to be a valuable assistant. At the close of 1808, he writes to the directors:—"The grammar is prepared for the press, and the dictionary is filling up. The manuscript of the New Testament is in part fit to be printed." His revision of the Acts of the Apostles was printed in 1810, being the first portion of the Scriptures in Chinese printed by any Protestant missionary. His Chinese grammar was printed at Serampore in 1815, at the expense of the East India Company. The Gospel of Luke was published in 1812.

About this time, an edict was issued by the Chinese government, prohibiting the printing of religious books, and the preaching of the Gospel, followed with acts of persecution; but Mr. Morrison unobtrusively continued his work, and in the same year the directors sent out Mr. Milne, as his fellow-laborer. In July, 1813, he reached Macao, but was allowed to remain there only 10 days. The following five months he spent at Canton, in the study of the language. In February, 1814, he left for a tour in the Indian Archipelago, taking with him 2,000 Testaments, 10,000 tracts, and 5,000 catechisms.

In his letter of January 11, 1814, communicating to the Society the fact of the completion of the New Testament, Mr. Morrison remarks, "I give this to the world, not as a perfect translation. I have done my best; it only remains, that I commit it by prayer to Divine blessing. The Gospels, the closing Epistles, and the Book of Revelation are entirely my own translating." For the middle part of the volume he acknowledges his obligations to the labors of some unknown individual. During this year the Company testified their value of Mr. Morrison's Dictionary by furnishing an experienced printer, Mr. P. P. Thoms, with the necessary apparatus for printing the work. In 1814 Mr. Morrison baptized the first Chi-

nese convert to Protestant Christianity, *Tsae A-ko*, aged 27, after much instruction, long trial, and a full confession of his faith in the Lord Jesus. This was done, to use Mr. Morrison's own words, "at a spring of water issuing from the foot of a lofty hill, by the seaside, away from human observation." He continued steadfast in his Christian profession till his death, in 1818. Mr. Milne rejoined Mr. Morrison September 27, after his return from his tour in the Archipelago. In one year, after entering the missionary field, he published a farewell address to the Chinese in the Archipelago, a singular instance of linguistic proficiency. In January, 1816, Mr. Milne went to Penang, and while there obtained from the government land for a missionary establishment at Malacca, which latter place became the permanent field of his missionary labors, where he afterwards became the head of an Anglo-Chinese college, founded in part by the liberality of Dr. Morrison.

On the 7th of July, 1816, Mr. Morrison and Lord Amherst visited Peking; which visit furnished a good opportunity of obtaining information respecting the country and its different dialects. In 1817, he was honored by the University of Glasgow with the title of D. D.; and during this year he published his "View of China for Philological Purposes," and a "Chinese translation of the Morning and Evening Prayers of the Church of England." In the translation of the Old Testament he chose the Pentateuch, the Psalms, and the Prophetical books, and Dr. Milne the remainder.

In November, 1818, the entire Bible was completed, and published, by the joint labors of Morrison and Milne, a glorious work, which the Catholic missionaries in China have not yet executed, notwithstanding they boast of about 400,000 converts. Dr. Morrison also published other smaller works. The British and Foreign Bible Society, during his lifetime gave at different times the aggregate sum of £5000 for the printing of the Chinese Scriptures, and £400 were for the same object collected in the United States. In his translation of the Scriptures, he did not adopt an elevated and recondite style, intelligible only to the highly educated; but he chose language plain and simple, suited to the comprehension of the common people. He says, "In my translation I have studied *fidelity*, *perspicuity*, and *simplicity*. I have preferred common words to classical ones; and would rather be deemed inelegant, than hard to be understood. To the task I have brought patient endurance of labor and seclusion from society, a calm and unprejudiced judgment, and, I hope, an accurate mode of thinking. With a reverential sense of the awful responsibility of misrepresenting God's word, I have made no departure in any sensible degree from the sense of the English Version; and have not affected to make a new translation, or an improved ver-

sion, immediately and solely from the original."

Those who have thoroughly tested Morrison's translation, as the writer has done, by reading it extensively with Chinese of different degrees of literary attainment, can hardly deny its general perspicuity; and as to its *fidelity*, it has not probably been surpassed by any succeeding Chinese version of the Scriptures. His style is not *pleasing* to Chinese scholars, preferring, as they do, the terse and recondite, unintelligible to ordinary readers. His principal fault consisted in the use of too many connective particles, giving to his composition an unnecessary verbosity. Fewer words might have been used, and the meaning of the Spirit have been made equally clear.

In 1821, Dr. Morrison was bereaved of his wife, who died of the cholera in the sweet hope of heaven. This year his valuable Dictionary was completed. As a Chinese lexicographer he performed an invaluable service to commerce and Christian missions; and his name deserves to be held in grateful and honored remembrance. His Dictionary was published by the East India Company at the expense of £15,000.

In 1824, Dr. Morrison returned to England, after 17 years of severe missionary toil, and was there received with distinguished honor. After his marriage to Miss Armstrong of Liverpool, they embarked in May, 1826, and arrived at Macao on the 19th of Sept. following.

Leang Afa, a distinguished Chinese convert, baptized by Dr. Milne, and ordained by Dr. Morrison before he sailed for England, deserves a brief notice. He is the author of several valuable tracts, and has distinguished himself by his usefulness to individuals, several of whom he has baptized, and likewise by his zeal and boldness in the preaching of the Gospel and in the distribution of books at the literary examinations. In Aug. 1834, the rage of the mandarins was excited against him. Two of his friends were seized, and one of them was cruelly beaten because he refused to betray Afa's concealment; and he himself, with great difficulty escaped to Macao, and was taken on board one of the English ships at Lintin.

One of the tracts distributed on this occasion fell into the hands of the distinguished leader of the insurgents, and was the foundation of his earliest Christian impressions. Afa has ever remained steadfast in his Christian profession, and continued to be a diligent preacher of the word.

Dr. Morrison's health was not vigorous after his return to China; yet he conducted religious services on the Sabbath, often both in English and Chinese, and prepared tracts for distribution. About this time, he had the satisfaction to baptize *Choo-Tsing*, a Chinese teacher once employed at the Malacca college. In 1832 he writes, "I have been 25 years in China, and am now beginning to see the work prosper.

By the press, we have been able to scatter knowledge far and wide." The following year he and his assistants, Afa and Agang, were diligent in scattering the word of life; 60,000 sheet tracts, and 10,000 copies of prayers and hymns having been printed, and most of them distributed, partly among the students at the literary examinations. Though feeble, he continued his work in the absence of his family, who had sailed for England. On the 1st of Ang., 1834, this devoted missionary was suddenly called from his earthly labors to his home in heaven, having continued his Chinese services with his domestics to the close of his life. His last service was characterized by much holy ardor. His remains were taken to Macao for interment. China shall yet rise up and call him blessed. By his decease, the mission was left without any one to look after the few who had been brought under Christian instruction, and who were dispersed by the persecution which broke out shortly after his death. In 1835, Rev. W. H. Medhurst and Rev. Edwin Stevens arrived in China, but nothing permanent was done by this Society, in Canton, for 14 years after the death of Dr. Morrison. In Feb. 1848, Benjamin Hobson, D. D., a missionary of the Society, secured an eligible position some distance above the foreign factories, on the margin of the river. He met with a kind reception in the neighborhood, and the patients who visited him three times a week, numbered from 100 to 150, and were attentive to the preaching of the word by Afa, followed by remarks from himself. The Sabbath was reserved for special religious services, in which Afa was a bold and faithful preacher. The reports of this mission, from year to year, down to 1853, represent it as continuing a steady and encouraging course of Christian effort in the way of medical and surgical aid to the sick, accompanied with the teaching and preaching of the word of life by the venerable Afa and Dr. Hobson, assisted by Lau Ting Shen, agent of the Religious Tract Society. The number of hospital patients for 1852 and 1853 was 44,366. Four weekly services were held with the patients. Between 70 and 80 usually attended the public services, conducted alternately by Afa and Dr. Hobson. In 1853, there were 11 church members, and 5 native agents. Dr. Hobson remarks, "With respect to any visible effects upon the heart and conscience of our hearers and readers, inducing them to seek salvation from the wrath to come, we are still very much in the same position as when the missionary hospital was opened here five years ago." Yet he believes that favorable impressions, with regard to the Gospel, are manifesting themselves. Systematic opposition to its truths is decidedly diminishing, and its teachers are treated with more respect by the rude and turbulent surrounding population. In 1852 he published a valuable work on the Elements of Physiologi-

cal Science and Anatomy, which has been read with interest by the Chinese.

*Hong-Kong.*—Soon after the termination of hostilities between England and China, the Directors of the London Missionary Society decided on the relinquishment of their missions in the Archipelago, and concentrating their efforts for the Chinese in China itself. Instructions were accordingly given to their Chinese missionaries to meet in Hong-Kong, to consider the plan of future operations. This meeting was held in August, 1843, at which were present Messrs. Medhurst, Legge, Milne, Hobson, J. and A. Stronach, S. Dyer, and the Hon. J. R. Morrison. Agreeably to the recommendation of this committee, the society resolved on converting the Anglo-Chinese College in Malacca into a Theological Seminary, for the training of a native ministry for China, selected Hong-Kong for the seat of this Institution, and appointed Rev. James Legge as its superintendent. Rev. Dr. Legge and family arrived in Hong-Kong on the 10th of August, accompanied by three promising native Chinese Christians from Malacca. The printing apparatus, and other moveable property at Malacca, were soon transferred to Hong-Kong. A medical establishment was also opened in connection with the mission, by Dr. Benjamin Hobson, who, since 1848, has been assisted by the Canton Medical Missionary Society. Agong and Chin Seen, who came with Dr. Legge from Malacca, and Leang Afa, preached in the hospital, and in other parts of the settlement with much encouragement. The report for May, 1845, gives a cheering view of the mission. During the year, the native evangelists had been diligent in preaching the Gospel to large and attentive congregations in the Chinese part of the settlement. Rev. William Gillespie arrived there July, 1844. Ground for a missionary establishment had been obtained, convenient to the Chinese population, and the requisite buildings erected thereon, and the foreign residents in Hong-Kong had liberally responded to an appeal for the erection of a chapel for English and Chinese worship, called the Union Chapel. In June, 1846, two aged Chinese were received into the Mission Church, and on that occasion seven Chinese surrounded the table of the Lord. Chin Seen, who had long enjoyed the care and instructions of Dr. Legge, was ordained to the Gospel ministry. Dr. Hobson had previously been obliged to leave for England on account of the health of his wife. She expired on the borders of her native land. During his absence he was married to a daughter of the Rev. Dr. Morrison, and on the 10th of March, 1847, embarked the second time for the East, together with J. H. Herschberg, M. D., subsequently medical missionary at Hong-Kong. Rev. Dr. Legge, by reason of ill-health, returned home in 1846, accompanied by three intelligent Chinese youth, who, during their

stay in England, were there baptized by him in the presence of the great congregation. These young men were natives of Malacca, and were baptized in the church in which Dr. Milne, the President of the Malacca College, used to worship. It was a thrilling scene. After Dr. Legge's return to Hong-Kong, he mentions, under date of November, 1848, the reception of an aged Chinese, and three young men of much promise, into the church. The latter were members of his seminary. Their names were A-chiong, Ach'heong and A-King. Thirteen others, including three seminarists, were also applicants for baptism. In 1850, he had four candidates for the ministry under his instruction, besides the oversight of a male boarding school of 30 pupils, and the stated preaching of the Gospel in the Union Chapel. The native church, under the pastoral care of Chin Seen, then numbered upwards of 20 members, and the Bazar Chapel, in which he preached, was filled with attentive hearers. During the year, six members had been added to the native church, one of whom was a man of talent and highly educated. It is remarked, that for one candidate received, the missionaries were compelled to decline many. The Magazine and Chronicle for June, 1850, contains an extract of a letter from Dr. Herschberg, giving a cheering account of the influence of his hospital, from which it appears to have been the birth-place of some precious souls. His average daily patients were between 50 and 60, and in connection with the medical practice, about 100 daily heard the Gospel.

In their annual view of their Chinese Missions for 1851, the directors remark: "It is therefore with peculiar satisfaction that the directors report that the New Testament thoroughly and carefully revised, principally by our missionaries at Shanghai, has been printed in that city, and also at Hong-Kong." By the introduction of metal type of reduced size, and of beautiful form, for which we are indebted mainly to the patient labors of Mr. Richard Cole, the Scriptures in Chinese can now be printed in a small volume, and at a greatly reduced price. According to this report, there were then in the school at Hong-Kong, under the superintendence of Dr. and Mrs. Legge, 40 boys and 20 girls, all domesticated amidst the habits and enjoyments of a Christian family, and carefully instructed in the several branches, both of useful and Christian knowledge. In the theological class were five young men. Since the opening of Dr. Herschberg's Hospital, in September, 1849, 3,066 patients had been relieved. The report of 1853, represents the missionary operations at Hong-Kong, as being in a prosperous state, though, in October, 1852, the mission was afflicted by the sudden death of Mrs. Legge, leaving three children and an afflicted husband, to mourn her departure. The number of church

members was then 24, male pupils in the boarding school, 45, and 10 girls. In this mission is one of the most valuable printing establishments in China.

The London Society's mission at Shanghai was commenced by Messrs. Medhurst and Lockhart in December, 1843, with encouraging prospects. It was the earliest Protestant mission in that city. Dr. Lockhart, under date of Feb. 1, 1845, states the number of his patients, since the preceding February, to have been 10,600, to whom Mr. Medhurst preached three times a week, and distributed tracts to readers. At his house he had attentive congregations. In the surrounding villages, as far distant as 15 miles from the city, they had preached and distributed tracts, and had been invited to large towns 25 miles distant. In March of the same year, two interesting inquirers are mentioned, and subscriptions to the amount of \$1,000 for a Union Chapel by the foreign residents in the city, designed for English and Chinese worship. An English service on Sabbath morning was held in the Consulate, and there was weekly preaching in a Chinese temple. Mr. Medhurst's valuable printing establishment at Batavia was brought to Shanghai, and now began to be employed in the printing of weekly sermons, and other publications. Opposition from the numerous Catholics at Shanghai began to appear. A later communication remarks, "Our sanctuary was opened on the 24th of August, (1846,) when every part of it was crowded with hearers, who listened attentively to the preached word. Since that time, divine service has been continued therein every Sunday afternoon, attended by crowded congregations, who come regularly and sit quietly to the end." At the meeting of the Society in May, 1847, it was reported that three Chinese had already been baptized, one of whom was a literary graduate. During the year ending May, 1847, 34,400 copies of different works were printed, and about 500 tracts had been given weekly to the attendants on the religious services, besides those distributed in the hospital, in the neighboring villages, and on the junks trading to Peking and other cities. The medical department was flourishing. Nov. 26, 1846, Rev. Mr. Milne and his wife arrived at Shanghai, and April 1, 1847, Rev. Messrs. Muirhead and Southwell, and Mr. A. Wylie, superintendent of the press, sailed for that city.

In June, 1847, delegates from several stations convened in Shanghai, for the revision of the New Testament in Chinese. After a long discussion on the proper term for God and gods to be employed in a Chinese translation of the Holy Scriptures, not being able to agree in opinion, they concluded to proceed in the work of revision, and leave the terms for God and the Holy Spirit, for future settlement. Canton, Amoy and Ningpo, were rep-

resented by Rev. Messrs. E. C. Bridgman, J. Stronach, and W. C. Milne; and Shanghai, by Rev. Messrs. Boone and Medhurst. Rev. Messrs. Johnson and White were chosen to represent Fuchau, but circumstances did not allow of their acting on the committee. The ill-health of Bishop Boone prevented him from taking much part in the revision.

The Report for 1847 mentions the formation of a church of nine members. In the following year, ending May, 1848, the labors of the mission continued much as usual, and the attendance on the preached word was encouraging. The printing amounted to 71,400 copies of various works. In 1849, besides the English service in the chapel, conducted in rotation by brethren of different missions on Sabbath mornings, there were held on other hours of the day, three native services, and one in the hospital, besides two weekly services in the former, and two daily exercises in the latter place for the patients and others employed on the premises. In most of these services there was a good attendance. The colporteur Wang Show-yih was a zealous laborer in Shanghai and the neighboring villages. In September of this year, the writer visited Shanghai, and there spent some weeks in the hospitable family of Rev. Dr. Bridgman. It was a season of severe sickness, especially in this mission, two of whose members, Rev. Mr. Southwell and Mrs. Mary Wylie, were there called to their heavenly rest. Rev. Mr. Southwell had recently entered the field, and Mrs. Wylie was called home, after having long toiled for Christ among the Kafres in South Africa, then known as Miss Mary Hanson, Agent of the Ladies' Society in London for the Instruction of Females in the East. A letter from Rev. Mr. Muirhead in 1850, remarks, "In the chapel we have on the Sabbath six services, from half-an-hour to an hour each, and during the week we have service once every morning, and in the evenings twice. Every week, there are not less, on the average, than from 800 to 1,000 individuals within the walls of the chapel, hearing the words of eternal life." This comprised only a part of the weekly labors of these brethren in the preaching of the Gospel. In the following year, the labors of the mission were unremitted, and health prevailed among them. The missionaries remark that, though many are willing to hear the word, they have no personal convictions, and like not the exclusiveness of the Gospel, however much they affect to admire the excellency of its moral precepts. The hopeful conversion and baptism of 8 Fokien men, through the labors of Rev. J. Stronach, during less than a year, deserves grateful mention. While engaged in the revision of the Scriptures, he stately preached to the Fokien residents in Shanghai, with blessed results.

Between April and October, 1850, there

were printed at the Shanghai mission press, 50,000 copies of evangelical publications. The revision of the New Testament had been completed, and that of the Old Testament had been commenced. Soon after the completion of the revision of the New Testament, Rev. Messrs. Medhurst, Milne, and Stronach, in compliance with the instructions of the directors of the society, withdrew from the general committee for Scripture revision, and prosecuted their work on the Old Testament alone. Dr. Bridgman being a minority of the committee, on the revision of the New Testament, does not regard himself responsible for the style of the revision, or its principles of translation. This work is essentially the production of Messrs. Medhurst, Milne, and Stronach. A letter from Rev. J. Stronach, in July, 1851, gives the gratifying intelligence of the reception to church membership of eight other Fokien Chinese, making in all sixteen within the space of twelve months. The latest intelligence from this mission, preceding the report for 1852, represents the various services at the chapels, as being well sustained, though for the most part, as usual, consisting of transient visitors. Preaching in the temples and by the wayside was continued, favored with a listening ear among the people. The hospital was sustained, and the press was kept in vigorous operation. During the year there were printed 5,000 copies of the Gospels and Acts; 10,000 of a condensed statement of Christianity; 10,000 of the Three Character Classic; 10,000 catechisms; 3,000 of Sabbath calendar; 5,500 copies of the New Testament, and 2,000 copies of Two Friends, making together, 45,500 copies. The preaching of the Gospel has been the main instrumentality used for the salvation of souls, for which purpose, besides the hospital and temporary halls, in 1853, the mission had, in the centre of the city, two chapels, jointly accommodating 800 hearers. This year the revision of the Old Testament, by Rev. Messrs. Medhurst, Milne and Stronach, was completed. The whole number of Dr. Lockhart's patients, since the commencement of the mission, in 1843, is stated at 100,000, and the entire amount of printing by the mission, during about ten years, including fly sheets, tracts, books, and Testaments in the Chinese language, was estimated at about 500,000 distinct copies. A boarding-school of eighteen male pupils had, as early as 1853, been opened by Mr. Muirhead, designed to teach various branches of useful knowledge, solely through the medium of the Chinese. The native church then numbered twenty-one members, sixteen of whom were Fokien residents, and three Shanghai Chinese. The brethren, while not discouraged by their limited success and the obstacles to the triumph of the Gospel, yet deplore the extreme religious apathy of the people. They remark, "All around us, we find proofs of civilization and

refinement. Increased intercourse, however, with this world of souls, has greatly unfolded its moral and religious characteristics, and we see that the masses are either the dupes of an atheistical philosophy, or the slaves of despicably puerile superstitions. Though several systems of idolatry obtain among them, each with its numerous temples and cumbersome rites, yet the religious apathy spread over all the people is woeful. 'Like priest, like people,' all seem utterly devoid of serious thought and concern."

*Amoy.*—This city and its vicinity is one of the most promising missionary fields in China, owing in part to the frank and friendly disposition of its inhabitants towards strangers. This society's mission in Amoy was commenced by Rev. Messrs. J. Stronach and William Young, in July, 1844; Rev. Dr. Abeel, of the American Board, having already been in this field upwards of two years. On the 1st of December they commenced Christian worship in a large hong, in a populous part of the city, which they had previously fitted up for a chapel, and here, daily, morning and evening, preaching in Chinese was sustained, with audiences varying from 100 to 150. A letter, written in July, 1845, speaks of increasing decorum during religious services, and of the wide diffusion of the Gospel, through preaching and tract distribution. Under date of June 29, 1846, Messrs. Stronach and Young speak of having, during the last three or four months, visited upwards of twenty towns and villages in the neighborhood of the city, some of which contained 10,000 inhabitants. In all these places they met with a friendly reception, and preached the word. Owing to the small proportion of readers, they were deeply convinced of the importance of the living preacher, and were shocked by the extensive prevalence of infanticide. In May, 1847, the meeting for Chinese women is described as increasing in attendance, and the truth seemed to be producing a powerful impression upon the hearts of the people. By reason of ill-

health, Rev. Mr. Young and wife, in the summer of this year, left Amoy for England. Rev. A. Stronach, under date of March 10, 1848, gratefully announces the hopeful conversion and baptism of a father and his son, the latter aged 28, being the first fruits of this mission. Rev. Mr. Pohlman was present, and assisted in the solemn services. Another letter of December 6, 1848, describes the conversion of a Chinese soldier, called Tan Tai, an intelligent and courageous man, and who subsequently signaled his devotion to Christ amid persecution from his military associates, but who, notwithstanding his Christian principles, was subsequently promoted to office in the army.

Mrs. William Young's female boarding school, which commenced before their departure for England, in July, 1846, was resumed soon after their return, in the fall of 1848. On the 1st of November, 1849, it contained six boarders and nine day scholars, and funds only were wanting, indefinitely to increase the number of pupils. Besides studying the Chinese character, they were then learning to read their mother tongue, through the medium of the Roman letters. In 1851, this school had thirteen boarders and seven day scholars. The Chinese boys' boarding school, under the care of Rev. A. Stronach, then contained eight pupils, whose studies included the Chinese classics, the English language, and the careful reading of the Holy Scriptures. Rev. T. Gillfillan joined this mission in March, 1850, but within about two years returned to England. On the first Sabbath in January, 1852, two other Chinese were added to the church. Two of the church members were employed, as colporteurs. A joint prayer-meeting of the mission churches of the L. M. S. and of the American Board had been established by a voluntary movement of the native Christians. In 1853, a spirit of active piety pervaded the native church, and ten individuals were candidates for baptism, three of whom were expected soon to be admitted into the church.

TABULAR VIEW.

STATIONS.	Commenced.	Ordnained European Missionaries.	Native Preachers.	European Physicians.	Hospitals.	European Printer.	Chapels.	Male Boarding-Schools.	Scholars.	Female Boarding-Schools.	Scholars.	Day Scholars.	Native Church Members.
Canton . . . .	1807	2	1	1	1		1						11
Hong Kong . . . .	1843	4	3	1	1		2	1	45	1	10		24
Shanghai . . . .	1843	3		1	1	1	2	1	18				21
Amoy . . . . .	1844						2	1	10	1	15	5	8
TOTALS . . . .		9	4	3	3	1	7	3	73	2	25	5	64

**AMERICAN BOARD.**—The following account of the origin of American Missions in China has been kindly furnished us by REV. JOSHUA LEAVITT, who was, at the time, Corresponding Secretary of the American Seamen's Friend Society :

After the lamented decease of Dr. Milne, Dr. Morrison was left for several years to labor alone, and without the solace of any Christian society that would sympathize in his work. At length, a kind Providence sent to Canton a true brother, in the person of the late excellent David W. C. Olyphant, Esq., who went to China in a mercantile capacity, in connection first with the house of Thomas H. Smith & Co., and afterwards with that of Talbot & Co. Mr. Olyphant entered deeply into the situation and plans of Dr. Morrison. Together they established the monthly concert of prayer—the first on the eastern coast of Asia. As the London Missionary Society delayed year after year, the sending of additional helpers, Mr. Olyphant suggested that an appeal should be made to the American churches to enter into the work. A joint letter was actually forwarded to Dr. Spring, and some publications were made through the *New York Observer*; but up to the year 1829, nothing effectual had been done in the matter.

In the summer of 1828, the American Seamen's Friend Society went into operation. Shortly afterwards, the acting secretary came into possession of communications, and a small collection of publications, which had been forwarded by Mr. Olyphant to his friend Mr. George Douglass of New York, who was also, like himself, a Baltimorean. Among the publications were some accounts, by Dr. Milne, of his explorations among the ancient Dutch churches in the island of Java, as well as historical sketches of the movements in China. The perusal of all these documents produced a strong desire to see the American church enlisted in the evangelization of China. A laborer article on the subject was published in the *Christian Spectator*. One of the plans suggested was, that the Seamen's Friend Society should make a beginning, by sending out a chaplain for the numerous body of American and English sailors in the port of Canton, who might after a while become qualified to preach to the Chinese. Another suggestion was, that by a mission to Java, the Reformed Dutch churches in this country, who were then doing but little for missions, might be aroused to a zealous co-operation in the work.

In February, 1829, the executive committee of the A. S. F. S., formally resolved to establish a mission at Canton, as soon as the proper man could be found. In September, of that year, Mr. Olyphant wrote to the Society at New York, and simultaneously to the American Board at Boston, that the good ship *Roman*, Captain Lavender, belonging to him, would sail for Canton early in October, and if

a missionary could be sent out in her, the passage should be free. Mr. Evarts went at once to Andover, and there found Elijah C. Bridgman, a young man who had just finished his theological studies, and was still undecided as to his future field of labor. Mr. Bridgman was so much impressed by the providential aspect of the call, that he at once resolved to respond to it and devote his life to China, and he thereupon went to his native place, Belchertown, Mass., and was ordained as a missionary to the heathen.

On the same day that Mr. Evarts went to Andover, the Seamen's Secretary was led, through a suggestion from John Nitchie, Esq., to make a proposition to the Rev. David Abeel, a zealous young clergyman of the Reformed Dutch Church, who had just returned to his father's house in New Brunswick, N. J., having resigned his parochial charge at Athens, N. Y., on account of the delicate state of his health. He also gave a favorable response, and in less than two weeks from the day the application was made, both the missionaries arrived in New York on the same day, and prepared to embark for China. Mr. Abeel remained about a year in the service of the Seamen's Friend Society, and then, as had been at first proposed, transferred his services to the American Board, under whom he visited Java and other eastern countries. He was succeeded as Seamen's Chaplain by Rev. Edwin Stevens, a tutor in Yale College, whose interest in behalf of China originated from the perusal of the article in the *Christian Spectator*. Dr. Bridgman still remains in China, and is acknowledged to be the most accomplished and learned Chinese scholar of the age.—J. L.

**Canton.**—Mr. Abeel, having connected himself with the Board as their missionary, made exploring tours to Java, Singapore, and Siam. Mr. Bridgman entered at once on the study of the Chinese. He also became editor of the *Chinese Repository*, which was established in May, 1831, a post which he continued to hold for 16 years. Preaching to foreign residents, also, continued for many years to form a prominent part of his work. He had under instruction a number of Chinese youth, among whom was a son of Leang Afa; and part of his time was devoted to the distribution of books, and personal conversation with the natives.

A printing-press, types, and office furniture, were presented to this mission by the Bleeker street Church and Society, New York, and called the "Bruin press," in memory of their former pastor.

The mission was reinforced by the arrival of Rev. Ira Tracy, and Mr. S. Wells Williams, October 26, 1833, and of Rev. Peter Parker, M. D., Oct. 28, 1834. Mr. Williams took charge of the printing-press, giving himself also to the study of the Canton dialect.

Rev. Mr. Tracy soon left to establish a mission at Singapore. Rev. Edwin Stevens, who

had been employed as Seamen's Chaplain, while acquiring the language, was now a missionary of the Board, and in 1834, he accompanied Rev. C. Gutzlaff, and a gentleman from Bengal, on a tour, with the intention of visiting the tea plantations in Fuhkein. On the 6th of May they reached the mouth of the Min, which leads to Fuhchan. After proceeding up the river, unmolested, four days, they were suddenly fired upon, on the morning of the 5th, by the soldiers on both sides of the river. Two of their men were slightly wounded, and they were compelled to return. This was the first visit of any Protestant missionary in this region. In August, 1835, Messrs. Medhurst and Stroms proceeded northward to Shantung, in the American brig *Huron*, with a cargo, consisting of a few bags of rice, and 20,000 volumes of Christian books. They visited Shanghai, and a number of villages on the coast, and distributed many thousand books to eager multitudes. They returned in safety, after an absence of two months. This vessel carried no opium.

Mr. Williams was at Macao, in 1836, printing Mr. Medhurst's dictionary. Dr. Parker, having visited Singapore, returned in September to Canton, and opened a dispensary, to which great numbers of ophthalmic and other patients resorted. Mr. Stevens, being on a missionary voyage in the Indian Archipelago, was suddenly called away by death at Singapore, January 5, 1837.

In 1838, Mr. Williams was still at Macao, studying the Chinese and Japanese languages. This year, Messrs. King, Parker, Gutzlaff and Williams undertook a voyage to Yeddo, in the ship *Morrison*, to return to their country seven shipwrecked Japanese, and also to ascertain whether there was any opening for Christian intercourse with Japan. But the shipwrecked Japanese were not permitted to land, and the vessel was subjected to a brisk cannonade, both at Yeddo and Kagosima Bay, and with difficulty escaped. They embarked on this voyage July 3, and returned to Macao August 29.

Rev. Mr. Abeel, who had returned to the United States in 1833, on account of his health, rejoined the mission in Feb. 1839; and Wm. B. Diver, M. D., arrived in September following. It was during this year that the Chinese government took those vigorous measures at Canton to suppress the opium traffic, which resulted in the war with England. The disturbances at Canton interrupted the operations of the mission, and the hospital was temporarily closed, having, previous to this time, given aid to 6,540 patients. A revised edition of the New Testament, prepared in part by Mr. Bridgman, had already been printed in Singapore, and, to some extent, distributed in Canton. Dr. Parker took this opportunity to visit the United States and England, and plead the cause of Christian philanthropy. He return-

ed again to his work in 1842. Rev. Dyer Ball, M. D., having been obliged to leave Singapore on account of the health of his wife, removed to China. He remained at Macao till the close of the war; after which, he joined Dr. Bridgman, at Hong-Kong, which had been ceded to England by the treaty of Nanking, in 1842. Here mission premises were erected on land purchased for the purpose of the government, and missionary operations were steadily prosecuted in the several departments of preaching, printing, and tract distribution, and the healing art for about three years. Here Mrs. Ball died in 1844. In the summer of 1845, the brethren left Hong-Kong, and resumed the partially suspended missionary operations at Canton.

In 1844, Mr. James G. Bridgman arrived in China, and some time in the year 1846 became an assistant missionary of the Board, and was subsequently ordained at Canton.

In June, 1846, Dr. Bridgman was married to Miss Eliza Gillett, a member of the American Episcopal Mission; and Dr. Ball was subsequently married to Miss Robertson from Scotland. On the return of the missionaries to Canton, a strong prejudice against foreign teachers was found to exist; but in the hospital there was an encouraging field of labor, where the word might be sometimes addressed to 100 souls. The missionaries, however, were much restricted, being obliged mostly to live within the limits of the foreign factories. In 1846, a party, consisting of Messrs. Bridgman, Pohlman, and Bonney, with Mrs. Bridgman, while passing under a bridge in a boat, narrowly escaped with their lives from a shower of stones thrown upon them from the bridge, by an infuriated mob. Mr. Bonney had formerly been a teacher in the Morrison School; but in 1846, he became an assistant missionary of the Board, and has since been a devoted laborer, in preaching, teaching, and distributing books.

Dr. Ball superintended the Chinese printing, dispensed medicine stately to the sick, kept a boarding-school of eleven pupils, and conducted a Chinese service in his own house on the Sabbath, where an interesting audience convened. Dr. Bridgman's time was divided between the Repository, the revision of the Scriptures, the preaching of the Word at the hospital, and occasionally to Dr. Ball's congregation, and the instruction of an interesting Bible class, two of whom gave increasing evidence of piety, and five of whom desired to profess Christianity. Mrs. Bridgman had a promising school of Chinese youth under her tuition. Rev. Dr. Parker having accepted the appointment of Secretary of Legation to the United States Embassy, his connection with the Board was consequently dissolved in 1847. Almost from the first the Hospital had been sustained independently of the Board. His labors continue much as heretofore.

Dr. Bridgman thus speaks of the moral character of the people, after 16 years continuous residence in China: "The longer I live in this country the more do I see of the wickedness of this people; the more do I see the necessity of great efforts to bring them to a knowledge of the truth. The great bulk of the people know not God nor his truth. They are the willing servants of sin; they love unrighteousness, and there is no wickedness which they will not commit. All that Paul said of the ancient heathen is true of the Chinese, and true to an extent that is dreadful. Their inmost soul, their very conscience seems to be seared, dead, so insensible, that they are, as regards a future life, like the beasts that perish. It often fills my heart with inexpressible sorrow to see what I see, to bear what I hear. It is truly a great valley of death, of putrefaction, of living death. No painting, no imagination can portray, and lay open before the Christian world, the awful sins, the horrible abominations which fill the land." The writer's experience of about 18 years among them confirms his description.

With the approval of the Committee, Mr. Williams returned to this country in 1844, and while here published his "Middle Kingdom," one of the most valuable works that have been issued upon that country. He returned to his post in 1848.

In March, 1847, Dr. Ball secured a house by the river side, about a mile and a half below the factory, and there soon after opened public worship in Chinese, with an audience of from 60 to 100. In July a meeting for females was commenced by Mrs. Ball and her daughter, now Mrs. Happer, which was at times attended by 30 or 40. This movement was an important advance in regard to missionary liberty.

The Report for 1848 acknowledges the printing of 10,000 copies of tracts by Milne, Abel, and Afa, at the expense of Rev. Dr. Parker. The word of life was everywhere dispensed among the people. One member of Dr. Bridgman's Bible-class had been baptized, and another gave much evidence of piety. On the 1st of June, 1847, he removed to Shanghai, to aid in the revision of the New Testament. Since that time the general course of missionary labor has been essentially the same from year to year. The missionaries in that field have been enabled to maintain their ground, and gradually, by private teaching, by the diligent preaching of the Gospel in stated places and by the wayside, by the healing of the sick, and the manifestation of a uniform spirit of love to the people, to dissipate their bitter prejudices, and win their confidence and respect. For a time Mr. Bonney labored with much encouragement at Whampoa, and widely preached and dispersed among the numerous villages the word of salvation. Dr. Ball's school, in 1849, numbered 14 boys, who, in addition to the study

of their own classics, were instructed in geography, astronomy, natural philosophy, and the truths of the Bible, through the medium of the Chinese. The Chinese Repository was suspended at the close of 1850, after having reached its 20th volume. In December, 1850, this mission was afflicted by the death of Rev. James G. Bridgman, occasioned by a wound inflicted upon himself in a fit of temporary insanity, connected with greatly impaired health. He survived the wound but a few days. In 1850 Mrs. Bridgman had an interesting girls' school of 20 scholars at Shanghai, 12 of whom were boarders. In 1852 two Chinese at Canton are reported as furnishing good evidence of piety, and Dr. Ball's school had amounted to 20 pupils.

On the 15th of March, 1852, the mission was reinforced by the arrival of Rev. Daniel Vrooman and wife. Rev. Frederick Brewster and wife arrived at Canton, January, 1853, and on the 27th of the same month our beloved brother died of the small pox. His last words were, "Trusting in Jesus." The afflicted widow remains in the field. Early in 1852, Dr. Bridgman visited this country on account of his health, after an absence of about 23 years; and on the 11th of October, he re-embarked at New York for China. Dr. Bridgman is still at Shanghai, engaged in the revision of the Old Testament. On the 12th of September, 1853, the native helper, Tien Tsai, died in the hopes of the Gospel. Lai Sun, the other native helper, has left the mission. Mr. Williams, besides his other duties, has performed a valuable service to the cause in the preparation of the Easy Lessons in Chinese, and a Chinese and English Vocabulary of the Canton dialect. In May, 1853, with the concurrence of the mission, he left for Japan, as interpreter to Commodore Perry, and returned in August. Dr. Ball's health was feeble, but he was still engaged in the way of tours for tract distribution, trying to regain his strength, and to extend the savor of Christ's name; and Messrs. Bonney and Vrooman had made a tour up the river, 36 miles, for tract distribution, and were well received. Since 1846, 14,257,690 pages of tracts and scriptures, besides 225,120 volumes of religious matter, are reported as printed by this mission; and this probably falls much short of the entire amount of printing done by it during the past eight years. How much printed matter has been scattered far and near by the mission since its commencement in 1830, we have no means of determining. It must have been very great. In the religious movement connected with the present revolution, we are probably now seeing the effects both of the preaching of the Gospel at Canton, and the distribution of the printed page. By the grace of God this mission, in the midst of great difficulties and discouragements, has labored and has not fainted. A brighter day shall yet dawn on it from on high.

*Amoy*.—This mission began with the arrival at Amoy of Rev. David Abeel, in February, 1842, while the place was yet occupied by the English troops. Soon after his arrival he was joined by Dr. Cumming, a self-supporting missionary from this country, who continued in that field, devoting himself to hospital practice, combined with religious instruction, until his return to the United States, February 10th, 1847. In January, 1844, two honggs were rented in Amoy, one of which was used as a chapel, and the other for the in-door patients. The apartments above the chapel were occupied by Dr. Cumming. Mr. Abeel writes: Sabbath, January 28th, the first religious services were held in the new chapel, and about 70 united with us in worshipping the true God. On Mr. Pohlman's arrival in June following, from 60 to 100 daily attended the preaching of the Gospel in the hospital. On the 21st of March, a Bible class was commenced with 12 attendants. Mr. Abeel, besides his English services, labored assiduously and successfully among the Chinese in the way of preaching and tract distribution; and he is still remembered by the people in Amoy with affection. He exerted a salutary influence among the high officers. The governor of the province of Fokkien makes grateful mention of him as an assistant in the preparation of his valuable Geography. On the 22d of June, 1844, Rev. Messrs. Doty and Pohlman, from Borneo, joined the mission with their families, being obliged to reside for a time on the island of Koolongsoo, opposite Amoy. Their families suffered much from sickness, and a promising son of Mr. Doty, aged 6 years, was committed to the grave. Rev. Dr. Abeel visited Hong-Kong in August, 1844, for the benefit of his health.

In September following, Dr. Abeel returned to Amoy still feeble, and after a series of boat excursions in the vicinity of the city, for the double object of publishing the Gospel, and improving his health, he finally, as the only means of prolonging his life, embarked for the United States, and arrived at New York on the 3d of April, 1845, about 15 years from his original embarkation for the heathen world. He closed his valuable and eventful life at Albany, N. Y., September 4th, 1846. His remains repose in Greenwood Cemetery, beneath a tasteful monument, in a locality commanding a fine view of the sea, on whose bosom he had, for Christ's sake, so extensively journeyed. His works do follow him. Mrs. Pohlman died on the 30th of September, 1845, and Mrs. Doty, on the 5th of the following month. Both were faithful to Christ in life, happy in death, and each left behind her an afflicted husband and two children. Rev. Mr. Doty, with these motherless children, left Amoy, November 12th, 1845, and arrived at New York on the 6th of March, 1846.

December 16th, 1845, the first meeting for

Chinese females was held at Rev. William Young's, when upwards of 40 adults were present. The missionaries were treated with marked politeness by the government. In December, 1845, a new chapel was opened for daily meetings, and on the 5th of January following the first Chinese monthly concert was held, being a union meeting of the Amoy Protestant missionaries. The morning of the day was devoted to prayer, and the afternoon to communicating missionary intelligence in Chinese.

In April, 1846, two aged men were baptized by Mr. Pohlman, being the first fruits of this mission. They received their first religious impressions from the preaching of Mr. Abeel. During the absence of Mr. Doty, Mr. Pohlman enjoyed the co-operating labors of brethren of the American Presbyterian Board, and of the London Missionary Society. Near the close of 1846, he and Rev. Mr. Brown visited 32 out of 136 villages situated on the island of Amoy. They were well received, and preached the word to large and attentive audiences, and distributed books and tracts to the old men, schoolmasters, and other influential persons. Rev. Mr. Doty and wife, and Rev. John Vanneest Talmage reached Amoy on the 19th of August, 1847. In March, 1848, Mr. Doty writes, "On the 5th instant, our regular communion season occurred, when two more from among this people, father and son, were admitted to the table of the Lord. It is about a year since the father first heard the truth from our evangelist. His attention seems soon to have been arrested, and what he learned he communicated to his son. The evangelist here mentioned was originally from the Kwangtung province, and about 1841 emigrated to Siam. There he was long employed by the writer as a teacher, and with him in social prayer, he learned to bow the knee to our Lord Jesus Christ, and by him was there baptized. After his conversion, he was employed by myself as an assistant in publishing among the Chinese the glorious Gospel. In August, 1846, he left with me for China, and at the desire of Rev. Mr. Pohlman, and in accordance with my own advice, he became connected with the Amoy mission, in March, 1847. He was commonly called *U Sien*, or the teacher *U*. Many other cheering facts are mentioned as to the state of feeling among the attendants on Christian worship, indicating the presence of the Holy Spirit.

In June, 1847, a promising day-school was opened by Rev. Mr. Peet, formerly with the writer in Siam, and subsequently his missionary associate in Fuhchau. Rev. Mr. Pohlman gives an interesting account of two excursions, of two days each, made in March and September, 1847, to Chiang-chan, where he was politely received, his preaching listened to by large and attentive assemblies, and books received with eagerness. Bundles of selected

books were sent to the officers and literary men of the city. The walls of Chiang-chau are about 5 miles in circuit, and in good preservation, and this city, together with the valley, 10 miles wide and 15 long, in which it is situated, is supposed to contain about 1,000,000 of souls. Mr. Pohlman regarded it as a promising and inviting field. Bible class instruction, begun in Amoy in March, 1844, still continued. In July, 1847, the class in the New Testament numbered about 25. In 1846 a second Bible class was formed for the study of the Old Testament. On Tuesday afternoon was a meeting for Chinese women, which was punctually attended by many of the same persons. The church members, in their week-day meetings, were active in exhorting their benighted countrymen. A daily meeting was held by the teacher *U*, in a house standing on the site of the intended new place of worship. At times the room was crowded to overflowing, and a lively attention was given to his exhortations. On Thursday evening is a native prayer meeting; and a prayer-meeting preparatory to their monthly communion is held on the preceding Saturday.

On the 19th of December, 1848, Rev. Mr. Pohlman left Amoy to accompany his sister, then in feeble health, to Hong-Kong. His object having been accomplished, he embarked for Amoy, Jan. 2d, 1849, in the schooner *Omega*. On the morning of Jan. 5th, about 2 o'clock, she struck on Breaker's Point, about half way to Amoy. The sea rolled over her, and Mr. Pohlman and several others were drowned by the capsizing of the boat in which they hoped to reach shore. This is the first instance of the loss of life by shipwreck of any missionary of the Board. His death was an unexpected and heavy affliction to the mission, and the missionary cause. The health of Miss Pohlman, which had received a severe shock from her brother's sudden death, required the return of Mr. Talmage with her to America. They left Amoy, March 25, 1849, and arrived at New York on the 23d of August.

The mission chapel, the site for which had been secured by Mr. Pohlman, and in the building of which he had been active, was dedicated on Sabbath, Feb. 11, 1849. It is a neat brick edifice, one story high, with a flat roof, 36 feet wide and 68 long, including a verandah 10 feet wide, and will seat from 350 to 400 persons. On each side of the pulpit are apartments for females, where they may hear the Gospel without the violation of Chinese custom. Its completion was followed by a large increase of attendants upon the preached word.

July 29, 1849, a mother and her two sons, who, amid deep trials, had manifested great Christian steadfastness, were baptized and admitted to church-fellowship. The occasion was one of deep interest to God's people. Of the church members, Mr. Doty writes: "They

appear to be praying, growing Christians, walking in the ways of the Lord, and experiencing the joy of the Holy Spirit's presence.

Rev. Mr. Talmage, with Mrs. Talmage, arrived at Amoy, on his return, July 16, 1850. On the 22d of December following, he preached his first regular sermon at the opening of a place of worship connected with his own house. The room, which will seat about 100, was crowded. The regular attendance here and in the chapel on the Sabbath, is from 150 to 200.

May 19, 1850, Mr. Doty baptized his infant son, and three children of native converts, being the first instance of the baptism of a child of a native Christian in connection with this mission. Two men and three women were received into the church on the last Sabbath of July, 1850, and on the last Sabbath of March, 1851, three others, a man and two women. The native evangelist was daily occupied in conversing with inquirers in the chapel, in holding meetings, and in occasional tours to other places. Another church member was acting as colporteur in the city, under the direction of Dr. Young, of the Free Church of Scotland. Early in 1850, the day-school was transferred by Mr. Doty to Dr. Young, owing to the pressure of more important duties. The Roman letters had begun to be used in preparing books for the native Christian females.

The attendance at the chapel was from 150 to perhaps 300. Weekly female prayer-meetings were held both by Mrs. Doty and Mrs. Talmage, with encouraging results. Including the three baptized in March, ten were added to the church in 1851, making with the native evangelist, 19 church members, one having died in May. The trials of the native Christians from poverty and other causes have been great; but they appear to be growing in grace. In 1852 two young men were admitted into the church, who were called to suffer for Christ's sake. Two others selected from a large number of inquirers, who had been examined during the preceding month, were received into the church. There was unusual evidence of the presence of the Holy Spirit. At the close of that year, the number of communicants was 21; and from the beginning, the whole number of admissions to the church had been thirty-three. During the year, 12 children of church members had been baptized and two Christian marriages celebrated. A monthly collection, originating among themselves, is taken up for the assistance of needy church members, amounting to about \$40 a year. "The first we knew of it," says Mr. Doty, "was from being asked if we would not 'join in giving something.'" The mission pleads for additional laborers.

In May, 1853, the mission suffered a great loss in the death of *U Sien*, the native evangelist. He had been sent with a Christian colporteur to Chiang-chau to commence a new station. Arriving just before the insurrection

broke out in that city, he was suspected of being associated with the insurgents, and was taken by the imperialists and beheaded. The colporteur narrowly escaped with his life. The writer saw *U Sien* for the last time in Dec. 1852. He trusts that one, in whose conversion he was a humble instrument, is now in heaven. He was much esteemed for his piety, good judgment, and Christian activity. Early in June, during one of those days when the blood of civil war profusely flowed in the neighborhood of the chapel, four young men were baptized and added to the little flock, making six added during the first half of 1853, and 26 the total number of surviving church members.

*Fuhchau*.—The mission at Fuhchau was commenced in 1847. In accordance with the earnest wishes and advice of the Canton mission, Rev. Stephen Johnson, formerly stationed in Siam, left Canton, Nov. 23, 1846, and proceeded by the way of Hong-kong and Amoy to Fuhchau, where he arrived January 2, 1847. His first work was the study of the local dialect. After about six months he commenced religious services in his own house, on the Sabbath, beside daily worship with his domestics, making the study of the Fuhchau dialect his main business. At his house he had frequent Chinese visitors, to whom he distributed tracts, and made known Christ crucified for sinners. In September, 1847, he was joined by Rev. Lyman B. Peet and wife, with whom it was his privilege to be associated in Siam. On the 7th of May, 1848, the mission was further reinforced by the arrival of Messrs. Seneca Cummings and Caleb C. Baldwin, and their wives, and Rev. William Richards, son of the distinguished missionary of that name, at the Sandwich Islands. For the first two brethren, houses in eligible situations were soon erected. For the first two years of their residence in Fuhchau, the study of the Chinese was necessarily the main business of the newly arrived brethren. The first three houses of the mission were on Tong-chieu, a small island in the Min, about three miles from the south gate of the city proper; and the fourth was on the south bank of the river, about a quarter of a mile from the island, on the main thoroughfare, with a commanding view. This is occupied by Mr. Cummings. In June, 1848, besides stated Sabbath worship in his house, with an intelligent audience of about thirty, Mr. Johnson opened a school and commenced preaching and tract distribution in a hired house, which he had fitted up for the purpose, standing in the midst of a dense population, on the south bank of the river, and about two miles from his residence. The audiences were at first so tumultuous, that the attempt to open or close the meetings with prayer was not deemed prudent. Gradually the people were more orderly and respectful, and the audiences numbered about sixty souls. For the accommodation of the laboring classes,

evening meetings were frequently held, with apparently good effect. Mr. Peet secured a commodious chapel near the island and on the great thoroughfare, a part of which he appropriated to a Chinese school, which has generally numbered about twenty scholars. In the summer of 1849, Mr. Johnson's health compelled him to visit the northern ports. At Niugpo, on the 17th of September, he was married to Miss Caroline Silmer of Stockholm, Sweden. She was then an agent of the London Ladies' Society for the Education of Females in the East, and had been for about two years a teacher in Miss Mary Aldersey's Female Seminary, in that city. After visiting Shanghai, he returned with Mrs. J. to Fuhchau, on the 8th December, 1849. On the 31st of May, 1850, the mission was further reinforced by the arrival of Rev. Justus Doolittle and wife. Mr. Johnson, soon after his return, resumed his usual labors. His chapel was about a mile from his residence, on the way to the scene of his former labors. Messrs. Cummings, Baldwin and Richards were now making some efforts in the preaching of the word and the distribution of tracts. In September, 1850, Rev. Mr. Richards was attacked with hemorrhage of the lungs, and by advice of his brethren and physician, he soon after embarked for Canton. Physicians there recommending a long voyage, he embarked for the United States early in March, but was not allowed to reach this country. He calmly and cheerfully breathed out his life on the 5th of June, and his remains were committed to the deep, south of St. Helena. Mr. Richards had made great progress in the Chinese, considering the short time he had been in the field, and his prospects of future usefulness were bright. His heart was in his work, and he labored perhaps beyond his strength. Just before he was laid aside, he performed a valuable service to the mission in securing, after much labor, trial and patience, the building lot at Po-na-Sang, now occupied by Messrs. Baldwin and Doolittle. There the writer erected the house now occupied by Mr. Baldwin, and moved into it early in 1851. Mr. Doolittle preceded him. It is near the great thoroughfare leading from the island to the city, and nearly midway between the two places.

In November, 1850, Mr. Baldwin opened a school and chapel on the island, and with some interruption from ill-health, this continued to be the central point of his labors, till near the close of 1851. In April of that year, Mr. Cummings commenced public worship in Chinese, in the court of his house, with an encouraging attendance, and in May opened a day school for girls, which has since continued. Mr. Peet long had a Chinese service in the court of his residence, on Sabbath morning, which, with his Chinese school, has been transferred to the house on the island, once occupied by the writer. Some months after Mr.

Johnson's removal to Po-na-Sang, he secured an eligible site for a chapel near his house, and on the main street, and built a small and simple place of worship, large enough for about 180 hearers. There he opened a school, and continued the preaching of the Gospel, both in season and out of season, as his health would allow, up to the time of his return to this country, December 8, 1852. His school was not permanent. After its suspension, the school room was for a time occupied by a flourishing school, gathered by Mr. Doolittle, which also was dispersed by the alarm caused by the seizure and imprisonment of the Rev. Mr. Welton's school teachers, in April, 1852. In the spring of that year, Mr. Doolittle procured a site, and soon after erected a chapel on the main street, about a quarter of a mile nearer the city than that built by Mr. Johnson. These chapels need only to be opened and ordinarily there is a good number of hearers, sometimes more than a hundred. On the 27th of May, Mr. Doolittle commenced religious exercises in Chinese, in his chapel. During the first half of 1852, Mr. Cummings erected a chapel near his house, on the main street, and commenced Chinese services in it, with encouraging prospects. Mr. Baldwin occupies the chapel in which Mr. Johnson formerly ministered. Rev. Charles Hartwell and wife arrived at Fuhchau on the 19th of June, 1853. The four elder brethren now in this field, have each chapels in eligible positions for securing hearers, and without hindrance from the government or people, can give themselves on the Sabbath, and during the week, to the preaching of the Gospel, and the judicious distribution of books. By their exemplary lives and pure doctrines, a general and happy impression, favorable to Christianity, has been produced upon the popular mind. It is hoped that some knowledge of the fundamental truths of the Gospel has been extensively diffused, though none have yet come out decidedly on the Lord's side. Their religious meetings are becoming more orderly and solemn, and many of the youth have been carefully instructed in the Scriptures. Truth is operating like leaven, quietly among the masses, yet we trust powerfully. The brethren here have, during the insurrection, remained at their posts, and steadily prosecuted their work; and the missionaries are generally recognized as the teachers of a holy religion, blameless and harmless in their lives. The mission has four day schools, containing about 100 scholars. Books are extensively prepared in the vulgar language, using the Chinese characters, as symbols of its sounds, when necessary. In Fuhchau from the first, there has been great harmony and love among the missionaries of the different boards, being united in their English preaching on the Sabbath, in their communion services, the monthly concert, and in a weekly prayer meeting. To the writer, the recollection of these

precious seasons is sweet, and he would rejoice again to participate in them, and in the work of preaching Christ to dying souls in Fuhchau, should Providence please to grant him this blessed privilege. May this mission, which he in weakness was permitted to commence, be abundantly blest as the instrument of salvation to the perishing.

TABULAR VIEW.

STATIONS.	When Commenced.	Missionaries.	Assistant Missionaries.	Female Assistant Missionaries.	Superintendent of Press.	Chapels.	Churches.	Church Members.	Boarding Schools.	Do. Scholars.	Day Schools.	Do. Scholars.	Native Assistants.
Canton	1830	3	1	5	1	3							
Amoy, . . .	1842	2		2		2	1	26					2
Fuhchau, . .	1847	5		6		4					4	100	
Totals . . .		10	1	13	1	9	1	26	2	30	4	100	2

SOUTHERN BAPTIST CONVENTION—Canton.—This mission, which has been subject to great changes, was commenced by Rev. I. J. Roberts, in May, 1844. Between his arrival in China in 1836, and the commencement of his labors in Canton, his efforts were mainly directed to the spiritual good of the Chinese in Macao and Hong-kong. Shortly after entering Canton, he gathered a church of 6 or 7 members, two or three of whom were afterwards useful, as assistants in publishing the Gospel. Early in 1845, Messrs. Shuck and Devan came to Canton. Mr. Shuck shortly after left with his children for home, and Mrs. Devan died in that city, Oct. 18, 1846, and Dr. Devan, after a temporary sojourn in Hong-kong, returned to America. Messrs. Pearey and Clopton, with their wives, arrived at Canton, in Oct. 1846, and Mr. Clopton died July 7, 1847, and his widow, with her infant, soon after returned. Rev. Francis Johnson arrived July, 1847, but his health failing, he returned, and reached New York in December, 1849. Rev. B. W. Whilden and wife arrived at Canton early in 1849, where Mrs. Whilden died, Feb. 20, 1850, and Mr. Whilden the same year embarked for the United States. Rev. Mr. Pearey and wife, by reason of ill-health, left this station for Shanghai in 1848. Thus, among all the missionaries of this society, with the exception of Mr. Roberts, none have been long enough in Canton to become able preachers in the local dialect. He has been a diligent laborer, and in his correspondence, eight persons are named as having received Christian baptism. In 1849, he visited the United States, where he was married; and in 1850, he resumed his

work in Canton. In the Society's Report for 1853, his dismissal is announced. He, however, remains in Canton, prosecuting his work as usual. The insurgent chief is understood to have been for a time under his religious instruction, and to have recently desired a visit from him, which he attempted to make, but without success. Rev. Brayfield W. Whilden resumed his missionary labors in the city of Canton, in November, 1852, and returned finally to the United States in November, 1854. A Chinese school, containing 20 pupils, is mentioned, and Yong, a native, who was long employed by Rev. Mr. Shuck, was then laboring as an evangelist in Canton. The Report for 1854, speaks of serious embarrassments in this mission; but the missionaries speak hopefully of future prospects.

*Shanghai.*—Rev. J. L. Shuck and wife embarked for China in 1835, and Macao and Hong-kong became the scenes of his subsequent labors. In this latter settlement, Mrs. Shuck, a highly esteemed missionary, died Nov. 27, 1844, and Mr. Shuck, with his children, soon after returned home. He reached Shanghai, on his return to China with his second wife and younger daughter, in October, 1847, where they were welcomed by Rev. Messrs. Yates and Tobey, who had a little preceded them. From the arrival of these brethren dates the commencement of this mission. Dr. T. S. L. James and wife destined to Shanghai, were drowned in Hong-kong harbor, April 15, 1848, by the capsizing of the schooner *Paradox*, in which they had taken passage at Canton. Rev. Geo. Percy and wife, formerly at Canton, arrived at Shanghai Nov. 18, 1848, where they have since continued to labor. Like the brethren of other societies who had preceded them, they found Shanghai a promising field for Christian effort, and, with a knowledge of the local dialect, they found no difficulty in obtaining hearers. Besides the frequent ministry of the word in a smaller chapel within the walls, the brethren early made arrangements for the erection, within the city proper, of a substantial and spacious Christian edifice. This church was opened for worship on the 3d of March, 1850. The house is a brick edifice, with a belfry, and will accommodate upwards of 700 persons. Occasionally, it has been well filled, and usually some hundreds are present. In 1853, 6 schools are reported as under the care of the mission, containing between 70 and 80 scholars. There is one out-station, having a small chapel and a school-house. While the brethren much value Scripture and tract distribution, they devote themselves chiefly to the preaching of the Gospel in the city, and in the large and numerous villages in the surrounding country.

On the 2d of September, 1849, three Chinese were baptized. A recent letter states the interesting fact of the baptism of the son of an insurgent chief, a youth of 18, who was

considered as giving uncommon evidence of piety. Mr. Tobey has returned to this country on account of ill-health. He arrived at New York, May 29, 1850. Rev. Mr. Shuck, having been suddenly bereaved of his wife, late in 1852, returned with his family to the United States. G. W. Burton, M.D., sailed from New York, Dec. 12, 1853, on his return to Shanghai, accompanied by Mrs. Burton. By the last accounts, the missionaries were much encouraged, though living amid the ravages of war. The report for 1854 says, with reference to this mission, "At no time in its former history, has the encouragement to persevere been stronger. The church at Shanghai have been permitted to receive into their fellowship an interesting young man, by the name of Asou, who gives satisfactory evidence of a change of heart. This young man was nearly related to the southern king, one of the insurgent chiefs, and was on his way to Nanking to join the army. Having found protection in the families of the missionaries, it was soon ascertained that he was a regular reader of the Scriptures, and daily worshiped God. He was more particularly instructed by them; and having professed faith in Christ, and a readiness to obey him, he was baptized and received into the church. Rev. Mr. Shuck has taken a dismissal, in order to enter into the service of the domestic Board, among the Chinese in California.

*CHURCH MISSIONARY SOCIETY.—Hong-kong.*—This Society commenced operations in China in 1844, Rev. Messrs. Geo. Smith and T. McClatchie having arrived at Hong-kong on the 25th of Sept. of that year. In 1846, Mr. Smith returned to England; and having been appointed Bishop of Victoria, with the supervision of the missions in China, he again sailed for Hong-kong, Nov. 1849, accompanied by Rev. T. F. Gough, Wm. Welton, E. T. R. Moncrieff, L. L. D., and R. D. Jackson. The party arrived March 29, 1850. April 21, Mr. Jackson was ordained in the cathedral at Hong-kong, and soon after proceeded with Mr. Welton to Fuhchau. Rev. Mr. Gough joined Rev. Messrs. Cobbold and Russell at Ningpo. Rev. Dr. Moncrieff entered upon his duties in what is now called St. Paul's College. It then contained 30 pupils, three of whom had been members of the Morrison school. Chinese is the medium of instruction. At the end of the year there were only 17 students. As early as Jan., 1852, the new buildings at St. Paul's college were completed, in which were the residences of the bishop, the warden of the college, and a full staff of tutors and students. This institution originated in the missionary zeal of the Rev. Vincent Stanton, former chaplain at Hong-kong. About 60 persons reside in the college building. The number of Chinese pupils was about 30, between the ages of 12 and 18. In 1852, Dr. Moncrieff returned to England, and resigned his connection with

the college. At the close of that year a new college building was opened. The number of the pupils was fluctuating.

*Shanghai.*—This station was commenced by Rev. T. McClatchie on his arrival, April 15, 1845. By diligent application to the study of the dialect, he was soon able to make himself understood by the people. Shortly after his arrival he secured a house within the city walls. In less than a year he commenced a Chinese service, and soon after was much encouraged by the interest manifested by his crowded audiences. As early as May 29, 1847, he had translated the Morning Service and the Collects into the Shanghai dialect, through the aid of Gutzlaff's translation of the Church Liturgy. On the 17th of April, 1848, he was joined by Rev. W. Farmer and his wife. Mr. Farmer was, however, soon obliged to quit the field, on account of his health, and he did not survive to reach his native country.

Early in 1850, the mission church, situated in the city proper, was completed. It will accommodate 300 persons. In the course of 1851, three members of Mr. McClatchie's blind class were baptized, having long been the subjects of Christian instruction. Rev. J. Hobson arrived in 1849, expecting to join this mission, but the sudden death by drowning of Rev. J. Lowder, the English chaplain, while bathing in the sea, led to his appointment to that office, in which his society concurred. Mr. McClatchie's residence is now near that of the American Episcopal establishment, about 3 miles below the city, on the river's bank. In the Report of the China mission for 1853, it is stated that, through the efforts of Rev. John Hobson, a commodious educational establishment, costing \$5,416, contributed by the English congregation, had been erected and made over to the society. The school was opened in December, 1852, numbering 20 pupils, who had been some time under Mr. Hobson's instruction. Two ordained students have been appointed to this station, one of whom takes charge of the school. In July, 1852, two other members of the blind class had been baptized, one of them a woman. The class numbered 18 members. This class has been aided by Mr. McClatchie to the weekly amount of about 7 cents each. He gives them stated religious instruction.

*Ningpo.*—This station was commenced by Rev. Messrs. R. H. Cobbold and W. A. Russell on their arrival in May, 1848. After a short time, they obtained a house within the walls, the basement of which they fitted up as a temporary place of worship. On the first Sabbath in 1849, they commenced worship in Chinese. In the course of the year, a small chapel, with school-room and teachers'-room, was opened in a densely-populated portion of the city. The congregations were fluctuating at the new chapel, averaging about 80. Rev. T. F. Gough joined the mission in 1850. In

April, 1851, two persons of hopeful piety received Christian baptism. The Roman letters were employed in writing the vulgar tongue with apparent advantage. Early in 1852, Rev. Mr. Jackson, formerly at Fuhchau, was associated with this mission. This year was one of unusual religious interest among the people. Religious services were held at four places, the average attendance at the two chapels being about 200. The meetings were more orderly and solemn, and the Gospel and its teachers were treated with more respect. During the last half of 1852, five adults, of apparent piety, were baptized. This station was visited by Rt. Rev. Bishop Smith, in May, 1852, who speaks in the highest terms of the missionaries.

*Fuhchau.*—Rev. Messrs. William Welton and R. D. Jackson arrived in Fuhchau early in 1850, and through the assistance of the British Vice-Consul obtained a lease of a temple within the walls, near the consulate. The opposition of the literati constrained them soon after to exchange this place for another, also in the city. Mr. Welton has maintained his position amid much opposition from the local authorities. In the spring of 1852, two Chinese school teachers, with whom he had made an agreement, were seized, imprisoned, and treated with great inhumanity. A house which he had originally rented for a chapel and dispensary was pulled down. His humane and Christian efforts have been mostly restricted to his own house. Tract distribution and preaching are allowed in the city proper; but no premises can be rented for such purposes. Mr. Welton has made some efforts in preparing portions of the Scriptures in the local dialect, using the Chinese character as a symbol of its sounds. The opposition, it has been thought, is abating.

TABULAR VIEW.

STATIONS.	When Commenced.	Missionaries.	Native Teachers.	Native Communicants.	Adult Baptisms, 1853.	Schools.	Scholars.
Fuhchau .....	1850	3	1				
Ningpo .....	1848	1		2	5	3	62
Shanghai .....	1845	1			2		
At Home .....		1					
Totals .....		6	1	2	7	3	62

AMERICAN SEVENTH-DAY BAPTIST SOCIETY.  
—*Shanghai.*—This mission was begun in 1847, by Rev. Messrs. S. Carpenter and N. Wardner, who with their families occupy a native house within the walls of the city, situated among family residences, near the small south gate. A large room on the mission premises has been fitted up as a chapel, which was opened for worship in January, 1849.

ENGLISH GENERAL BAPTIST MISSIONARY SOCIETY.—*Ningpo*.—This mission was commenced in 1845, by Rev. Messrs. T. H. Hudson and William Jarrom. It has been active in the preaching of the Gospel and the distribution of Christian books; and considerable has been done in the department of schools. Mr. Hudson has prepared a number of Christian tracts. He was early permitted to baptize his Chinese teacher on the profession of his faith in Christ. Mrs. Jarrom died in Ningpo, in February, 1848. Mr. Jarrom returned to England late in 1850. Mr. Hudson has suffered much from ill-health, but continues in the diligent prosecution of his work. His son, Mr. Joseph Hudson, who is a ready Chinese scholar, was for some time a valuable assistant in publishing the Gospel; but he was subsequently persuaded to connect himself with a mercantile house in Ningpo.

MISS ALDERSEY'S FEMALE SEMINARY, *Ningpo*.—This energetic and devoted Christian lady, though educated amid ease and affluence, has rejoiced, for Christ's sake, in the endurance of peculiar hardships and privations. At her own charge, near twenty years since, she entered on the missionary work, first toiling alone for some years in Sourabaya, several hundred miles east of Batavia. Since she left that place, a blessed work of grace has been wrought among the natives, several hundreds of whom have been hopefully converted, without the aid of any foreign missionary. During the war between China and England, she went to Chusan, and there commenced her labors for Chinese females. After the close of the war, she opened a female boarding-school at Ningpo, which has continued in operation to the present time. It has usually numbered about fifty girls, and her entire household about seventy persons. Several of her family have become hopefully pious. Her school is now within the city proper. Out of her school she has labored much for the spiritual good of Chinese females, by visiting and conversation.

SWEDISH MISSION, *Fuhchau*.—Though in the mysterious providence of God this interesting mission was early broken up, yet it deserves a brief notice. It was commenced early in 1850, by Rev. C. J. Fast, joined soon after by Rev. A. Elgquist. Both were young men of talent and piety, and during their brief sojourn in Fuhchau, made rapid progress in the Chinese. After much trouble they obtained the promise of a permanent residence, and in October, 1850, they visited a vessel at the mouth of the river to procure the funds necessary to fulfil the bargain, amounting to about \$200. On entering the main river, on their return, they were waylaid by a piratical boat, and during the encounter, Mr. Fast was mortally wounded, and fell into the river, and Mr. Elgquist narrowly escaped to the shore with his life, with some slight wounds. One of the pi-

rates, perhaps their leader, was mortally wounded by a pistol-shot from Mr. Fast. Their village was subsequently destroyed by the government. Mr. Elgquist's health suffered a severe shock from this disaster and previous robberies which they had endured while residing in a Buddhist temple; and early in 1851 he was advised to visit Hong-kong. His health not improving, in 1852 he embarked for Sweden. This was the first effort of the society to establish a Christian mission.

FREE CHURCH OF SCOTLAND, *Amoy*.—This mission was commenced in 1850, by James H. Young, M.D., who had previously spent several years in Hong-kong, as a medical practitioner. Rev. W. C. Burns, a devoted and successful minister of Christ, in his native land, offered himself to the Church as a missionary to China, and arrived in Hong-kong in November, 1847. After having spent three years and seven months in study and missionary labor in Hong-kong and Canton, he sailed for Amoy on the 26th of June, 1851. He soon so far mastered this new dialect as to be able to speak it with ease and correctness. June 6th, 1853, he announced the completion of the translation of the Pilgrim's Progress, which was published at a cost of about ten cents per copy. Dr. Young, soon after his arrival, opened a dispensary, and likewise took charge of a Chinese day school of 30 pupils, originally connected with the mission of the American Board in that city. Under his direction two pious Chinese were employed, as colporteurs. Upwards of twenty opium smokers were thought to have been cured of this vice. Another school of thirty pupils is superintended by Mr. Burns. He has been diligent in the preaching of the Gospel in Amoy, and in neighboring cities and villages. The mission was expected soon to be reinforced.

The preceding portion, together with the concluding part of this article was prepared by Rev. STEPHEN JOHNSON, late missionary of the A. B. C. F. M., at Fuhchau.

AMERICAN EPISCOPAL BOARD.—The Board of Missions of the Protestant Episcopal Church in the United States resolved, on the 13th of May, 1834, to establish a mission in China as soon as a suitable missionary could be found. On the 14th of July, Rev. Henry Lockwood was appointed; and in February following, Rev. Francis R. Hanson, Rector of Christ Church, Prince George's County, Md., offered himself, and was accepted. The mission excited so deep an interest, that the necessary funds were raised in a few weeks, in New York alone, and a free passage was given by a mercantile house in that city. The missionaries embarked June 2, and arrived at Canton October 29, 1835, and afterwards proceeded to Batavia. February 17, 1836, Mr. Lockwood was married to a daughter of Rev. W. H. Medhurst, and on the 9th of August

following, Mrs. Lockwood was removed by death.

On July 8, 1837, Rev. W. J. Boone, who had received a medical as well as a theological education, with reference to the missionary work, sailed from Boston, with his wife, and reached Batavia on the 22d of October. Mr. Hanson's health had become so impaired, that he was compelled to return home.

The missionaries applied themselves to the study of the Chinese language, and in the mean time, endeavored to make themselves useful in holding an English service, distributing tracts, and establishing schools. Mr. Boone found his medical knowledge of great use to him. But the climate proved detrimental to their health, and Mr. Lockwood was compelled to return to the United States.

During their residence at Batavia, a boys' school was commenced; and finding it difficult to retain them long enough to accomplish much good, the expedient was resorted to of having them bound by writing by the parents for five years, the missionaries assuming all the expense; and the plan being found to work well, was continued after the removal of the mission to China. In August, 1839, Mr. Boone had received 16 boys on these terms, and scarce a week passed but he had to reject applications. Their improvement, in every respect, was highly gratifying. They were docile, studious, and affectionate.

In September, 1840, Mr. and Mrs. Boone visited Macao, on account of impaired health; and in February following, the mission was removed to that place. On the 20th of August, 1842, Mrs. Boone was attacked with a bilious remittent fever, and on the 30th, she died (at Amoy), with the dying declaration: "If there is a mercy in life for which I feel thankful, it is, that God has condescended to call me to be a missionary." In consequence of her death, Dr. Boone returned to this country with his children, hoping also to be able to secure a reinforcement to the mission.

In 1842, and before Dr. Boone's return to this country, the mission was removed from Macao to Koolongsoo, a small island half a mile from Amoy, which, in the opinion of Dr. Boone, presented a most inviting field for missionary labor. He had frequent opportunities of preaching on Sundays to stated congregations of Chinese, averaging from 60 to 70, besides an English service for the troops. The chief magistrate of Amoy interchanged visits with Dr. Boone, and invited him to reside at that place, where he would have an opportunity to preach to many more people, and where he (the magistrate) had more frequent intercourse with him. He listened to Dr. B.'s declaration of the Gospel, and accepted a New Testament.

Dr. Boone's visit to this country was the means of exciting a greatly increased interest in the China mission; and in October, 1844,

he was consecrated Missionary Bishop. On the 14th of December following, he embarked for Canton, accompanied by Rev. Messrs. Henry W. Woods, and Richardson Graham, and Mrs. Boone, Mrs. Woods, Mrs. Graham, and Misses Gillett, Jones, and Morse, missionary teachers. Rev. Mr. Syle and wife embarked on the 24th of May following.

Bishop Boone and his associates reached Hong-kong on the 24th of April, 1845; and after much inquiry and consultation, Shanghai was fixed upon as offering a most favorable prospect for missionary labor; and, as soon as suitable arrangements could be made, the mission families proceeded to that place, and established the mission there. The demeanor of the people towards the missionaries was highly encouraging. The magistrates were courteous, and the people exhibited none of the arrogance and dislike manifested by the inhabitants of Canton, but showed much kindness and good will. A school for boys was immediately opened, with ten pupils, on the same plan as that pursued first at Batavia, and the new missionaries applied themselves diligently to the study of the language. Public service was established by the Bishop, in a hall fitted up in the building occupied for a school, capable of holding 250 people, which was filled with an attentive audience. In 1846, one young man was baptized, who was looking forward to the ministry.

The failure of Rev. Mr. Graham's health rendered it necessary for him to return to this country, and Rev. Phineas D. Spalding was sent out to take his place. Bishop Boone, in his report, gives a high testimonial to the character and usefulness of the ladies attached to the mission.

In 1847, the Bishop began to be afflicted with serious illness, which has since followed him, in a greater or less degree, and proved a great hindrance to his labors. This year he succeeded in raising about \$6000, and secured a lot outside of the city, for the purpose of erecting a suitable building for his schools. One of the earliest pupils of the school died, giving satisfactory evidence of piety. Previous to his death he was received into the church.

The controversy in regard to the proper word to be used for rendering God in Chinese, to which allusion has been made in a former part of this article, attracted the earliest attention of Bishop Boone, who expressed his firm conviction that *Shim* was the true word; and that it would be in vain to fight against polytheism, if they chose the term used by the Chinese as the proper name for their *chief god*. To this subject he devoted several months, and wrote and published a treatise upon it.

Funds were collected for the erection of a mission chapel (\$1000 of which was received from a member of the Episcopal Church in the United States), and also a suitable dwelling for the missionaries.

In 1849, the mission was afflicted with the loss of Rev. Mr. Spalding, whose indefatigable diligence had given him a sufficient command of the language to enable him to preach to the Chinese in their own tongue. Over exertion, connected with a cold, brought on him a consumption; urged by his physicians, he embarked for his native land on board the ship *Coquette*, which was never heard of afterwards; and it is supposed that she foundered in the Chinese sea during a terrible gale, soon after his embarkation.

Bishop Boone and Rev. Mr. Syle, were contributing their share of labor to the work of a revision of a translation of the Scriptures into Chinese; and in connection with the Rev. Mr. McClatchie, of the Church Missionary Society, they had nearly completed the whole order for "Morning Prayer," in the local dialect of Shanghai.

On Easter, 1850, the Bishop baptized six persons; and, after witnessing the administration of the ordinance, the teacher of the day school came to Mr. Syle, and applied to be received as a candidate for baptism.

The greatest vigilance is exercised by the missionaries in the examination of candidates for baptism, none being admitted to the ordinance without a knowledge of Christian truth, and evidence of its gracious effects on their hearts and in their lives.

The following fact, related by Mr. Syle, will show the difficulty attending the translation of the Bible into Chinese: "After reading some chapters in the Gospel of Mark, which had been translated in the very concise, 'highly concentrated' style, which is sometimes called 'classical,' my old man, *Soo-dong*, made this remark: 'A lad who has been to school two or three years can read and understand the Scriptures written in the *Foo-pah* (common dialect); if he has read books for six or seven years, he can understand and explain the meaning of what is written in the style of Mr. Gutzlaff's version (which might be called the easy Mandarin); but before he could extract the meaning out of this (referring to what he had just perused), he must have studied the books at least ten years!' And yet this is what he prefers, and would choose for translating the word of God."

The following fact, stated by the same missionary, and which he says is no unusual occurrence, shows that there must be much suffering from want among the Chinese: "As I stepped from the boat on the quay this morning, I saw some old mats spread over the bodies of such as had died of destitution during the night. I lifted one corner of the matting, and counted nine distinctly. I was told there were eleven, all killed with cold and hunger in one night in one place!"

Mr. Syle relates the case of a poor boy, thirteen years of age, whom they had taken in, who died in consequence of the habit he had

acquired of smoking opium. Mr. S. thinks this drug is undermining the constitutions of one-third of the people of China.

In 1850, Bishop Boone published a defence of his former treatise on the translation of the word God, which had been reviewed by Dr. Medhurst, Sir George Stanton, and Dr. Legge. As an illustration of the danger of employing the term *Shang-te*, he relates that they had been teaching a catechism on the creed, in which this word was used. A man of some intelligence, who understood his own language well, applied for instruction, and was furnished with a copy of this catechism. He came regularly for ten days, and showed great interest. He read over with the missionary all the attributes of *Shang-te*, which we are accustomed to predicate of God, and appeared to understand thoroughly what he read. But when asked if he prayed to *Shang-te* every day, he replied that he *visited his temple twice a day for this purpose*. This was the name he had been accustomed to apply to the idol in the temple; and it is not to be wondered at that he understood the missionaries, as teaching the worship of the same idol, since they used the same name. The word was immediately erased from their catechism. There is an idol, the chief among the *Taoists*, called *Neok Wong Shang-te*, and, if you say *Shang-te* to them, they understand you as speaking of this idol.

The interesting event of the ordination of *Chi-Wong*, the first Chinese deacon, took place in Christ Church, Shanghai, on the 7th of September, 1851. He was questioned fully on the books of Scripture, and on the 39 articles, and answered very satisfactorily. He also read two sermons, written out in the dialect of his region. He gives promise of much usefulness. There were, at this time, three more candidates for orders: Mr. John F. Points, a member of the mission, and two natives, *Soodong* and *Chu-kiung*.

This year, a new building was erected for the female school, under the instruction of Miss Jones.

Bishop Boone having made arrangements for as efficient conduct of missionary operations as circumstances would admit, embarked for the United States, and arrived in New York, Jan. 30, 1853. Mr. Syle, who had been eight years in China, found it necessary this year also to return to this country.

The obstacle which the acquisition of the Chinese language has been supposed to present to the missionary work there, appears far less formidable than it once was. After seven months' study, the newly-arrived missionaries were able to read the service, and address the natives intelligibly in Chinese. And one of the ladies connected with the mission commenced the study of the language in August, and on the 31st of the following January, she had read through the Gospel of Matthew in Chinese characters, correctly and understandingly.



books, this imperfect process does not suit the exigencies of the Church in her missionary work. On the other hand, a serious and apparently insuperable difficulty in the way of printing, either by machinery or by the use of metallic types, was found in the large number of Chinese letters or characters. This number is estimated at 30,000; a common printing-office case contains but 56.

For a satisfactory statement of the "discovery," as it may well be called, of the method of printing this multitude of Chinese characters with a small number of metallic types, the reader may consult the Annual Report of the Western Foreign Missionary Society, May, 1837. It turns on the distinction between the formatives and primitives in the Chinese language, and between the divisible and indivisible characters. The divisible are reduced to their simplest elements, and being struck off as types, can be re-composed in different characters, so that a comparatively small number of types will serve to express most of the characters in common use. At the instance of the Corresponding Secretary of the Board, whose previous study of this language had prepared him to take a deep interest in this matter, the committee agreed in 1836, to order a set of the matrices for this new mode of printing Chinese. These matrices were made in Paris, at a cost of over \$5,000. Types were cast from them in New York, by Mr. Cole; and at Macao both he and Mr. Lowrie gave much time and labor to perfecting the types, arranging the cases, and other things requisite to the practical application of this new invention. Many fears and some predictions of failure were happily disappointed, and its success may be regarded as an era in the history of this people. For several years this mode of printing has been in operation. Large editions of works are printed, from stereotype plates, on improved presses, such as are in use in our own country, which will be driven by steam-power when the Chinese become a Christian people. It is of interest to add, that but for the order given by the committee in 1836 for a set of these matrices, this great invention would probably not have been brought into use. So little confidence was felt in its practicability, that no other missionary institution would give it their patronage. Only one other order was received by the artist, and without at least two orders he could not proceed with the work.

In 1845 the printing-press was removed from Macao to Ningpo, and upwards of 3,500,000 pages were printed. A station was occupied at Chusan, an island not far distant from Ningpo, which was then in the possession of the British. This was an experiment to determine whether other places besides the cities opened under the treaty could be occupied by missionaries; but it was found that the authorities civilly but firmly opposed their permanent res-

idence there, although the people of the island were friendly; and the station was relinquished soon after the island was restored by the British to the Chinese.

In 1846, Dr. and Mrs. Hepburn reached this country, being compelled to return by the state of Mrs. Hepburn's health. In December, the Rev. Messrs. William Speer and John B. French, and Mrs. Speer, arrived at Canton, and the Rev. John W. Quarterman joined the Ningpo mission. A church was organized at Ningpo in May; boarding-schools were opened at Canton and Ningpo; and most of the missionaries were now sufficiently acquainted with the Chinese language to conduct religious services in chapels, and to make known the Gospel by the way-side.

The year 1847 was marked by the death of Mrs. Speer on the 16th of April, and of Mr. Lowrie on the 19th of August—the latter under most afflictive circumstances, by the hands of Chinese pirates.\* Mr. Cole's connection with the mission ceased, and Mr. Happer was married to a daughter of Dr. Ball, an American missionary at Canton.

In 1848, the Rev. Messrs. Joseph K. Wight and Henry V. Rankin, and their wives, arrived in China, to join the Ningpo mission. Mr. Brown was compelled to return to this country, by the state of his health, and on the 6th of December Mr. Lloyd was called to his rest. The station at Amoy has not since been occupied by the Board.

In 1849, Mr. Moses S. Coulter and his wife arrived in China—Mr. Coulter having been appointed to take charge of the press at Ningpo, while continuing his studies for the work of the ministry.

In 1850, the Rev. Messrs. Samuel N. and William P. Martin, and their wives, arrived at Ningpo. Mr. Loomis and his wife and Mr. Speer returned to this country, on account of their health. A new mission was formed at Shanghai, to which Mr. Wight and Mr. Culbertson were appointed—the latter with a special view to the work of translating the Scriptures.

In 1851, Mr. French was married to the second daughter of Dr. Ball, the sister of Mrs. Happer; and in 1852, the Rev. John Byers and his wife and Miss Juana M. Knight arrived in China, the latter to be associated with her sister, Mrs. Rankin in the female boarding-school at Ningpo, and Mr. Byers to be stationed at Shanghai. Mr. Coulter was called to his rest, on the 12th of December, and the health of Mr. Byers having given way shortly after reaching his station, he and his wife started on their voyage homewards, but he was also taken to his rest on the 8th of April, 1853. In August, the Rev. John Nevius and his wife

\* See Memoirs of the Rev. Walter McLowrie: New-York, 1849. Robert Carter & Brothers. He was a member of a Convention of Missionaries at Shanghai, engaged in the translation of the Scriptures, and was returning to his station at Ningpo, when he was taken, as by a martyr's death, to his rest.

sailed for Ningpo, and in November the Rev. Charles F. Preston, and J. G. Kerr, M.D., and his wife, for Canton. In this year also, Dr. McCartee was married to Miss Knight.

In April, 1854, the Rev. Reuben Lowrie and his wife embarked for China, to be connected with the Shanghai mission.

This is but a slight sketch of the missions of the Board in China, yet it shows that an important work is in steady progress. Twelve ministers and two physicians, nearly all of whom are married men, are stationed at the cities of Canton, Shanghai, and Ningpo. The boarding-schools contain about sixty boys and thirty girls, and the day-schools about sixty boys. The church at Ningpo numbers twenty-three communicants. The printing-press at that city has sent forth upwards of 24,000,000 of pages of the Sacred Scriptures and other Christian publications, and is still in effective operation. The medico-missionary labors of Mr. Happer and Dr. McCartee have exerted a wide-spread influence in favor of the Christian religion, which is perceived to inspire its followers with benevolence, and to confer evident blessings on the poor and needy. Dr. McCartee's influence, as a Christian physician, is such as might well be envied by the most favored of his professional brethren in any of our own cities. Numerous chapels, most of them rooms hired for the purpose, are open for religious services, and at Ningpo a large and convenient church has been erected, in which public worship is regularly conducted. The Gospel has been frequently proclaimed, also, at the temples and other places of public concourse, and in the villages in the vicinity of Ningpo.

By means of these various labors, the leaven of divine truth has been extensively diffused, and is producing its appropriate influence. A signal example of this occurred during the last year, in connection with the Ningpo mission. A part of the sacred volume, received from a missionary, was carried by a Chinaman to his own village, at some distance in the interior of the country. It seems to have made no impression on the mind of him who first received it, but it fell into the hands of an aged man, who for fourscore years had been a worshiper of idols. His attention was awakened to consider this new religion, and he concluded to go in search of the giver of this strange book. He came to Ningpo, took up his abode on the premises of one of the missionaries, and spent his time in reading the sacred volume and attending to the instructions of his kind teacher,—often coming with the Bible in his hand to ask for explanations of difficult passages, and manifesting a teachable spirit. After some months thus employed, he gave pleasing evidence of being a subject of divine grace, and was received into the church of Christ by baptism, in the presence of a large congregation of his heathen countrymen.

Could anything more clearly attest that the Gospel is the power of God unto salvation? Commonly we indulge little hope of the conversion of very aged persons, even in Christian lands; but here, in the adorable exercise of God's sovereignty in grace, we see an aged idolator, living far distant from the ministrations of the sanctuary, brought into the communion of the saints! Such an example shows that nothing is too hard for the Almighty.

THE MISSION TO THE CHINESE IN CALIFORNIA properly follows the missions in China itself. The fame of the gold mines has drawn some thousands of this gain-seeking people to our shores. Thus far, they have nearly all come from the province of Canton, and speak the dialect of that province. The Rev. William Speer and his wife commenced their labors amongst them at San Francisco, in the autumn of 1852. Having been stationed at Canton in former years, his health being now restored, Mr. Speer could at once speak to them in their tongue, the wonderful works of God. Their evil relations to each other were now reversed; they are the foreigners, and their missionary could bid them welcome to his native land; accordingly, his visits were well received by them. He found several Chinese patients in the hospital, who were grateful for his instructions and aid; a school was opened, but the attendance was not regular. After some time, an eligible place of worship was secured for a few months, where services were conducted in the Chinese language, with a varying audience. Eventually the liberality of residents of San Francisco provided a suitable building for the use of the mission, in which it is designed to have a school and a chapel, with convenient apartments for the family of the missionary. Many of the Chinese gave handsome donations towards the purchase of this property.

Among the favorable incidents in the brief history of this mission, it may be noted that some of the former pupils in the mission schools in China were found in California. They were predisposed to give a hearty reception to one whose character and motives were at once understood by them. Another favorable providence was the return to China of an influential man, whose influence would have been strongly arrayed against the mission, and the choice as his successor, to be the head of a company or association of Chinese, of a man who looked with a friendly eye upon these efforts for the benefit of his people. Afterwards a few Christians were found, who had been received into the church by missionaries in their native land. Their conduct appears to have been worthy of their profession; they rested from work on the Sabbath, even at the mines, and met together for religious worship; but their wandering life prevented their forming a regular congregation. In the early part of the year 1854, Mr. Speer was permitted to organize a church

at San Francisco, with four Chinese communicants, one of whom was ordained as a ruling elder. Thus an auspicious beginning has been made.

The future influence of this mission will of course depend to a considerable extent on the number of Chinese who may seek a temporary or a permanent home in our land. There are causes which render it not unlikely that large numbers of them will come to this country. Some of these have been already referred to; others need not be here specified. On the other hand, their emigration may be checked, as indeed it was for a time, by the harsh and un-American treatment which they met with from some of our countrymen—or more likely from some of the reprobate foreigners. The impositions to which they are subject at the mines will go far to deter them from remaining, and to prevent others from coming. These oppressions are disgraceful to those who are guilty of them; but with a better tone of morals at the mines, every thing of this kind must cease. It seems quite clear that our countrymen should encourage and not repel the immi-

gration of the Chinese. They will form a most valuable class of laborers, being industrious, peaceable, and frugal. It may easily come to pass that the Chinese will to a large extent supplant the Negroes, in the cultivation of rice, cotton, and sugar-cane. They will be found to be a superior class of laborers, and every way less expensive. Their employment in this country, not merely in the mines of California, nor in the slave States of the South, but in many avocations in all the States, may become obviously desirable and quite expedient to our own citizens, while it will afford a comfortable subsistence to myriads of our now half-starving fellow-creatures in China. Above all, it will bring them within the reach of Christian instruction and example, and result in the salvation of multitudes of them in our own day and in ages to come. The wonderful ordering of Providence that has already brought so many of them to our shores should awaken attention to their condition, and to the claims on the missionary efforts of the churches of the great nation whom they represent.—*Lowrie's Manual of Missions.*

TABULAR VIEW.

MISSIONS.	STATIONS.	When Commenced.	Missionaries and Assistant Missionaries.					Scholars.				
			Ministers.		Lay Teachers and others.			Boarding.		Day.		
			American.	Native.	American.		Native.	Communicants.	Boys.	Girls.	Boys.	Total.
					Male.	Female.						
CANTON, . . . . .	Canton, . . . . .	1846	3		1	3	1	30	6	67	103	
NINGPO, . . . . .	Ningpo, . . . . .	1844	6		1	7	30	26	29	23	78	
SHANGHAI, . . . . .	Shanghai, . . . . .	1850	3			3						
CHINESE IN CALIFORNIA, . . . . .	San Francisco, . . . . .	1852	1			1	4					
	Totals, . . . . .		13		2	14	2	34	56	35	90	181

AMERICAN BAPTIST MISSIONARY UNION.—The earliest missionaries appointed by this Society for the Chinese were settled at Bangkok, in Siam, and also at Macao. Their labors are given in full in the sketch of the Baptist Mission in that country. These labors were undertaken at a period when China itself was comparatively inaccessible to the missionary or to any foreign residents, and were established at Bangkok and Macao on account of the multitudes of Chinese who are found either permanently residing or frequently visiting those cities. They remained there until the close of the late war between Great Britain and China, when by the treaty, which terminated the war in 1842, the island of Hong-kong, having been ceded to the British Government, the five ports of Canton, Amoy, Fuh-

chan, Ningpo, and Shanghai, having been opened to British commerce, Rev. Issachar T. Roberts, Rev. J. L. Shuck, and Rev. Wm. Dean, removed to Hong-kong, the two former from Macao, the latter from Bangkok. Messrs. Dean and Shuck, with their families, established themselves at Victoria, the capital of the island, and Mr. Johnson at Chek-chu, a smaller town on its southern shore. These missionaries had already acquired the language of China, and were familiar with the character and manners of its people. They were fully prepared to commence the work on which they were sent. They were received in Hong-kong with kindness and favor from the British officers and residents, especially from Sir Henry Pottinger, the English ambassador, who had negotiated the treaty. With their assistance, a lot was

obtained from the government on which a mission-house was erected, and two commodious chapels were also built to be used alike for public worship and for schools. A church of five native members was organized, and placed under the care of Mr. Shuck, to which four others were added by baptism during the year 1842. At Chek-chu a chapel was also erected, in which Mr. Roberts conducted service both in Chinese and English. He also established a school, which was taught principally by one of the Chinese converts, who had come up from Siam. In this manner, in the summer of 1842 were commenced the first missions of the American Baptists in China. The three missionaries by whom they were planted, had long been waiting at their distant outposts, but they were now for the first time established in China. They were indebted to the protection of the English flag for the opportunities they enjoyed; but they saw the whole empire, with its almost numberless population, opening, as it were, before them. The barriers of ages had at length begun to give way. The day was evidently at hand when the Gospel was to be preached to the millions of China.

In 1843, the mission was bereft of Mrs. Dean, an English lady, who had come to the East, under the auspices of a society of her countrywomen, for "Promoting Female Education." She had married Mr. Dean during his residence in Siam, and both there and in Hong-kong had proved herself a faithful and efficient missionary. At about the same time also Mr. Dean was obliged by ill-health to suspend his labors and for a time to change the climate. In the spring of the same year the mission was reinforced by the arrival of Dr. D. J. Macgowan. He, however, soon repaired to Canton, for the purpose of consulting with Dr. Parker, one of the missionary physicians of the American Board, and at length decided to settle at Ningpo, and there to commence a new mission. In connection with Dr. Macartee, of the American Presbyterian mission, he founded a missionary hospital. The mission had from the beginning been regarded with special favor by many of the English officers, residents in Hong-kong, who had given it their countenance, and contributed liberally to its support. It began with the most gratifying auspices, and a second church was soon established at Victoria. The people heard the Gospel preached by the missionaries in the several dialects of their own tongue. In the summer of 1844 a treaty was concluded between Mr. Cushing, Commissioner of the United States, and an imperial commissioner of China, by the terms of which all the advantages hitherto granted to the English by the treaty of 1842 were guaranteed to citizens of this country, and in addition, provision was made for the erection of chapels, hospitals, and cemeteries, at each one of the five ports. From this time American missionaries and other American residents

began to enjoy many privileges which before they had procured only in consequence of their connection with the English. This provision in the treaty has distinctly recognized the missions as among the national interests in China which the American government designs to protect.

But these prospects of the mission were soon to be shaded by afflicting events, which for a time retarded its progress. In November, 1844, Mrs. Shuck died at Victoria, after a brief illness. She was a native of Virginia, and had sailed from the United States with her husband in 1835. They had resided at Macao until the opening of China to the English in 1842, and she was now cut off at the most interesting epoch in the history of the mission. Mr. Dean, also, at nearly the same time, was obliged to sail for the United States, in order to recruit his health; and was thus withdrawn from his appropriate labors for upwards of two years. In the autumn of 1844, Dr. Devan, a missionary physician, with his wife, arrived at Hong-kong. They subsequently removed to Canton, where a mission-house was purchased and several assistants were employed. But their connection with the mission was of short duration. Mrs. Devan died, much lamented, at Canton, in October, 1846, and her husband, finding himself unable to reside permanently within the tropics, returned to the United States. Mr. Shuck had already returned in 1845, and on the organization of the Southern Baptist Convention, he was transferred to the service of that body, by whom the mission buildings at Canton were purchased.

These changes, however, did not entirely suppress the energies of the missionaries, who remained behind, or prevent the progress and growth of the mission. Hong-kong seemed at that time to offer many advantages, in consequence of the presence of the English, but more especially on account of the superior character of the people who inhabit the island; and many sanguine hopes were then indulged, which have been but imperfectly realized, in the years that have since elapsed. In 1847, Rev. E. C. Lord and his wife were added to the mission at Ningpo, and in 1848, Rev. John Johnson and his wife were added to that at Hong-kong, though Mrs. Johnson was almost immediately removed by death. About the same period, Mr. Goddard removed from Bangkok, where he had, for several years, been engaged in the Chinese department of the mission, and established himself at Ningpo, where, with occasional interruptions, he has since continued to reside. His health had not admitted of regular preaching, and though not without frequent preaching, he has been for the most part engaged in the translation of the Scriptures. This work, at all times, and in all circumstances, is sufficiently difficult and responsible; but the translation into Chinese is attended with peculiar difficulties and embarrass-

ments. In 1843, a plan was formed among the missionaries then in China, of the various denominations from England and America, designed to establish a standard by which the translation of the Scriptures should be regulated and determined. The American Baptist Missionaries appear at first to have thought favorably of the plan; but they afterwards, with the approbation of the Board of Managers, decided not to adopt it, but to complete the translation of their own, which had already been begun. To this work Rev. Messrs. Dean and Goddard have since been devoting their almost constant labors. The New Testament is now nearly all translated; the translation is undergoing the careful revision of both these missionaries, while each one has made a beginning with certain books of the Old Testament.

In 1851, Mr. and Mrs. Lord returned to the United States, in consequence of the declining health of the latter—she has since ceased from her labors. The two stations of the original mission, in Hong-kong and in Ningpo, have been organized as separate missions, though the number of missionaries attached to each remains the same. On the island of Hong-kong, in addition to the principal station at Victoria, there are also four out-stations at which schools and preaching are maintained by as many native assistants and teachers, who are under the immediate supervision of the missionaries. The church connected with this mission numbers, at the present time, about 30 members, who make annual contributions for the support of the native assistants, and for the promotion of the Gospel among their countrymen. The missionaries at Hong-kong are Rev. Messrs. Dean and Johnson, who also employ four assistants and three school teachers. The mission at Ningpo has no out-stations. It has had from the beginning a medical establishment, which has given to Dr. Macgowan unusual facilities in becoming acquainted with the people, and presenting to them the claims of the Gospel. The church here contains ten members. The missionaries now belonging to the mission are, Rev. Messrs. Lord, Goddard, and Knowlton, and Dr. Macgowan. At both these missions, the agencies hitherto employed are substantially the same. They consist in preaching the Gospel and conversation with the people, the circulation of the Scriptures, and of religious books, and the teaching of schools. The results of these agencies, which have now been sustained for upwards of ten years, do not, it is true, realize the hopes with which the missionaries first entered China, on the opening of the five ports in 1842. But these hopes were undoubtedly the offspring of inexperience. It has since been found that it is one thing to have access to the people of a country, and quite another to convert them to the Gospel of Christ. The missionaries, instructed by experience, are still

at work, with hopes chastened by the lapse of time. Great changes are taking place in the manners and policy of the people among whom they are dwelling; but still greater changes are preparing through the agencies which Christian missions have established, and will develop themselves in the ages of the future.

*Two Missions in China—Statistics in 1854.*—Hong-kong mission, 1 station, 4 outstations, 2 missionaries, 1 female assistant, 4 native preachers and assistants, 1 church, six day schools, 75 pupils.

Ningpo mission, 1 station, 4 missionaries, 4 female assistants, 2 native assistants, 1 church, 14 members, 3 day schools, 36 pupils.—**PROF. W. GAMMELL.**

**METHODIST EPISCOPAL CHURCH.**—It is now eight years since the Methodist Episcopal Church in the United States commenced the missionary work in China. The first missionaries were the Rev. Messrs. Moses C. White and Judson D. Collins, the latter of whom, with the wife of the former, have died in the work. This mission has suffered much in common with all other missions in China, from the agitations growing out of the progress of the revolution going on in that empire. Previous to 1846, the idea of founding a mission in the Empire of China, was often discussed in the periodicals of the Methodist Episcopal Church; and many generous contributions were offered for the object. In conjunction with the General Missionary Committee, the Board in 1847 resolved on its establishment, and the Providence of God soon supplied the men to undertake it. They arrived in Hong-kong in August, 1847, and were kindly received by missionary brethren of all the other denominations. After remaining at Hong-kong a few days, they sailed for their destination, at Fuhchau. Here they soon obtained a residence and gave themselves up to the study of the language, Mr. White, meanwhile, practicing medicine; and by the distribution of books and tracts, they endeavored to make themselves useful among the half-million of people composing the population of the city.

The Rev. H. Hickok and Rev. Robert C. Maclay were sent out in October, 1847, but Mr. Hickok was soon obliged, by failure of his health, to return to the United States. The three brethren who remained went daily into the crowded streets and preached, as well as they were able, "Jesus Christ and him crucified," to the groups who stopped to listen to their voice. They distributed tracts, and the scriptures printed under their own supervision, and found the people eager to receive them. One of the brethren having had the advantage of a partial course of medical study, opened a dispensary, in which he was enabled to treat many cases of disease, giving at the same time, to the patients and their friends, religious instruction and Christian books.

Each of the missionaries had under his personal supervision a day school, taught by a Chinese master. In the three schools, they had in 1849, 64 scholars, with an average attendance of 50. Though the labors devoted to this mission thus far, chiefly contemplated prospective results, yet the laborers employed were not without some measure of present encouragement. They perceived a yielding of inveterate prejudices, and a willingness to allow them to occupy portions of the city, in which at first they could get no foothold. And as they became more familiar with the language and customs of the people, they saw greater openings for usefulness. They long and earnestly intreated for reinforcements, and for means to establish a boarding school for the youth of both sexes. The report of the Superintendent of the mission for 1851, gives the following account of their mode of labor: "The only mission chapel we occupy at present is on the street, not far from the mission residences south of the river. It is small, having in fact been rented rather as a room for the distribution of tracts, than as a regular preaching place. It will seat perhaps fifty persons; and as it is not upon a thronged street it answers very well for addressing such congregations as come in. The preacher, when he goes into the desk here, finds himself in circumstances very different from those which surround him at home. Here come in street passengers, few or many, as the case may be; some will have the poles on which they carry burdens; some packages which they have been buying, or are going to sell; some will be empty handed. They stand or sit, gazing listlessly about, noticing the room and its inmates, especially the stranger. It may be the speaker is going on with his remarks. The incomer expresses aloud to his neighbor, his surprise and delight, that the stranger can speak their language—wonders aloud how long the man has been in the country, or how old he is. Those who are listening to the missionary, probably repeat the words as they fall from his lips—look to those about them, and express their approbation of the truths declared. They may be the most solemn teachings of God's word he thus endorses; and perhaps the next sentence will be to inquire how many thicknesses of clothes the preacher wears, or what viands he eats with his rice. Thus it is, a sense of the solemnity of eternal truths is to be inculcated as well as those truths themselves. Some seem more serious. We are glad of a hearing—are encouraged by a little attention. We scatter the seed, and look forward to the time when he that soweth and he that reapeth shall rejoice together.

"We have distributed a great many tracts. At certain times and in certain places, the people seem beside themselves, in their anxiety to get possession of them. They crowd around, they call out, they push each other, and abuse

each other, in order to come at the books. They take without asking, they grasp them and will not let go their hold. Books are seldom destroyed by the Chinese; if not read at once, they are carefully laid aside, and may be read at another time. Sometimes we may go gently on with the distribution; at the same time making remarks. Books distributed from shop to shop are thankfully received, and almost invariably read. Printing is very cheap here, and at a small cost we have published and circulated more than half a million of pages. We have not at present any copies of the Scriptures on hand; we need them, and hope that ere long the questions in regard to the different versions will be so far settled as to allow us to publish an edition."

In 1852, Dr. and Mrs. Wiley, Mr. and Mrs. Colder, and Miss Seely arrived at Fuhchan. Their entrance upon their field of labor was very favorable. Messrs. White and Maclay had each a small chapel erected, when the attendance was good, and an increased attention to the preached word was quite perceptible. Wayside preaching and the distribution of the Scriptures and tracts were prosecuted with diligence: thus sowing the seed of divine truth beside all waters, and humbly looking up to God to give the increase. In their efforts for printing and circulating the Word of God, the missionaries make grateful mention of the kind help they received from the American Bible Society. They are endeavoring to prepare to do their part in the work to which it would seem that God will call the Protestant Church in China, when all the results of the strange revolution now in progress there shall have been developed. Nov. 3d 1853, Mrs. Wiley, wife of Rev. Dr. Wiley, departed this life in the triumphs of faith. She was cut down in the midst of her years and usefulness, far from the land of her birth, and buried among the tombs of idolaters; but the cause in which she rendered up her life will never die, but move onward till it covers the wide domains of the Celestial Empire.

The fruits of the mission to China, as the fruits of all missions in old and consolidated heathen states, appear slowly. Perhaps the most valuable and extensive results of such missions do not appear for ages. Confidence in the old religion must be destroyed; conviction in favor of the new must be produced; and when this is done, old habits, as well as the native enmity of the human heart, must be overcome and changed, and new forms of thought and feeling are to be introduced and incorporated into society. It will require centuries to obtain these results.—*Annual Reports and Missionary Advocate*.—REV. W. BUTLER.

METHODIST EPISCOPAL CHURCH, SOUTH.—The missionary Society of the Methodist Episcopal Church South, began its operations in China, in 1848. The first missionaries sent out were the Rev. Charles Taylor, M.D., and Rev. Benj.

Jenkins, D.D., who, with their families, sailed from Boston for Shanghai, April 24, 1848. Dr. Taylor's medical knowledge fitted him for usefulness in that respect also, and his colleague, Dr. Jenkins, possessed extra advantages, being one of the best linguists in the country. To a knowledge of Hebrew, Greek, and Latin, he added an acquaintance with the French, German, and Spanish languages. He is besides, a practical printer, and will be able on that account also, to enlarge his field of usefulness in the Celestial Empire. Both of these brethren engaged to remain in China at least ten years; and, being in the vigor of life, are not so young as to be novices, nor too old to acquire a difficult language, and adapt themselves to the peculiar habits and manners of the Chinese people. On their arrival they devoted themselves to the acquisition of the Chinese language, and meanwhile made themselves useful through the medium of interpreters. The church at home nobly and liberally sustained the mission, and sent the Rev. G. W. E. Cunningham to their help, in 1852. They turned part of their house into a chapel, and soon had an attentive and interesting congregation, and a few souls became deeply concerned for their salvation; one of whom, in particular, has begun to be useful. Accompanied by this native preacher, *Liew-seen-sang*, they also established regular preaching in the open air, at the principal place of resort in the city. Their school had 34 names on its roll. But the brethren earnestly desire the establishment of two boarding-schools, one for boys, and another for girls. Measures were also in operation for building a church, and setting up a printing-press. But the health of Mrs. Taylor became feeble, and she, with her children, returned to the United States. Shortly after, Mrs. Jenkins's health became prostrate; and in the hope of saving her life, Dr. J. left with her for America. But she continued to sink, and was taken to her eternal rest before she could reach her native land, leaving a bereaved husband and six little ones. Soon after Dr. Jenkins left, and before Shanghai had fallen into the hands of the insurgents, Dr. Taylor set his heart upon penetrating as far as the insurgent camp at *Chin-kiang-foo*, in order to ascertain what were the real sentiments of the invaders in reference to Christianity, and what would be the result, as to Christian missions, of their triumph. This was a bold and dangerous project, as the city was then besieged by the imperialists, both by land and water; and should he even succeed in evading their vigilance, he knew not what reception he might expect at the hands of the insurgents. But he resolved to make the attempt notwithstanding, and God preserved him in safety. Some account of this expedition will be found under the head of the *Chinese Revolution*, near the close of this article.

The health of Mrs. Taylor having failed,

she was under the necessity of returning to the United States, in the hope of recruiting it. Dr. Taylor, several months afterward, followed her; and he, with Dr. Jenkins, itinerated through the Southern church for some time, bringing the cause of China before them, and arousing a deeper sympathy on its behalf. Shortly after Mr. Taylor left Shanghai (in October, 1853), the city was taken, and for some time the only remaining missionary, Mr. Cunningham, was very much circumscribed in his efforts to do good. But notwithstanding the blockade by the Imperialists, matters have become more settled, and he, with the native local preacher, *Liew*, is again at his regular work.

The Board of Missions of the Methodist E. Church South feel an increased interest in this field of Christian activity, and at their late annual meeting the sum of \$30,000 was appropriated for the support of this mission, the purchase of a printing-press, the erection of a church and a building for a school. They have also strongly reinforced its staff of agents, and by the time these sheets are before our readers, the Rev. Drs. Taylor and Jenkins, accompanied by the Rev. Messrs. Kelly, Belton, and Lambeth, will be on their way to China, or perhaps actually arrived there.—*Annual Reports and Missionary Advocate*.—REV. W. BURLER.

WESLEYAN MISSIONARY SOCIETY.—Just about the time that China was thrown open to missionary effort, this society had been making extraordinary exertions for Africa, the West Indies, and the South Seas. After the emancipation of the slaves, the missionaries were largely increased in the West Indies; the new and costly mission to the Gold Coast and Ashantee was established, and the cry from Feejee was responded to; with, at the same time, considerable extension in New Zealand, South Africa, Australia, and India. In 1844, the society had increased the number of its missionaries within ten years, by 123. This rapid extension caused a corresponding outlay, which greatly exceeded the additional income, and debts accumulated upon the committee, which, notwithstanding many instances of truly Christian liberality, have, up to the present time, hindered extension beyond the necessity of keeping what had already been gained; yet the missionaries of the society are this year *one hundred and one more than in 1844*. Many felt that the call of the society was rather to reinforce missions already begun, than to enter upon a new undertaking, so formidable as China. Yet many yearned for that land. One and another made offerings for the enterprize; one valued branch society held a meeting and raised a considerable sum. Yet with their existing burdens the committee could not proceed; but a sub-committee was appointed, with a view to obtain all desirable information, and make such arrange-

ments as might facilitate a movement when the way seemed to open. But in the autumn of 1850, God selected his own instrument for the commencement of this work. *George Piercy*, a simple-hearted but interesting young man, in Yorkshire, having been truly converted to God, felt his soul yearning for the salvation of the heathen world. The Spirit of God found him, like Elisha, at the plough, and threw over him the commission of Heaven for the evangelization of China. Without any hesitation he sacrificed the secular pursuits of life, and proceeded to seek direction how he should find his way to that field of labor to which God had called him. About thirty miles from his residence there was a Christian friend of his, Mr. Henry Reed, whom he consulted in reference to his impression that it was his duty to go and labor in China. Mr. Reed did all he could to dissuade him, urging the great difficulty of acquiring the language and the obstacles that he would have to encounter on his arrival, and tried to direct his attention to some other missionary field, that presented less difficulties. But to every argument his reply was: "I believe, sir, that God has called me to labor in China, but I have no such impression that I have a call to any other part of the mission field." At length, however, the young man was persuaded for the time to abandon the idea. But, in about six months he waited upon Mr. Reed again, and stated that the impression upon his mind not only continued, but increased in strength. His friend, satisfied that he was determined to follow up what he believed to be a religious conviction, gave him a letter of introduction to Rev. William Arthur, one of the general secretaries of the society. For reasons already stated, he was not recognized by the committee; but nothing discouraged by their inability to employ him, from his own limited means he paid his passage, and the next information which his friend received was a letter, in which he stated that he was then on his way to that great empire. On his arrival there, the facility with which he acquired the language was amazing, and the openings that he found for labor were equally remarkable.

Mr. Piercy arrived at Hong-kong, January 30, 1851, expecting to find a pious sergeant at the head of a small class of soldiers. The following is his own account of his entrance upon the field, in a letter to the Secretaries of the Society: "Stepping ashore, a stranger in a strange land, with my heart beating hard in my bosom—for I hoped speedily to find Sergeant Ross, and with him and his praying few to tell of the goodness of our common Lord, I walked on towards the barracks. The first I met I addressed, inquiring where I might find Ross. 'He is dead,' was the startling reply. I felt, I knew not how, for a few moments—the loneliness, the utter loneliness of my situation

seemed almost to unnerve me. With a faltering tongue, I inquired further, and the particulars of his death were told in tones solemn as my own. The young man evidently felt much as he told of his comrade's sickness and death. I soon inquired as to his circumstances and name. Corporal, now Sergeant D——, was the individual with whom I was conversing. This was most providential, and soon, in a great measure, relieved the feelings which had thus suddenly come into my soul. I soon learned all about Ross and Methodism in Hong-kong. He, to use D——'s words, was a young man, but an old Christian, and had been the centre of a little band, who sought to save their souls, six or seven in number. They had often met in his room; but he fell, and they fell, some with him, a prey to death, and others into the indifference of the world; and D—— stood lonely as I had been myself, upon the deep. He had oft, he said, longed and prayed for a companion, and he thanked God for thus giving him one. In a few minutes we were brothers beloved, thanks be to a God of providence for this direction of his hand!"

Having thus experienced the goodness of a guiding Providence, he soon received a proof of the catholicity of missionary affection, honorable both to Dr. Legge and the London Missionary Society. Mr. Piercy says: "We thought it best to go to Dr. Legge, as he has a good name for a catholic spirit. He was not at home; but we soon found him in the Chinese Chapel, and I heard the Gospel in a strange tongue, utterly strange; though I had tried to learn all the way as I came, a word now and then was all that I could make out. After the service, the young corporal introduced me to the Doctor, and he most kindly offered me a bed in his house for the night, saying, the morning would bring leisure to consider further. I found Dr. Legge a man of God, and soon disclosed all my heart to him. He advised me to do nothing rashly, but look around, and make inquiries, and watch prayerfully for the moving of the cloud of Providence. 'After ten or twelve days, perhaps you will see your way; in the mean time you are welcome to a bed, and the room you have been in, in this house.' This was kind. I thanked God, and took courage."

After residing about three weeks under the hospitable roof of Dr. Legge, Mr. Piercy hired rooms, one of which, capable of containing about sixty persons, he turned into a preaching-place for the English soldiery. He, at the same time, commenced visiting the sick soldiers in the hospital; and, under the kind direction of Dr. Hershberg, of the London Missionary Society, applied himself to the acquisition of some knowledge of medicine, with a view to using it for missionary purposes. The Lord blessed his labors among the soldiers and their wives, and about twenty were soon formed into a society, of whose sincerity he had

good hope. Those among whom he had labored showed a disposition to contribute to his support; and, though his own funds were expended much sooner than he expected, what they raised, coupled with small sums sent by friends in England, enabled him to devote all his time to mission work, without taking any secular employment, as, when going out, he had anticipated that he might be obliged to do.

From the first, he looked upon his stay in Hong-kong as but temporary, and was making inquiries, with a view to select a station on the Chinese mainland. After months of useful labor among the soldiery at Hong-kong, he decided on placing himself at Canton, and there he received from Dr. Hobson, also of the London Missionary Society, the same brotherly kindness which he had previously received from Dr. Legge. He gives this account of the prospects: "As to the field before me, I need not say that it is large. I am a temporary resident in a house not far from the factories, close to the river, and to a ferry which 9,000 persons frequently pass in a day. It is a little way into the western suburbs, over which, from a lofty veranda, I have an extensive view. I can look two miles to the west, and two and a half to the north, and in this small space are crowded the abodes and persons of 400,000, if not 500,000 human beings. Through every street of this given space I can pass unmolested, in many places enter shops, and leave a tract or speak a few minutes with the people. I think I perceive a difference in the treatment of foreigners since November last. The free intercourse of the missionary families with the people has had a very beneficial effect. Freedom of movement in the streets and lanes of this suburb is now a settled point. As to the people themselves, there is a moral and mental apathy respecting the truth, which is a great discouragement to the missionary. This must be stated. Yet still, numbers are willing and some desirous, to receive Christian books and tracts. They come into the preaching-rooms, and, in many instances, pay close attention to the speaker. Spiritual apathy and death are stamped deep in the soul. Few ask questions, unless you enter into conversation with them; and a sincere inquirer after God is seldom met with. Their thoughts seem to be: 'This doctrine is good for foreigners, but it is of no use to us: we have our own sages, whose wisdom is undoubted. Jesus is a sage of the West; let the foreigners follow him.' The idolatry and temple rites have no hold of their hearts, but as seasons of show and mirth, of amusement and relaxation from business. In this field are found rich and poor, learned and unlearned in vast numbers. If a Chinese is of equal value with any other human being, what a number of islands and large tracts of territory elsewhere will even this city outweigh!"

After a short residence in Canton, Mr. Piercy offered himself to this society as an agent; and, taking from "Grindrod's Compendium" the questions usually put to a candidate for the ministry at a district meeting, gave written answers; asking that, under the peculiarities of the case, this should be accepted as an examination. The following is his account of his mode of labor: "As to what I am doing here, I wish I could say I am able to do much, but not so; my work is nearly all preparatory, yet I will give you an idea of my daily engagements. Rising early, the first hour is spent in prayer and reading the Scriptures; then, till eight o'clock, I read or write in English, and answer a letter, if pressing. The forenoon is mainly spent in the study of the Chinese colloquial dialect. At twelve service is held in a room below this. Here, though I have not yet commenced to deliver consecutive addresses, I seek to be useful, after an address by the native teacher, who labors here. I try to engage some of the people on the subject of discourse, and make inquiries as to the various statements the preacher has made. Our congregations are not very large. Yet, day by day, they are encouraging and attentive. Tracts are given to all that desire them. After service, I generally return to my room, and study the book language, the classics, &c., and get new words. Part of the afternoon I spend in itinerating through the city. From six to seven, Dr. Hobson's teacher assists me. Then I spend an hour till eight in instructing my boy, and talking with my old teacher on the practical truths of God's word. Afterward, for another hour, I read some spirit-stirring book in English; then self-examination, review of my labors, and prayer to God for mercy to pardon and grace to keep me, close the duties of the day. Often I have found this quiet hour, when all the bustle of this great city is hushed, a season of hallowed enjoyment. Such is the general routine. Nothing breaks it except a visit to a temple, or to see an idolatrous procession, which is a good opportunity to distribute some tracts; perhaps a visit to one of the missionary families. Dr. Hobson has kindly lent me the second part of Dr. Morrison's Dictionary, which is a great help. He, together with Mrs. Hobson, manifests a most affectionate interest towards me, and they are even anxious that my personal piety should not droop."

While these communications were on their way from China, a friend in England was also urging the Committee on. One missionary student at Richmond was so desirous of going out to join Mr. Piercy, that he would gladly have done so, without promise of sustenance, in the hope of finding some situation whereby to support himself. Another young minister had for years his heart set upon China. Just before the time Mr. Piercy's communications reached the Secretaries, urgent requests to be

sent came from both these brethren. At the same time, also, the Treasurer of the Society, Mr. Farmer, who had previously offered a thousand pounds for this mission in ten annual instalments, when six had been paid, said that the day two missionaries sailed to join Mr. Piercy, he would complete the payment of the whole sum, and would thenceforth give one hundred per annum for the Chinese mission. Other no less praiseworthy instances of Christian liberality, helped to show the Committee that, in undertaking the responsibility of a mission to China, they would have with them a large amount of practical sympathy from the lovers of the souls of men. The Committee felt that a providential call was now plainly made upon them, and though deeply regretting their inability to do justice to other needy fields, saw that to withhold aid any longer from China would not increase their ability to strengthen old missions. They therefore resolved, in dependence on the bounty of God, to place China on the list of their stations, adopting Mr. Piercy as a missionary, and sending out two brethren, Messrs. William R. Beach and Josiah Cox, with Miss Wannop, a trained teacher from the Westminster Normal Institution. They sailed on the 20th of January, 1852, and arrived safely at Canton, and have entered upon the duties of the mission. For the present, they are mainly occupied in learning the Chinese language.

They relieve their arduous toil by the distribution of tracts, and seek, in all such ways as may open to them, to spread the knowledge and influence of divine truth. Mr. Piercy has commenced preaching in a room in his own house, which was opened as a chapel in June last, and the continual kindness of Dr. Hobson has allowed him the occasional service of *Leang Afa*, the first convert of Protestant missionaries in China. This venerable man, who was baptized by Dr. Milne, in 1816, preaches once on the Lord's day in the Methodist Chapel. Mr. Piercy takes the other service. A school for boys has also been commenced during the past year, and Mrs. Piercy will probably do something on behalf of the females when she is better acquainted with the colloquial dialect of Canton. Mr. Piercy has translated the first catechism and part of the second, for the use of the mission schools; and some portions of the Scripture narratives have been printed under his direction, to be used as tracts. The missionaries have engaged to distribute ten thousand copies each of the New Testament, to be supplied by the "Million Testament Fund," if spared, during the coming year.

The instrumentality by which this great work was commenced was humble, and to the eye of human wisdom unpromising. The brethren to whom the solemn charge is committed, are young, and the measure of support

that can be bestowed upon the enterprize is but small; but in all these points of natural weakness, we see cause for both seeking and expecting the strength that is above nature. Their labors, if they receive grace to be faithful, will do something toward the conversion of the *most populous country in existence*. The strength of the Wesleyan mission in China, at the close of 1853, was three missionaries, one catechist, one preaching place, and sixteen church members.—*Annual Reports, Missionary Notices, and London Watchman*.—REV. W. BUTLER.

**RHENISH MISSIONARY SOCIETY.**—This society sent out Mr. Gutzlaff, about the year 1830, who displayed extraordinary activity, soon became perfectly master of the language, and then made frequent journeys through the coast countries of China, sometimes several leagues up the rivers. The Christian Scriptures, which he was most intent on circulating, were everywhere received with the most intense eagerness. He availed himself of every method, even during the war, for putting or conveying copies of the Christian Scriptures into the hands of the Chinese. The Chinese plenipotentiaries themselves, who had to treat with the English, received, after the war, copies of the Scriptures from his hands.

This society now have a mission in the Quang-tung province, which has about eighty converts, and occupies five preaching places,—six native evangelists being employed. It is stated that the brethren at this post have access to about a million and a half of people. Another German missionary in the same province states, that he has access to about NINETY TOWNS AND VILLAGES, some of which contain ten thousand souls.

**CANTON BAPTIST MISSIONARY SOCIETY.**—This society was composed chiefly of native Christians, and supported Rev. Mr. Roberts, who first went out by himself in 1835, and was subsequently supported by the Baptist Board, but has since been separated from it. He had a number of native assistants. Two small chapels were opened in 1845, where preaching was kept up on the Sabbath. In another hired house, about two miles below the foreign factories, a room was fitted up, to accommodate 80 or 90, where preaching was also maintained. Here the missionary and his principal assistant resided Jan. 19, 1845, Wun, a Chinaman, was baptized, after several months' instruction, and a theological class of eight or ten was maintained. This society, however, never was of much account.

**BASLE MISSIONARY SOCIETY.**—This society have a mission at Hong-kong, with three missionaries, five native catechists, and ninety communicants; but we have not been able to obtain any particular history of its operations.

## GENERAL TABULAR VIEW.

SOCIETIES.	Commenced.	Stations.	Missionaries.	Asst. Missionaries.	Female Assistant Missionaries.	Printers.	Chapels.	Churches.	Ch. Members.	Boarding Schools.	Boarding Scholars.	Day Schools.	Day Scholars.	Native Assistants.
London Miss. Soc. . . . .	1807	4	9	3		1	7		64	5	93		5	4
American Board. . . . .	1830	3	11	1	13	1	9	1	26	2	30	4	100	2
Am. Episcopal Church. . . . .	1835	1	3	1	6				24	2	100	6	100	3
Am. Bap. Union. . . . .	1842	2	6		5			2	14			9	111	6
South. Bap. Conv. . . . .	1844	1	4											
Church Miss. Soc. . . . .	1845	3	6						2	3	62			1
Gen. Bap. Miss. Soc. . . . .	1845	1	1					1	1					
Meth. Epis. Ch. North and South.	1846	2	6		2									
Presbyterian Board. . . . .	1844	4	13	2	14				34		91		90	2
English Wesleyans. . . . .	1850	1	3	1			1		16					
Seventh Day Baptists. . . . .	1847	1	2											
Free Ch. Scotland. . . . .	1850	1	1	1								1	30	
Rhenish Miss. Soc. . . . .	1830								80					6
Canton Bap. Miss. Soc. . . . .	1845	1	1				2							
Basle Miss. Soc. . . . .		1	3						90					5
Totals. . . . .		26	69	9	40	2	24	5	351	12	376	20	436	29

THE CHINESE REVOLUTION.—One of the most wonderful political and moral movements in national history is the revolution now in progress in China. It is wonderful both in its origin and in its progress. The leader of the insurgents, known as TIEN-TEH, TAE PING WONG, and HUNG SOW CHUEN, according to the accounts that have been published, received his first ideas of Christianity from a tract handed him by Leang-Afa, at the triennial examination at Canton, in 1834. About fourteen years later he placed himself under the religious instruction of Rev. I. J. Roberts, missionary at Canton, and at one time desired baptism, but subsequently he tacitly withdrew his request for reasons unknown. Mr. Roberts regarded him as visionary in his religious views. From Canton he returned into the *Kwang-si* province, and there proclaimed his views of Christianity. There he met with those who sympathized with him in abhorrence of the popular idolatry and attachment to Christianity, and he and his friends soon became the objects of persecution by the government. They were imprisoned and subjected to such cruelties that one or more of them died. The survivors were driven to arms in self-defence. They issued a proclamation exposing the corruptions of the government, and calling on the people to unite with them in defence of their rights. The oppressed flocked to their standard, and Providence crowned their arms with success. Army after army was sent to crush the infant rebellion, but under God the infant was too strong for the Imperial legions. The Im-

perialists were frequently routed, not only in Kwang-si, but by the advancing insurgents in Hupoh and Honan; and ultimately Nanking, Ching kiang-foo, and other important cities, fell into their hands. No mercy is shown to the Tartars, but men, women and children are indiscriminately slaughtered. By the last accounts they were advancing upon Peking. Though we cannot as yet predict the final result, yet judging from the past, and from their rigid discipline, and the great self-denials to which the revolutionary soldiers cheerfully submit, it would seem probable that victory must ultimately crown their efforts, and that the present idolatrous dynasty must soon fall. If the primary object of this movement had been of a political nature, it seems hardly probable that the insurgents would have ventured on attacking the popular superstitions by the destruction of the idols. They appear, rather, to have been impelled to this bold and fearless measure by strong religious feeling. They seem to have partaken of the genuine *Puritan* spirit. At all events, they are true *Iconoclasts*, the legitimate successors of the renowned *Claude* of Turin.

Their religious views could not have been received from the Romanists. They are of a decidedly Protestant type. Nor can we reasonably suppose that the religious element of this revolution was derived from any one individual or body of men; it is rather the consequence of the joint influence of the various Protestant missions in China, and on its borders. The leaven of Christianity has been diffusing itself for years in the popular mind, preparing the

way for the revolution which now threatens the very existence of the present corrupt, idolatrous and oppressive dynasty, and promises to open the door to the preaching of the true Gospel throughout China. It is not strange that amid this moral fermentation much of error in opinion and irregularity in practice should be evolved, especially considering the state of the popular mind. It is rather a wonder that in the principles and practice of the insurgents there should be so much to admire and heartily approve. The One Living and true God is their only object of religious worship, and to his aid they attribute all their success, looking to Him for victory. God is daily and unitedly worshiped in the camp and the Sabbath is strictly observed. The ten commandments they regard as their rule of life; and the Christian Trinity, the vicarious atonement of Christ, repentance, and faith in Him, are prominent articles of their faith. Opium and tobacco are rigorously prohibited. They have begun to print the Word of God, and to publish religious tracts.

Rev. Dr. Taylor, whose name has been mentioned in connection with the mission of the Methodist Episcopal Church South, visited the camp of the revolutionists, while he was at Shanghai. He succeeded, after great exposures, in reaching the city of Ching-kiang-foo, which was then their head-quarters. He threw himself at once upon the mercy of the insurgents, who demanded of him the object of his visit. This he refused to disclose till he was conducted into the presence of the chief. "On my way," he says, "as I passed along, I frequently heard the sound of people chanting; and inquiring of my attendants what was the meaning of these sounds, I was told that the people were worshiping God, and that it was the hour of morning worship. I saw idols thrown down in all directions as I passed through the streets, and I was frequently saluted by the term 'brother.' This was perfectly new, for at Canton the appellation is 'foreign devil;' and while walking in the suburbs of Canton, you will hear this perhaps a hundred times. I at last arrived at the head-quarters, and after passing through a number of gateways, on either side of which were curtains of yellow silk, and a great deal of embroidered drapery of various kinds, for a distance of upwards of 300 or 400 yards from the street, I came at last to the inner recess, and there I was requested to sit. Again I was interrogated as to my object, but I said I must communicate with the chief. He presently made his appearance, but, owing to the simplicity of his dress, I for some time doubted whether he was the chief. In order to remove my doubts, he took his seat in the middle of the hall, and his attendants arrayed him in his robes. And when I was persuaded he was the man, I opened my carpet-bag, spread before him the Gospels, the Acts, and the Tracts, and

told him the object of my visit, which was to give him a complete knowledge of the doctrines of Christianity. He seemed grateful for the books, and entertained me hospitably. The hour of breakfast was approaching, and they had morning prayer before breakfast. He and his attendants were seated in this large hall, on cushioned chairs; one individual read a portion of Scripture, and then they chanted some hymns, which the leader probably had composed. At the close of these hymns, I noticed that they chanted a literal translation of the Doxology. After this they all took their cushions, placed them on the pavement, knelt on them, closing their eyes, and lifting up their faces towards heaven, while the secretary of the chief (I think it was), read a prayer. At the close of this we proceeded to breakfast in the adjoining hall. As a guest it would have been etiquette to have commenced with my "chop sticks" first; but I waited, thinking they would ask a blessing. This I told them, when they informed me it was their custom, but it had been included in the previous prayer. I explained to them that it was not exactly our course, and asked to be allowed to do so; which they requested me to do, and I did it accordingly in Chinese."

Mr. Taylor became fully acquainted with the military resources and ability of the insurgent army, and entertains a strong conviction of their ultimate success. He says:

"I ascertained that these people were sincere worshippers of the one true God; that they had sworn the extermination of idolatry in every form; that they were exceedingly friendly to foreigners, and expressed themselves desirous of becoming more instructed in Christianity, only the difficulties at present were so great, that they thought I had better wait for some months. This movement has for its object the overthrow of the Tartar dynasty, and the establishment of the old Chinese Government. Therefore it is strictly a patriotic movement; and we are in the habit, in China, rather of calling them 'patriots' than 'insurgents.'"

As Christians, we cannot but regard this remarkable movement with the deepest interest; and in view of its developments hitherto, we are compelled to acknowledge that it is the finger of God. We hope and pray that China's redemption from the thralldom of sin and Satan is near at hand. The Lord will hasten his work in his time.

CONCLUDING REMARKS.—In view of the few conversions connected with the labors of Protestant missionaries in China, it may seem as if little had yet been accomplished. But such would not be a fair conclusion, considering the short time that has elapsed since China was opened to Christian missions. With the exception of that at Canton, no Protestant mission was commenced in China previous to 1842. In such a field as China, where idolatry is very strongly fortified, and where cus-

toms and opinions are sanctified and made venerable by antiquity, much preparatory work must be performed before any very perceptible results appear. Much preparatory work has been performed, and some fruit has already appeared. They have sown in tears, others shall reap in joy, and ultimately both sower and reaper shall rejoice together. It is no small thing that already several translations of the Scriptures have been made, generally intelligible and faithful: a work which the Catholics have not done after centuries of missionary labor, and the professed conversion of hundreds of thousands of souls. The preparation and wide circulation of a great number of valuable works, religious and scientific, is a work not to be despised, to say nothing of the helps to the acquisition of the Chinese which have been furnished. It is something that valuable missionary locations at the several posts have been secured, and numerous chapels built in these cities, in which the Gospel is steadily preached to many thousands of souls. It is impossible to calculate the influence which has already gone out from these humble Christian sanctuaries. The name of Christ, the Christian Sabbath, and the essential doctrines of the Gospel are already somewhat extensively known, if not revered, where a few years since, no ray of Gospel light had penetrated. Many children have learned to lip the name of Jesus; and besides living native Christians, some pious Chinese are now, as we hope, with Christ in heaven. We might point to the present revolution, as in its religious character the fruit of Protestant missionary labor, the ultimate influence of which, no finite mind can predict. But if not an individual soul had been converted nor any perceptible influence exerted upon the public mind by all the efforts of missionaries in China and its neighborhood, we should be under no less obligation to pray and labor and suffer for the salvation of its benighted and perishing millions. The command is to preach the Gospel to every creature, and the greater the obstacles to the accomplishment of this work, the greater should be our efforts till this dark land shall be illumined with its precious light. Upon it a few saving drops of mercy have already fallen, which may be regarded as an earnest of the rich and abundant spiritual blessings yet to be poured upon the land of Sinim.

**CHINESE EVANGELICAL SOCIETY:** The principal object of this society is to send out Christian medical men to China. Rev. W. Lobscheid and wife have sailed during the past year; and they are expected to labor at Saï-hoeng. Two young men are in training for the missionary work; and the society has agreed to support three Chinese boys and a young Malay in the school of the Rev. J. G. Bausun, at Pinang, with a view to their becoming evangelists. Christians of different denominations

unite in sustaining this missionary organization. It is located in London.

**CHINESE EVANGELIZATION SOCIETY:** In addition to European agents, six colporteurs are employed in distributing the Scriptures and tracts; and in many places they have been kindly received. The society has also assisted the Rev. I. J. Roberts to prosecute his labors. Before the end of the year, the society hopes to be able to print the entire Scriptures in Chinese. (London.)

**CHINESE SOCIETY for Furthering the Promulgation of the Gospel in China and the Adjacent Countries, by means of Native Evangelists.**—This society was formed recently at London, during the visit of Dr. Gutzlaff to England. Its object is to incite to prayer for China, to diffuse information in regard to the evangelization of that great empire, and to aid those who enter that field. It is altogether "unsectarian."

**CHINTADREPETTAH:** a station of the American Board, belonging to the Madras mission, in eastern Hindostan.

**CHINSURAH:** A town in the province of Bengal, on the west side of the Hoogly river, eighteen miles north of Calcutta. Population about 30,000. It became a station of the London Missionary Society in 1813.

**CHITTAGONG:** Capital of a district of the same name, at the southern extremity of Bengal, with the Burman empire on the east, and the sea on the west. It is 340 miles east of Calcutta, and is much resorted to by Europeans in Bengal, on account of the beneficial effects of the climate, seas, and salt-water bathing. Here the two idolatrous systems of Brahma and Budha come in contact, and the influence of caste is feeble.

**CHUMMORAH:** A Karen village in British Burmah, 60 miles from Maulmain, and an out-station of the Maulmain mission of the American Baptist Missionary Union.

**CHUNAR:** In the north of Hindostan, near Benares, and a station of the Church of England Mission.

**CHUPRA:** a station of Gosner's Missionary Society, in India, 30 miles W. N. W. of Patna, in the province of Bahar, on the north side of the Ganges.

**CHUNDICULLY:** A station of the Church Missionary Society in the Jaffna district, Ceylon, being a suburb of the town of Jaffna.

**CHUMIE:** Station of the United Scotch Presbyterian Church in Kaffraria, South Africa, one missionary.

**CHURCH OF ROME:** The Roman Catholic Church, or that which recognises the primacy of the Bishop of Rome, at one time embraced all, or nearly all, Christendom. Several of the eastern churches, at various times, adopted ideas which were condemned as heretical or schismatical, by the bishop of Rome, and those who embraced them were cut of from the Roman communion. These formed the mass of

those who followed the Greek, Armenian, Chaldaic, and Syrian rites. A portion, however, of each rite never broke off their connection with Rome, or soon returned to it, and are called by Catholic writers "United." In the West, the greatest secession, that of the Reformation, took place in the 15th century, and in several countries of northern Europe new symbols were introduced, and the belief and practices of the Church of Rome proscribed by severe penalties; under this state of things many, either voluntarily or involuntarily, embraced the doctrines of the various Reformed Churches.

At present the Roman Catholic Church is considered as embracing the Latin, Slavonic, Greek, Armenian, Syro-Chaldaic, and Coptic rites, which differ only in the language and incidentals of their liturgy, and in some points of discipline: the greatest difference being the celibacy of the clergy and communion under one kind, which are almost exclusively confined to the followers of the Latin rite, never having obtained in the East.

These various rites are jealously guarded as ancient forms, in many cases of apostolical origin, and persons are not without great difficulty allowed to pass from one to another or even communicate, although they may worship in churches of other rites. It accordingly happens in some parts that there will be bishops of different rites in the same city, and in Lemberg, in Austrian Poland, there are three, the Latin, United Greek, and United Armenian.

The doctrines held by all these churches are the same, and their form of church government is identical. The superior clergy consists of priests, bishops, and archbishops, some few of the latter being styled Patriarchs. The inferior clergy, or those in minor orders, consist of the deacons, and some subordinate grades, which differ in number and name in the different rites, and have apparently differed at times in the same rite. In most churches these orders are merely used as steps to the priesthood, and are no longer real offices in practice.

The Bishop of Rome, commonly called the Pope, is Patriarch of the Latins, and as successor of St. Peter, Primate or Supreme Pontiff of the various rites. In the government of the church, his immediate Council is the College of Cardinals, whose number is limited to seventy, and in whom resides the elective power on the demise of a Pope.

The statistics of the Church of Rome are not easily estimated. The following will perhaps be not far from the truth:

Latin Rite.—Western Europe and Colonies.....	164,000,000
Greek Rite.—United Greeks in Greece, Turkey, Russia, and Poland.....	15,000,000
Slavonic Rite.—Illyria, Dalmatia, Poland.....	
Armenian Rite.—United Armenians in Turkey, Poland, India, Persia.....	
Syro-Chaldaic Rite.—Maronites, Chaldees, United Copts, &c.....	5,000,000
	184,000,000

The Latin Catholics are by far the most

numerous. In Italy, Austria, Bavaria, Belgium, France, Spain, and Portugal, as well as Spanish and Portuguese America, the Roman Catholic is the religion of the people, in some places established by law, and supported by the government, in others, as Spain, France, Sardinia, Austria, New Grenada, Hayti, more or less fettered by civil laws, which hamper the freedom of the clergy in the exercise of their functions.

In the British Isles, Holland, the Protestant states in Germany, Switzerland, Norway, Sweden, Denmark, and the Russian Dominions, members of the Church of Rome are subject to disabilities more or less severe, and the presence of their clergy rather connived at than recognized by the state. In all, the church is regularly organized, and governed by bishops, sometimes titular, and thus forming a regular hierarchy, as in Ireland, England, Switzerland, and Germany, at others simply vicars apostolic missionary bishops, commonly called bishops *in partibus infidelium*, as the see of which they bear the title is now in some Mohammedan or heathen country. In the United States, members of the Roman Catholic Church are in some states deprived of certain rights, but the exercise of their religion is not fettered by any law.

TABULAR VIEW OF THE LATIN RITE.

Country	Arbbs.	Bps.	Clergy.	Population.
Italy.....	44	216		
Spain.....	8	47		
Portugal.....	3	20		
Germany.....	13	70		17,000,000
France.....	15	65	40,000	20,000,000
Belgium.....	1	5		
British Empire.....	6	44	4,000	9,000,000
Holland.....	1	4		
Denmark.....				3
Norway and Sweden.....				10
Russia.....	2	18		
Greece.....	3	9		
Turkey.....	1	12		
Turkey in Asia.....	1	3		
India and Further India.....		34		
Chinese Empire.....	18		220	400,000
Other parts.....		5		
Africa (various parts).....		11		1,000,000
Oceanica.....		10		3,000,000
AMERICA.				
British Possessions.....	2	23		
United States.....	7	32	1,600	3,000,000
Mexico.....	1	10		
Guatemala.....		2		
New Granada.....		6		
Venezuela.....	1	1		
Ecuador.....		3		
Peru.....	1	4		
Bolivia.....		2		
Chili.....		2		
Buenos Ayres.....		4		
Brazil.....		7		
Paraguay.....		1		
Spanish West India.....	1	3		
Total.....	110	691		164,000,000

Support of the Clergy.—Prior to the Reformation, the Catholic clergy possessed large estates and received tithes in all parts of Eu.

rope. In the reign of Edward VI. the Regents seized much of the church property in England, and in the reign of Elizabeth, the residue, with the tithes, was transferred to the now established church. Since then, the Catholic clergy in England and Ireland, as well as in Scotland, depend on the voluntary contributions of their flocks. The same is the case in Holland, Protestant Germany, and the Scandinavian kingdoms, in the last of which the Catholic religion has been most carefully watched and crushed.

In France the revolution of 1789 swept from the Catholic clergy all their property and tithes; and, on the re-establishment of Christianity by Napoleon, a regular pay was established for all clergy, whether Catholic, Protestant, or Jewish, which still subsists. In 1834 a similar step was taken in Spain, and all church property was seized by the State, which professes to give a salary to each clergyman. In Italy, Canada, and parts of Germany, the tithe system still prevails, but will, in all probability, soon be set aside, and other provision made.

The clergy are commonly spoken of as *secular* or *regular*. By *secular* are meant those living in the world (*sæculo*), the parish priests, chaplains, &c.: by *regulars*, those who live according to a certain rule (*regula*),—that is, members of the various religious orders. These orders consist of men who bind themselves (*religare*) by the three vows of poverty, chastity and obedience, to the rules of the particular institute which they enter. These vows are called vows of religion, themselves religious, and their state of life *religion*. These associations have in view, first, the sanctification of the members by retirement, mortification and prayer; secondly, the service of their neighbor, spiritually or corporally. The houses of religious are governed by superiors, sometimes elected by the members, at others appointed by the head of the order, who is generally elected for life.

The members of the orders are generally divided into choir religious, being priests or persons intended for the priesthood, and lay brothers, who never become priests. The religious orders may be divided into the following classes, viz.:

- Monks living in Monasteries governed by Abbots, Priors, &c.
- Friars living in Convents, governed by Provincials, Commissaries, Wardens, &c.
- Regular Clerks living in Colleges, houses, and governed by Provincials, Superiors, &c.

Besides these orders, and analogous to them, are certain *Congregations*, the members of which are sometimes bound by vows, but which have never been recognized as religious orders by the head of the church. The number and variety of these orders and congregations is very great, and many no longer exist, having been created to meet exigencies that

have passed. In the Greek Church, the Basilian Monks are almost the only order, as that of St. Nerses among the Armenians. In the Latin Church the most wide-spread and best known are:

**MONASTIC ORDERS.**—*Purely Contemplative.*—Carthusian, Cistercian, including Trappists, Vallumbrosa. *Contemplative Mixed.*—Benedictine, Camaldulensian, devoted to education, literature, &c.

**FRIARS.**—Franciscan or Greyfriars, (including Recollects, Observantines, Capuchins, Conventuals), Dominicans or Black Friars, Augustinians, or White Friars, Carmelites, Servites, Minims, all devoted to Home and Foreign Missions. Trinitarians, Mercedarians, devoted originally to the redemption of captives from the Turks.

**REGULAR CLERKS.**—Society of Jesus, Barnabites, devoted to education, home and foreign missions, Regular Clerks of the Pious Schools, and the Ministers of the Sick.

#### CONGREGATIONS.

- Lazarists or Priests of the Mission, devoted to Home and Foreign Missions.
- Priests of the Foreign Missions, devoted to Home and Foreign Missions.
- Oblates, devoted to Home and Foreign Missions.
- Marists, or Society of the Sacred Hearts of Jesus and Mary, devoted to Negro Missions.
- Picpusians, devoted to Home and Foreign Missions.
- Priests of the Holy Cross, devoted to instruction.
- Sulpicians and Eudists, devoted to Theological Seminaries.
- Redemptorists, Passionists, Order of Charity, Oratorians, Pretrossissimi Sanguinis, devoted to Home Missions.

#### BROTHERHOODS (NOT PRIESTS).

- Brothers of the Christian Schools, devoted to instruction.
- Brothers of St. Joseph, devoted to instruction.
- Brothers of the Society of Mary, devoted to instruction.
- Brothers of St. John, of God, and of Camillus, devoted to Hospitals.

Besides these orders of men, which embrace many in priests' orders, there are religious orders and congregations of women, bound by the three vows of religion, and living under particular rules. There are Benedictine, Dominican, Franciscan, and Carmelite nuns, all of whom are contemplative. Augustinian nuns, devoted to the sick as the Hospital nuns, or to education as the Ursulines, the Presentation, Visitation, and others, devoted to education. The Congregations are more extended, and the vows are generally made for a single year, or some definite period, after which the member is free to retire. Among them are

- The Ladies of the Sacred Heart, and the Sisters of the Congregation, devoted to education.
- Sisters of Charity, devoted to education, hospitals, asylums, &c.
- Sisters of Mercy, devoted to education, the poor and sick.
- Sisters of the Good Shepherd, devoted to the care of the Magdalen Asylums.
- The Little Sisters of the Poor, devoted to the care of the poor and infirm.
- The Sisters of Providence, (black), devoted to the education of colored girls.

## CHURCH OF ROME, MISSIONS OF :

The principles on which the missions of the Church of Rome are founded, lie in her claim to apostolic succession, and an unbroken chain of title in her clergy to preach the Gospel and administer the sacraments. The missionaries whom she sends out bear the liturgy of their church, its dogmas and practices, which have left their impression on the language and customs of nations. Before the separation of the Eastern Churches from Rome, the Chaldeans had extended their labors to India and Tartary, and continued their missions long after embracing the doctrines of Nestorius. The Greeks evangelized much of Poland and Russia; and on the final rupture between the Greeks and Latins, the churches in those countries generally adhered to the patriarch of Constantinople. The missions of the Latin church were far more varied and extensive. Under the Roman empire, all Italy, Spain, France, and Britain, were converted, and embraced the Latin rite. When these countries were overrun by the barbarians, Rome again sent her missionaries gradually from country to country, the Celts in Ireland and Scotland, the Franks in France, Goths in Spain and Italy, all embraced her forms. The Saxons in England were converted by Augustine and other Benedictine monks from Italy; then Irish and English monks carried the faith to Germany, Scandinavia, and Iceland, founding churches, which, in their development, extended to Greenland and the coast of North America. By the twelfth century the mass was chanted in Latin from Narraganset Bay to the Baltic and Adriatic. This was chiefly the work of missionaries of the orders of St. Columbanus and St. Benedict. The Crusades and the establishment of the orders of Friars gave a new impulse to the missions. Franciscans and Dominicans carried the faith to India, Tartary, and China, in the 13th century, and throughout Asia planted their convents beside the Nestorian churches. Undeterred by the fanaticism of Islam, they entered the various Mohammedan countries in Asia and Africa, hoping to restore religion on a soil where it had once flourished; and at the same time struggled successfully with Paganism, which still lingered near the shores of the Baltic. The last missions soon triumphed; those in central Asia gradually sunk, as wars made it impossible to keep up communication with Europe. In Mohammedan countries the missionaries have, down to the present time, labored almost in vain, no considerable number of the followers of the prophet having ever been at any one period won to the truth.

The close of the fifteenth century opened to the view of Europe a new world, and a new and free path to India. Spain and Portugal began their career of conquest in both Indies; missionary zeal was excited, and apostolic men from the various orders, and from the ranks of

the secular clergy, hastened to attempt the conversion of the natives of the newly discovered regions. In the East, missions were founded in Hindostan, the East India Islands, Japan, China, Tonquin, Abyssinia; in America, the half civilized natives of Peru and Mexico were converted, and their descendants now form the mass of the people, and the Church of Rome has enrolled two of Indian blood among her canonized saints. The nomadic tribes from Labrador to Cape Horn were visited; many were completely gained, in other parts reductions were formed, and such as could be persuaded to enter were instructed alike in the truths of Christianity and the usages of civilized life. Close on these discoveries came the religious feuds of the sixteenth century and the defection of nearly every prince in Northern Europe from the Roman See. State churches were formed in many of the German States, the Scandinavian kingdoms, Holland, England, and Scotland, based on the doctrines of Luther and Calvin. To compel conformity to these, severe laws were passed, and all who adhered to the See of Rome subjected to heavy penalties. The Catholic clergy were outlawed, and every attempt made to prevent any educational establishments which might continue the Catholic feeling or a succession of clergy. This led to a new species of mission: colleges were established in Catholic countries for the education of their fellow believers in the northern countries, and the training of such as wished to enter the priesthood; and from these seminaries, missionaries proceeded to their native country to minister to their brethren, and to gain back such as seemed to repent the late change. Many suffered the penalty of death, but this, as usually happens, only raised up others to fill their places. From this period the Catholic missions are either Home missions for instructing the ignorant and neglected in Catholic countries, or those in which the exercise of religion is permitted: Missions in Protestant countries to supply clergy for the Catholic portion: Missions among schismatics to reunite them to Rome: Missions to Pagan nations. There are no missions intended to operate directly on Protestants of any denomination or Mohammedans, from the fact that any such attempt jeopardized the Catholic body in those countries where penal laws prevail. These missions became at last so important a part of the church government, that Gregory XV. (1621—23) instituted the Congregation De Propaganda Fide, which gave a new impulse to the zeal and fervor of missionaries and all interested in the missionary cause. This congregation or department consisted of thirteen cardinals, two priests, a religious, and a secretary; and to it exclusively was committed the direction of missions and church matters in mission countries. Considerable sums were bestowed by public and private munificence on this department, and under Urban VIII.

the active reformer, a college, usually styled the Urban college, or the Propaganda, was erected and richly endowed. Here candidates for the priesthood and the missions, are received from all quarters of the globe, and a printing-press issues devotional works in a great number of languages.

Besides this college, there soon rose the Armenian College at Venice, the Germanic, English, Irish, and Scotch colleges at Rome, the English college at Rheims and Douay, the Irish and Scotch at Paris, the Irish college at Louvain and Valladolid, and some others, all intended to train the missionaries for their own countries; and at a later date, the Chinese college at Naples was founded in the same view, and of late years, a missionary college has arisen at Drumcondra. Convents and religious houses of various orders were also founded on the continent for natives of the British Isles, and from these also missionaries annually set out for the missions in the English dominions. Most of these latter have, however, since disappeared, swept away by the French revolution, or transferred to England or the United States.

II. *Missionary Societies.*—There are, properly speaking, no missionary societies in the Catholic church similar to those among Protestants. Three societies, of quite recent origin, the *Society for the Propagation of the Faith*, centering at Lyons, the *Leopoldine Society* at Vienna, and the *Society of the Holy Childhood* in France, raise funds by a small weekly contribution, which the directors distribute to various missions, as they think proper, but over the missionaries and stations they exercise no control. The various missions are conducted entirely independent of this aid, relying, in default of it, on other resources. The last named society is made up of children, and has a special object, the raising of money to save and baptize children exposed to death by their unnatural parents in China and Annam. Besides the aid thus given, some missions have funds established before the present century, and formerly French, Spanish, and Portuguese missionaries received a regular stipend from the government. The great mass of the missions at present are individual efforts, supported by the zeal and sacrifices of the bishops and clergy employed on them.

III. *Receipts.*—The amount raised in 1852 by

Society for the Propagation of the Faith, . . . . .	\$950,000
Society of the Holy Childhood . . . . .	117,000
	<hr/>
	\$1,067,000

#### MISSIONARY STATIONS.

EUROPE.—I. Among the Protestant States of Europe, the only countries where the Catholic church is still a mere mission, are Denmark, Norway, and Sweden. Here the number of

Catholics is very small, and no details are published, as many severe civil penalties are still enforced against members, and especially converts of the Roman church. The whole number does not probably exceed 150,000.

2. *Turkey.*—The United Armenians have an archbishop at Constantinople; the Latins several bishops and vicars apostolic; the distinct missions are those of the Franciscans in Moldavia, Jesuits in Herzegovine, and Lazarists at Constantinople and Salonica, the latter aided in their labors by the Sisters of Charity. The whole number of Latin Christians is estimated at 613,000, and is constantly on the increase.

3. *Greece.*—In this kingdom there are constant accessions to the Latin and United Greek Churches, especially at Athens, Piræus, Patras, Nauplia, Navarino, and Heraclia. There are, in this kingdom, and the Ionian republic flourishing missions of the Capuchins and Jesuits.

ASIA.—1. *Turkey in Asia.*—The Franciscans have had missions in the Holy Land since the Crusades, which, more or less active at times, are now pushed with energy. The Jesuits have since their origin had missions among the eastern Christians, won many back to Rome, established schools, and raised the standard of clerical instruction. At Antioch, there are Maronite, United Greek, and Syrian patriarchs, and elsewhere an Armenian and a Chaldean patriarch, all in communion with Rome; and the number of Christians who acknowledge the supremacy of Pius IX., is about a million.

2. *Persia.*—In this country there is a mission directed by the Lazarists, and protected by France, as well as a United Armenian church well established and tolerated.

3. *India.*—The Hindoo mission dates back to the conquest of Goa, by the Portuguese, in 1510, and was at first conducted by the Franciscans, Dominicans, and zealous secular priests. Its progress was, however, slow, till the arrival of St. Francis Xavier, in 1542. By his labors, and those of other Fathers of the Society of Jesus, numbers were converted on the Fishery coast, the Islands of Manar and Ceylon, and Travancore, while the former missionaries renewed their efforts in other parts, and gained to Rome all the Chaldaic Christians who had fallen into Nestorianism. The Jesuit mission is, however, the most celebrated, and after Xavier, owed its chief progress to Robert de Nobili nephew to Pope Marcellus II., who originated the plan of having missionaries for each caste, adopting the life of each. He himself became a Brahmin-samassi. The Blessed John de Brito, converted the Maravas, Aquaviva, at Delhi, won Akbar to the Christian religion, and Goes traversed Thibet and Tartary to Peking. These missions were affected by the overthrow of the Portuguese and French power in India, by the per-

secution of the Danes, by the disputes as to the Malabar rites, by the suppression of the Jesuits, and by the troubles of the French revolution. A large number of converts had, however, been made, and their descendants remained faithful. During the Dutch rule in Ceylon, Catholicity was maintained there by the labors of the Portuguese Oratorians. All Hindostan is now divided into Vicariates apostolic, for European and native Christians; the most extensive Hindoo missions being those of Madura, conducted by the Jesuits; of Mysore, conducted by the priests of the Foreign Missions; and of Ceylon, by the priests of the Oratory; all of which are rapidly gaining the ground lost in darker days.

Hindostan contains 15 vicariates, 16 bishops, a large number of priests, including 500 native clergymen, and nearly four million of Latin and Chaldee Christians. Ceylon contains 2 vicariates, 3 bishops, 150,000 Catholics.

4. *Farther India.*—The Tonquin mission was founded by the Jesuit Alexander Rhodes, who labored in that field from about 1624 to 1648, and gathered a church of 30,000 Christians. Driven at last from the country, he originated at Paris the Seminary of the Foreign Missions, founded in 1663, and induced the Holy See to appoint bishops to Tonquin. Since then, the priests of the Foreign Missions have had the chief direction of the mission in Annam and the neighboring province of Su Tchuen, in China. The Jesuits also continued their mission, and by the labors of both, many native clergy were formed. The Cochin China mission was founded about the same time by F. Rossi, and passed also to the Foreign Missions. Both churches have undergone terrible persecutions, even of late years, under the Emperor Minh-Menh, but have steadily increased. Tonquin contains six vicariates apostolic, governed by 12 bishops. One of these vicariates (Retord's,) in 1847, contained 10 European, 91 native priests, 200 catechists, and about 200,000 Christians. Another (Gauthier's), 2 bishops, 3 European, 43 native priests, 60 catechists, 70,000 Christians. Cochin China contains 3 vicariates apostolic, all directed by clergy of the Seminary of the Foreign Missions and native priests.

*Siam, Laos, and Cambodia.*—These missions are also directed by the priests of the Foreign Missions and native clergymen. They have been subjected to repeated persecutions, but are now at peace. Ava, Pegu, and Malacca are vicariates, with two bishops and about 10,000 Catholics.

5. *China.*—The Chinese mission was attempted in the thirteenth century, by John de Montecorvino, who founded a metropolitan See at Peking, which subsisted for over a century. Xavier attempted to restore it in 1552, but died near Canton. After several other attempts, the Jesuits Ruggieri and Pazio, founded a mission, which, under the great Matthew Ricci (1584-1610), obtained a per-

manent footing in the empire. The early Jesuits adopted the dress of literati, and thus secured the esteem of the Emperors, and would probably have gained them to Christ, but for the Tartar invasion. After that change, persecutions began, and as differences arose between the Jesuits on the one side, and the Dominicans in Fokien, and the priests of Foreign Missions in Suchuen on the other, as to the use of certain ceremonies, these dissensions formed a pretext for very severe edicts. For many years the blood of the Chinese Christians and their missionaries flowed in torrents. At present the church enjoys peace, although the insurgents are decidedly hostile to the Chinese Catholics, and treat them with great severity.

Among the celebrated Chinese missionaries, may be named Ricci, Schall, and Verbiest, mathematicians; Marin, an American, who attempted a mission in 1556; Lopez, a native Chinese priest and bishop; Denis de la Cruz, another Chinese, who died at Carthage, in South America; Navarrette, Amiot, Sanz, Perboyre, a recent martyr. The suppression of the Jesuits, and the French revolution, seriously affected these missions, by cutting off a supply of learned and adventurous missionaries. Since the restoration of peace in Europe, and especially since the establishment of the Society for the Propagation of the Faith, the mission has recovered much of its former extent. At the present time, China contains 15 sees or vicariates, 16 bishops, 84 European priests, 135 native priests, many convents and houses of religious women, and a population of 400,000 Catholics. The great mass of the old Jesuit missions are directed by the French Lazarists; the missions in Suchuen, Yunnan, Quaychoo, and Leaotong, by the priests of the Foreign Missions; those in Chansi, Chensi, and Houquang, by Italian Franciscans; those in Fokien, by Spanish Dominicans; and those in Chantong and Kiangnan, by French Jesuits, who have recently returned.

6. *Corea.*—Christianity was introduced here from China about 1632, and has since grown amid persecution of the severest kind. The history of the Corean Church is written in blood. Her first neophyte was a martyr; her first Chinese apostle, a martyr; her first native priest, a martyr; her first European missionaries, all martyrs. The number of Catholics is about 12,000, directed by a bishop, two European priests, if still alive, and some native clergy. This mission is entrusted to the Seminary of the Foreign Missions.

7. *Mongol Tartary.*—This is a Lazarist mission, directed by a bishop, 3 European, 10 native priests, a college seminary, 8 schools, and 5,000 Christians.

8. *Manchuria.*—A mission under the priests of the Foreign Missions, with a bishop and some European clergymen.

9. *Thibet.*—Missions were attempted here in

the 13th and 14th centuries, by St. Hyacinth, of Poland, and Oderic of Friuli; in the 17th century, by the Jesuits and Capuchins; but in the interval Buddhism had grown up and expelled all but the traces of Christianity. The mission was restored in 1846, by the Lazarists, Hue and Gabet. Others have followed, and a bishop has lately been appointed.

*East India Islands.*—Missions exist on some of these of ancient date, but the data are not very full or recent.

10. *Japan.*—Christianity was introduced into this empire in 1549, by St. Francis Xavier, who had converted a Japanese at Goa. During a stay of two years he visited several kingdoms, and founded missions which he confided to zealous priests of his order. The faith spread rapidly. In 1562, the Prince of Omura and soon after the Kings of Bungo and Arima, embraced Christianity, and sent a splendid embassy to Pope Gregory XIII. Soon after Taycosoma, a powerful general, usurped the throne, and in 1586 issued a law against Christianity, which his predecessor, Nabunanga, had greatly favored. The number of Christians increased with the persecution, and in 1638, they rose in arms, in Arima, but were crushed by Dutch aid. Since then the faith has been almost entirely extinguished. The number of Christians put to death has been estimated at nearly two millions, and the annals of the Jesuits, Franciscans, and Dominicans are filled with narratives of the deaths of members of their orders, in Japan. Besides Xavier, the greatest missionaries were Valignani, Father John Baptist, a Spanish Franciscan, Philip of Jesus, a Mexican Franciscan, both crucified at Nangasacki, Father Charles Spinola, &c.

The last Catholic priest who entered Japan was M. Sedotti, who, in 1709, found means to land, but he was never again heard of. Within a few years great efforts have been made to reach the forsaken Christians, still said to exist in Japan; and a bishop appointed to the mission has already founded stations on the Lew-Chew islands.

*AFRICA.*—1. *Congo.*—The earliest missions were those of Congo, begun by the Dominicans, Franciscans, and Jesuits. From 1500 to about 1560 the success was great; the king and many of his people were converted, native priests ordained, and one raised to the episcopacy. Catholicity flourished here for many years, but insensibly declined for want of priests. The Carmelites established missions in Guinea, the Jesuits in Angola and Loango; and on these chiefly the Catholics of Congo depended, as late as 1622. In 1645, the Capuchins undertook the mission, headed by Fray Francisco de Pampeluna, once a military officer of high rank. This body and their successors continued the mission till about 1700, when Cistercians took their place. About the middle of the last century, the priests of the Foreign

Missions established stations in Loango, and converted many. These missions still exist in several parts.

2. *Barbary.*—Missions have from the earliest times been conducted here by Franciscans, Dominicans, Trinitarians, and Mercedarians, still later by the Jesuits and Lazarists. The number of Christians is, however, very small, and the clergy do not number a score.

3. *Egypt.*—The Latin mission here is due chiefly to the Jesuits, of whom Father Sicard was the leader. Many Copts were recalled to the Latin Church, and are now directed by Lazarist missionaries, aided by Brothers of the Christian School.

4. *Abyssinia.*—The Portuguese, about 1530, attempted to convert the schismatics of Abyssinia, and revive morality and learning; but the efforts and the zeal of the Jesuits failed; the missionaries were excluded, after a long persecution. In 1839, the mission was revived by the Lazarists, and a bishop appointed, while the Galla country was allotted to the Capuchins, in 1846. (See *Abyssinia*.)

5. *Madagascar.*—The first missions among the Malagasies, was begun by the Lazarists, in 1648, and continued till 1674, when Louis XIV. forbid French vessels to stop at the island. The mission was revived in 1837, by Mr. Dalmond, who founded the station of Nossibe, in 1840. Since 1845, this mission has been confided to the Jesuits, who have made rapid progress.

6. *Other parts.*—Missions have been founded at different spots on the eastern and western coast, which have been discontinued, or are not yet firmly established. That of Guinea, is the most thriving. A bishop was at first selected for it from among the Catholic clergy in the United States; but on the failure of his health, the mission was transferred to the Society of the Sacred Heart of Jesus and Mary, who still administer it.

*OCEANICA.*—The first Catholic mission in Oceanica was that of Messrs. Bachlot, Armand, and Short, of the "Congregation of the Sacred Hearts of Jesus and Mary," at the Sandwich Islands. They began it in 1826, and continued it till their expulsion by the government in 1832. In the following year Vicars apostolic were appointed, and missions begun at Gambier, Tahiti, and for a second time at the Sandwich Islands. These missions are chiefly directed by priests of the society of Picpny and the Marists. Other stations were begun in New Zealand, at Futuna, in the Marquesas, Nukahwa, and elsewhere. These missions extended so rapidly that several new vicariates were formed, and in spite of martyrdom, disease and shipwreck, they are still advancing. Oceanica now contains 8 bishops, 10 vicariates, and 300 missionaries.

*AMERICA.* 1. *Spanish Missions.*—Missions were established in all Spanish America, and great numbers were converted, espe-

cially in Mexico and Peru, where their descendants are still, the majority mingled with the Spanish race. Even in Cuba the Spanish blood is much mixed with Indian blood.

The missions among the wild tribes were of a different character. The most celebrated are those of the Jesuits in Paraguay and California, the missions among the Moxos, Abipones, in Chili and New Grenada. Few of these are now properly missions, and are matter for a history rather than a gazetteer.

2. *Portuguese Missions.*—The missions of Brazil were chiefly conducted by Portuguese Jesuits, who converted several tribes, although their numbers were diminished by the cruelty of the savages on land and pirates at sea. Several of these missions still subsist, but details are not easily accessible as to their numbers and extent.

3. *United States and Canada.*—The early Catholic Missions in New Mexico, Florida, and California, were Spanish. The natives of New Mexico were converted, and being now Christians, are not considered a mission. In Florida, while a Spanish province, the Indians were converted by Franciscans, and formed villages on the Apalachicola and around the city of St. Augustine. The English drove these Indians from their villages, and their descendants, now called Seminoles or wanderers, have lost all traces of Christianity. The Upper California missions were conducted by Franciscans, and till a recent period were in a very flourishing state, but are now destroyed. The Canada missions were begun by French Jesuits, in Nova Scotia and Maine, about 1612. The Recollects followed, succeeded again by the Jesuits. This mission converted the Abenakis of Maine, now forming two villages in the state of Maine and two in Canada; the Hurons of Upper Canada, a part of whom are Catholics, still at Lorette, near Quebec; a part of the Iroquois or Five nations, who form the three Catholic villages at Caughnawaga, St. Regis and the Lake of the two Mountains; the Algonquins, who form a mission village, with the last-named band of Iroquois; the Micmacs of Nova Scotia, now attended by the secular clergy; the Montagnais, at Chicoutimi and Red River, under a bishop and missionaries; the Ottawas of Lake Superior, who with the Ojibwas and Menomonees are now under the care of Canadian clergy on the north, and on the south, of Bishop Baraga, a philologist, whose talents have been acknowledged by government; the Illinois and Miamis, whose descendants are now on Indian Territory and in Louisiana; the Arkansas, whose descendants, under the name of Kappas, are also there.

The Catholics of Maryland began missions among the neighboring tribes, but tribe and mission have long since disappeared. Since the revolution and the establishment of a Ca-

tholic hierarchy in the United States, attention has been gradually turned to the Indian missions; two vicariates are devoted to them alone. That of Upper Michigan contains one bishop, five priests, five schools, and a large number of Catholic Ottawas and Ojibwas; that of Indian territory with a bishop, eight clergymen, four schools, 5,300 Catholics of the Pottawotamies, Osages, Miamis, Illinois, Kansas, and Kappas. Besides these, there are in the diocese of Milwaukee a Menomonee and an Ojibwa mission; in that of St. Paul's, Minnesota, a Sioux, a Winnebago, and three Ojibwa missions; and in Oregon there are missions among the Waskos, Cayusus, Pointed Hearts and Flatheads,—the Indian Catholics of the territory numbering 3,400. Besides these, a few hundred converted Indians are to be found in California.

Among the celebrated missionaries in America may be named Anchieta, Bareze, Las Casas, Bertrand, Solano, Gand, Motolinia, Brebeuf, Druilletes, Chaumonot, Jogues, and in later times Marcoux, De Smet, Point, Belcour.

This is an outline of the widely-extended and much diversified Catholic missions. As to their history, the recent work of Henrion, "*Histoire Generale des Missions Catholiques*," and the Annals of the Society for the Propagation of the Faith will give a general idea; but the sources are the accounts of the various religious bodies engaged on the several missions, voluminous works which would alone form a library.—JOHN G. SHEA, ESQ.

CHURCH HILL: A station of the Church Missionary Society, on the Island of Jamaica, W. I.

CHURCH MISSIONARY SOCIETY: This Society was formed in the year 1800. The Society for Promoting Christian Knowledge, and that for the Propagation of the Gospel in Foreign Parts, had long existed, and received the benefactions from the Church of England. But as they both confined themselves chiefly to foreign parts, where Christianity was already embraced, there was, in the view of the friends of Foreign Missions, still room left for a Society which should consider the heathen as its principal care.

This Society was organized on the principle of making a specified contribution the condition of membership. Seven governors and a treasurer are elected by the members; also a general committee, consisting of these officers and twenty-five other members, for the general direction of its affairs.

The constitution and practice of this Society are regarded by its members and managers as in strict conformity with ecclesiastical principles, as they are recognized in the constitution and practice of the Church of England. It exercises no spiritual or ecclesiastical functions; but is an "institution for discharging the temporal and lay offices necessary

for the preaching of the Gospel among the heathen.

The Society was originally designed to operate in Africa and the East, and this is incorporated in its name, "The Church Missionary Society for Africa and the East." But it has extended its operations beyond these bounds. It now has missions in Africa, India, the Mediterranean, the West Indies, Australasia, and North-west America. The missions of this

Society, particularly in Africa, India, and New Zealand, have been among the most successful of Protestant missions. Its missionaries have generally been devoted men of God; and the Holy Spirit has been poured out in a wonderful manner upon several of its missions, producing the most surprising changes in a brief period of time. The state of the missions of this Society in the year 1852 will appear from the following

TABULAR VIEW.

MISSIONS.	When commenced.	Clergymen.			Lay teachers and others.						Adult Baptisms during year.	Communicants.	Seminaries and Schools.		Sexes not specified.	Youth and Adults.	Total Scholars.		
		Number of Stations.			European.		Country-born.		Native.				Boys.	Girls.					
		English.	Lutheran.	East Indian.	Male.	Female.	Male.	Female.	Male.	Female.									
																		Native.	Male.
West Africa...	1816	15	13	3	1	3		58	7	261	2743	49	1061	300	1034	2514	5409		
Yoruba ....	1845	2	4	1	1			13		58	203	9	25	12	453	22	512		
Mediterranean	1828	4	5			1		2											
East Africa...	1846	1	2	1															
Western India	1820	6	8		2	1			1	55	11	55	31				1621		
North India...	1816	22	30	5		6	1	4		248	28	94	1087	115	5716	578	6858		
South India...	1815	20	23	1	2	11	4	6	6	544	93	794	4180	354	6734	3093	9827		
Ceylon .....	1817	6	10		3	1				124	25	21	371	101	2820	779	3710		
China .....	1845	3	6											2	35		35		
New Zealand	1814	21	21		6					369	30	551	5749						
West Indies...	1831	2	3			3	2						430						
N. W. Amer.	1822	7	6		1	4	1	1		8		38	454	23	295	275	76	92	738
TOTALS ....		109	131	7	2	21	26	15	13	3	1423	189	1834	15	306	684			25,710

This table is condensed from the Report of 1852. The following summary, from the Report of 1854, shows considerable progress in several particulars :

Stations	118
European missionaries	152
East Indian and native missionaries	24
European lay assistants	30
European female teachers	14
Country-born teachers	14
Native teachers	1681
Communicants	17,224
Baptisms during the year, adults and children	5444
Estimated attendants on public worship	107,000
Ditto scholars under instruction	40,000

*Income.*—The following table shows the receipts of the Society, from its commencement, in periods of four years, with the average annual receipts of each period; from which it appears that the average annual receipts have been regularly and steadily advancing, with occasional slight depressions, from £321 to £123,000, which may be regarded as a fair index of the missionary spirit in the Church of England. And, it is to be especially noticed here, as in other societies, that, beyond a

certain point, they begin to receive back a revenue from the churches they have planted. In 1853, the Church Missionary Society received from its missions £10,783, being about one-tenth of its whole income.

Years.	Amount.	Average.
1799 to 1802,	£1,284	£321
1803 " 1806,	7,096	1,774
1807 " 1810,	11,699	2,924
1811 " 1814,	18,656	4,664
1815 " 1818,	78,074	19,518
1819 " 1822,	121,753	30,438
1823 " 1826,	152,608	38,152
1827 " 1830,	188,467	47,114
1831 " 1834,	187,575	46,893
" 1835,	68,432	68,432
1836 " 1839,	332,424	83,106
1840 " 1843,	431,018	107,754
1844 " 1847,	430,628	107,456
1848 " 1851,	411,970	102,992
1852,	118,674	118,674
1853,	120,932	120,932
1854,	123,915	123,915
Total .....	£2,805,205	

**CISTERCIAN :** A reformed Benedictine monk.

**CLARKSON :** Station of the United Brethren, on the Zitzekamma rivers, in South Africa, among the Fingoes.

**CLEAR-WATER:** Once a station of the Methodist Episcopal Church in Oregon.

**CLOUDY-BAY:** A station of the Wesleyan Missionary Society in New Zealand, on the north-eastern side of the middle island.

**CLOISTER:** A monastery or nunnery; a house where monks or nuns reside.

**COCHIN:** The chief city of a principality of the same name, extending along the western coast of Southern India, between Malabar and Travancore, and under the nominal government of a native rajah. A station of the Church of Scotland Mission to the Jews.

**COIMBATOOR:** The capital of a district of the same name, in the Madras presidency, South India, 270 miles south-west of Madras. The London Missionary Society commenced operations here in 1830.

**COLOMBO:** A seaport town of Ceylon, the modern capital of the island and seat of government, situated on the west coast. The fort contains the residences of the governor and most of the British inhabitants. The *pettah*, or inner town, has a mixed population of Dutch, Portuguese, and their descendants. The native Ceylonese reside chiefly in the suburbs. The town within the walls is regularly laid out, and built very much in the European style. Colombo is situated in the centre of the cinnamon country, and is the depot for nearly all the foreign trade of the island, and has a somewhat extensive trade by means of internal navigation. Its climate is healthy, though destructive of books, clothing, &c. This is the residence of the Bishop of the Church of England for the Bishopric of Ceylon, and the missionaries of the Church Missionary Society and of the Society for the Propagation of the Gospel, are under his jurisdiction. The Baptists and Wesleyans have each their missionary stations at Colombo.

**COLESBERG:** Station of the London and Wesleyan Missionary Societies, in South Africa, in the district of Colesberg, near the Cradock river.

**COMBACONUM:** A station of the London Missionary Society, on the eastern coast of southern Hindostan, 25 miles from Tanjore. It was formerly the capital of the Cholas, one of the most ancient Hindoo dynasties in the south of India of which any traces have been discovered, and who gave their name to the whole coast of Cholamundul, or Coromandel. The population is about 40,000.

**CONSTANTINOPLE:** The first and largest station of the American Board among the Armenians and Jews of Turkey, and where the Free Church of Scotland and London Jews' Society have missions to the Jews. Lat. 41° N., long. 29° E. This magnificent city, the capital of the Turkish empire, has a population according to the best estimates, of about 500,000 in the city proper, and of about as much more in the suburbs on the north side of the harbor, and on the Bosphorus. Taking the

whole together, it may be divided as follows: Turks and other Mohammedans, 500,000; Greeks, (including all of the Greek church) 200,000; Armenians, 160,000; Jews, 80,000; Franks (foreigners not subject to the Porte, and who wear the hat instead of other head-dresses,) 40,000; and 20,000 not included under the other heads. (See *Armenians* and *Oriental Christians*.)

**COPTS:** A name given to the descendants of the ancient Egyptians, who profess the Christian faith according to the sect of the *Jacobites* or *Eutychiens*, called *Monophysites*, from their distinguishing tenet. They differ in many points of doctrine and practice from the Greeks and Latins; but the principal ground of their separation from other Christians lies in their belief in relation to the nature of Christ. They maintain that the divine and human natures so coalesce as to become *one*, and therefore they reject the council of Chalcedon and the epistle of *Leo the Great*. Their government is episcopal; and they have a patriarch or metropolitan, at Alexandria, who is head of the whole church, and is said to have 140 bishoprics in Egypt, Syria, Nubia, and other countries, besides the Abuna of Abyssinia, who is also nominated and consecrated by him.

Euty chius, Patriarch of Alexandria, was the first who maintained the Monophysite doctrine, for which he was excommunicated, and died in exile. But his party, with Dioscorus at their head, shortly after, called a council at Ephesus, in opposition to that of Chalcedon, which had condemned Euty chius, and in their turn excommunicated the Pope and all the bishops who adhered to him. This is the origin of the breach between the Latin and Alexandrian churches, which all the efforts of Rome, for centuries, have failed to heal. Dioscorus was, however, anathematized and banished; but his successor, who was nominated by the court at Constantinople, was assassinated by the Monophysites. After this, there were two patriarchs; and the Greek party being favored by the government, obtained the ascendancy. But on the invasion by the Turks, the Monophysites joined the invaders, and thus obtained the confirmation of all their privileges, and ascendancy over their rivals. They practice both circumcision and baptism. Confession is observed, but instead of being private and particular, it is public and general. They are strict in their fasts, and loose in their morals. Divorce is allowed on easy terms.

The Patriarch of Alexandria is chosen by the bishops of the Coptic church. He is obliged to preach once a year to his clergy, while their province is, on set days, to read homilies and legends to the laity. The priests and inferior ministers are allowed to marry before ordination. None but the lowest classes become ecclesiastics, who are excessively ignorant, yet held in reverence by the people. Mo-

nastic life is held in high esteem, those who devote themselves to it living in great austerity, in deserts, sleeping in their clothes on the ground, and every evening prostrating themselves 150 times with their face and breast on the ground. But they are all of the lowest class of people, and live on alms. The present condition of the Copts may be learned from the following extract of a letter written in 1840, to the Christian Knowledge Society, by Rev. H. Tattam: "I have just returned from visiting the Coptic Christians in every part of Egypt; and during my stay in the country, I entered most of their convents. They are in a very low state, as regards pure Christianity, having only its name and form, without the influence of Christian principle upon the heart and life. The Christian religion is now fully tolerated, and all its professors, of every denomination, receive protection, and enjoy equal privileges with the Mohammedans. Although learning is at a low ebb among the Copts, yet they recognize the right of the people to possess the Scriptures. They are accessible, and will read any publications presented them by English Christians. They have a poor translation of the Old Testament, in Arabic manuscript, and a better one of the New."—*Edinburgh Encyclopedia; Mosheim; Buck; Missionary Guide Book.* For missions see EGYPT and ABYSSINIA.

**COPAY:** A station of the Church Missionary Society, five miles from the town of Jaffna, Ceylon.

**CORISCO:** A small island on the western coast of Africa, 55 miles north of the equator, and 15 to 20 miles from the mainland, in the Bay of Corisco, having a population of about 4,000. The Presbyterian Board have a station here.

**CORFU:** One of the Ionian islands, and capital of the Ionian Republic, for some time the principal residence of the American Baptist missionaries in Greece, and still the seat of the only school in their mission.

**COTTAYAM:** A station of the Church Missionary Society in Southern India.

**COITTA.** A populous district in Ceylon, within a few miles of Colombo, a principal station of the Church Missionary Society. Its situation is peculiarly beautiful, being on the verge of vast gardens of cinnamon, and surrounded with natural forests, interspersed with gardens of spices, and groves of cocoanut and palm.

**CRADOCK:** Station of the London and Wesleyan Missionary Societies in South Africa, in the district of Cradock, north-east of Graaf-Reinet.

**CRUDA:** A village in Arracan, and an out-station of the Arracan Mission of the American Baptist Missionary Union.

**CUDDALORE:** A maritime town in the Carnatic, India, extensive and populous. One of the early stations of the Christian Knowledge Society, and now a station of the Gospel Propagation Society.

**CUDDAPAH:** A station of the London Missionary Society, directly west of Nellore, and some 50 miles north-west of Madras. The province of Cuddapah is about 170 by 120 miles in extent, and contains a population of over a million.

**CUMBERLAND PRESBYTERIAN CHURCH, BOARD OF MISSIONS:** The General Assembly of the Cumberland Presbyterian Church have a Board of Foreign and Domestic Missions, which resolved at its annual meeting in 1853, to establish two foreign missions in the course of the year. Previous to that, for several years they had cultivated the spirit of domestic missions, by calling on the churches to aid in establishing new churches and sustaining preachers at Philadelphia, Cincinnati, Louisville, St. Louis, and Alton; and also in Keokuk, Ia. Several brethren were sent out to Oregon, California, and Texas. The Board of Missions, have employed special agents to travel through the churches, and take up collections, besides using their numerous papers and the pulpit, to wake a deep and lasting missionary spirit throughout the 100,000 members now composing their church. They have a great amount of wealth among their people, and with their new Theological Seminary, and more than half a dozen colleges, containing a large number looking forward to the ministry, what may we not expect when the fact is known, that the destitute thousands of a new country, just reclaimed from the savages, called their body into existence?—REV. S. WELLS.

**CUTTACK:** A town in Eastern Hindostan, on the coast of the Bay of Bengal, 250 miles S. W. from Calcutta, and 770 miles north-east from Madras. The population of the town is supposed to be about 40,000. There are 7000 houses, built mostly of mud walls, thatched with a long coarse grass. A few are built of stone and brick. The town contains a number of idol temples, but none of them much celebrated. The English General Baptists established a mission at Cuttack in 1822.

**DACCA:** A large town in Bengal, 190 miles N.E. from Calcutta. Population about 300,000. Occupied by the English Baptists in 1816.

**DAMARA COUNTRY:** The country of the Damara, Namaqualand, South Africa, occupied by the Wesleyans.

**DANISH AKRA:** See *Akra*.

**DARJEELING:** A station of Gossner's Missionary Society in Hindostan.

**DARLSTON:** A station of the Gospel Propagation Society in Jamaica, W. I.

**DAVYTON:** A station of the London Missionary Society in Jamaica, W. I.

**DEDGAUM:** A station of the Am. Board in Hindostan, belonging to the Ahmednuggur Mission.

**DELAWARE:** The chief town of the Delaware tribe, in the Indian territory, and the

sent of the Delaware mission of the American Baptist Missionary Union.

**DELHI** : A celebrated city in the presidency of Bengal, capital of a province of the same name, and the ancient metropolis of the Palan and Mogul empires. It is situated on the Jumna, 830 miles N. W. of Calcutta—traveling distance, 960. Population about 200,000. In its period of splendor, Delhi was a city of vast extent, as is evinced by its ruins, which are supposed to cover nearly as large a surface as London, Westminster, and Southwark. The present city is about seven miles in circuit, and, although it bears no comparison with the ancient city, which is said to have contained two millions of inhabitants; yet there are few, if any, of the ancient cities of Hindostan, which, at the present time, will be found to rival modern Delhi in the wealth of its bazars, or in the activity and enterprize of its population. The ruins of old Delhi cover the plains for an extent of nearly eight miles to the south of the modern city, and connect it with the village of Cnttnh, exhibiting, throughout this vast tract, one of the most striking scenes of desolation to be met with in the whole world. It has not been the scene of much important missionary labor, except by the English Baptists, who commenced their operations here in 1818.

**DEMARARA** : See *West Indies*.

**DHARWAR** . A fortified town in the province of Bejapoor, India, and capital of a district of the same name. Population of the district, 600,000. A station of the German Missionary Society.

**DIEP RIVER** : A station of the Wesleyan Missionary Society in Little Namaqualand, South Africa.

**DINDIGUL** : A station of the American Board in Southern Hindostan, connected with the Madura Mission.

**DINAJPOOR** : Capital of a district of the same name in India, about 260 miles north of Calcutta. Population, 20,000. A station of the Baptist Missionary Society.

**DOHNAVOOR** : A station of the Church Missionary Society, in the Tiunevely district, Hindostan.

**DOMINICA** : See *West Indies*.

**DONG-YAHN** : A Karen village, 33 miles from Maulmain, in Burmah, and an out-station of the Maulmain Mission of the American Baptist Missionary Union.

**DRY HARBOR** : A station of the London Missionary Society in Jamaica, W. I.

**DRY RIVER** : A station of the Wesleyans in Trinidad, W. I.

**DUKE TOWN** : Station of the United Presbyterian Synod of Scotland, about 50 miles from the mouth of the Old Culabar river, in West Africa.

**D'URBAN** : A station of the Wesleyan Missionary Society among the Fingoes, in Kaffraria, S. A. Also, a station of the same So-

ciety in the Natal district, same as Port Natal.

**DWIGHT** : A station of the American Board among the Cherokee Indians.

**DYSALSDORP** : Station of the London Missionary Society in South Africa, 45 miles north of Pocaaltdorp, commenced in 1838. This station presents a very extensive field for missionary operations. In the neighborhood, there is a tract of country, the Congo, very densely populated.

**EARLY CHRISTIAN MISSIONS** : Christianity is essentially missionary. Its Great Author announced it to the world as the only true religion; and it has ever been aggressive in its character. The missionary enterprize is but Christianity *in action*, carrying out the design of its Founder, to subdue the whole world to himself. This was the spirit that animated the apostles after the wonderful impulse which they received on the day of Pentecost, as they went everywhere, in obedience to Christ's last command, to preach the Gospel to every creature. **PAUL**, who received his commission directly from Christ, after His ascension, was the first *foreign* missionary, having been appointed as the apostle to the Gentiles; and the graphic record of his labors and successes, contained in the Acts of the Apostles, shows how well he fulfilled his commission, and presents him, for all time to come, as the **MODEL MISSIONARY**. Respecting the labors of the other apostles, we possess but slender information. A few brief notices in the Acts, and some vague and uncertain accounts from ecclesiastical history, are all that have reached us. Yet these, taken in connection with the established fact, that in the course of a single generation, the Gospel was propagated throughout the then known world, are sufficient to show that their lives must have been devoted to the missionary work. **PETER** appears to have directed his labors chiefly to the dispersed Jews, to whom his epistles are directed. Christian antiquity ascribes to him a settlement in Antioch, and afterwards in Parthia; but he appears to have extended his missionary tours as far as Babylon, where his first epistle is dated, and which is supposed by some to have been the metropolis of the eastern dispersion of the Jews. Eusebius states that he was brought to Rome by the providence of God, to oppose the heretical schemes of Simon Magus; and this statement seems to be confirmed by the recently discovered work of Hippolytus. And tradition makes him to have suffered crucifixion at that place, being placed on the cross at his own request, with his head downwards, deeming himself unworthy to suffer after the manner of his Master. But the whole statement as to his ever having been at Rome is of questionable authority.

**JAMES**, the son of Zebedee, is represented as having labored among the Jews who were

scattered abroad in Asia Minor, and the neighboring countries; but as he resided several years at Jerusalem, and finally fell a sacrifice to the cruelty of Herod, it is not probable that his travels were either frequent or extensive. ANDREW seems to have chosen *Scythia* and the adjacent countries as the scene of his missionary exertions. He passed along the shore of the Euxine Sea, and returned to Byzantium, now called Constantinople, where he labored in word and doctrine with considerable success. He afterwards traveled through Thrace, Macedonia, Thessaly, Achaia, and Epirus, preaching repentance and forgiveness of sins in the name of Jesus Christ. PHILIP is considered as the apostle of Upper Asia, and is supposed, in conjunction with Andrew, to have sown the seed of Divine truth among the inhabitants of *Scythia*. In the latter part of his life he preached at Hierapolis, in Phrygia, where he sealed his mission with his blood. BARTHOLOMEW, who is supposed to be the same with Nathaniel, extended his travels as far as *India*, on this side the Ganges, where he instructed the inhabitants in the revelation of Divine truth, and at his departure presented them a copy of the Gospel of Matthew. He is also said to have preached in *Lycæonia*. THOMAS, according to the testimony of Jerome, was a very active and useful missionary, who labored among the Medes, Persians, Parthians, Bactrians, Carmanians, Hyrcanians, and Magians. The Portuguese, when they visited *India* in the sixteenth century, discovered traditions and ancient monuments, which they regarded as evidence that this apostle had preached there. The Chaldean Christians throughout all Asia regard Thomas as their apostle; and the Syrian Christians of *India*, on the Coromandel and Malabar coasts, to the number of 200,000, hold, with a constant and uniform tradition, that this apostle was the founder of their churches. He is said also to have visited Ceylon. These existing traditions are corroborated by ancient writers.

MATTHEW, or LEVI, the son of Alphaeus, is said to have remained for some time in *Judæa*, declaring the glad tidings of salvation; and there to have written his Gospel, about the time that the apostles Peter and Paul suffered martyrdom at Rome. He then went as a missionary into *Ethiopia*, *Persia*, *Parthia*, and *India*; and, either in the latter of these places, or in *Abyssinia*, he suffered martyrdom. SIMON, called *Zelotes*, appears to have traveled through *Egypt*, *Cyrene*, *Asia*, *Libya*, and *Mauritania*. Nicephorus asserts that he introduced the Gospel to Britain, where he preached, and wrought many miracles. Others, however, are of opinion that he directed his route toward *Persia*, where he labored till he received the crown of martyrdom.

JOHN, the beloved disciple, called *John the Divine*, shared, for some time, with Peter, in

preaching, working miracles, and enduring severe persecution at *Jerusalem*; and in *Samaria* the Holy Ghost was given by imposition of their hands. About A. D. 52, this apostle continued as "a pillar" of the Christian Church in *Judæa*; and, after that period, he is said to have carried the word of life to the inhabitants of *Parthia* and *India*; but it is more evident that he labored for some time in *Asia Minor*. In the persecution which raged under Domitian, about A. D. 95, he was banished to the isle of *Patmos*, where he was providentially preserved, and favored with a series of the most important visions. Under the reign of the emperor Nerva, he was recalled from exile, and returned to Ephesus, where he continued to preach the Gospel of Christ, till, at length, he peacefully breathed out his soul into the hands of his Redeemer, in the ninety-ninth year of his age.

JUNE, or *Judas*, not *Iscariot*, commenced his missionary labors in *Judæa*, *Galilee*, *Samaria*, and *Idumea*; and afterwards extended his travels to *Mesopotamia*, *Persia*, *Armenia*, and *Libya*; and, either in the latter place or in *Persia*, the faithfulness of his preaching was rewarded by a cruel death. JAMES THE LESS does not seem to have extended his labors beyond the Jewish metropolis, where he met his death at the hands of the Jews.

For a fuller account of the labors of each of the apostles, see a summary in *Fabricius Lux Evang.* cap. 5, pp. 95-114; *Lardner XVII. p. 239*; *Prof. Burton's Eccles. Hist. I. 281*.

From highly respectable authorities, it would appear that the Gospel was preached in Britain in the first century. Bishop Stillingfleet is decidedly of opinion that a Christian church was planted in this island, in the time of the apostles; as Eusebius distinctly states that some of them had "passed over the ocean, and preached in the British isles:" and Theodoret mentions the Britons among the nations whom the "fishermen, publicans, and tentmakers," as he styles them, had induced to embrace the religion of the crucified Jesus. *Gildas*, the earliest of our British historians, speaking of the memorable revolt and overthrow of the Britons under Boadicea, about A. D. 60, gives us to understand that the Gospel then began to be successfully published in the country; and the correctness of his statement is supported by those ancient Cambrian records, called the *Friades*. In these it is stated that the celebrated Caractacus, who, after a war of nine years, was betrayed to the Romans, was, together with his father, Brennius, and the whole family, carried prisoners to Rome, about the year 53, where they remained for a period of seven years. At this time the word of life was preached in the imperial city; and Brennius, with others of his family, became professed members of the Christian church. At the expiration of seven years they were permitted to return, and were thus furnished

with a favorable opportunity of introducing the Gospel into their own country. It is also said that three Christians, one an Israelite, and the other two Gentiles, with whom they had been in the habit of associating, accompanied them from Rome, and became instrumental, as preachers, in reclaiming many of the Britons from their ancient superstitions, and instructing them in "the truth, as it is in Jesus."

It does not appear that Caractacus himself embraced the faith of Christ at Rome; but his son Cyllin, and his daughter Eigar, are both ranked among the British saints. That son is represented as the grandfather of King Lœcius, who made great exertions for the promotion of Christianity in Siluria, the country of his ancestors; and even the celebrated King Arthur seems to have been a descendant of this family. Eigar, the daughter of Caractacus, is said to have bestowed her hand on a British chieftain, whose domain, called Caer Sarlog, is now known by the name of Old Sarum; and Claudia, one of her sisters, is supposed to have become the wife of a Roman senator, named Pudens.

Within little more than one hundred years from our Saviour's passion, *Justin Martyr* places Christians in every country known to the Romans, which must have included Britain. Irenæus also asserts, that our holy religion was propagated to earth's utmost bounds by the Apostles and their disciples. Again he mentions the *Celts* among the nations then enlightened, the Celtic race being then seated in the British Isles. *Tertullian* speaks of British districts inaccessible to Roman arms, but subdued by Christ. Dr. Adam Clarke sums up at length the evidence relating to this subject; and to his argument the curious reader is referred. It appears evident, however, not only that there was Christianity in Britain at a very early period, but that there was a regulated Church, with its bishops, who were summoned to foreign councils, where matters of vital importance were discussed and determined, long before Augustine was sent by Gregory the Great, to convert the British Isles to Rome.

Most faithfully did the first preachers of Christianity fulfil their commission; for by them the Gospel was preached, not only to Jews, Greeks, and Romans, but also to Britons, Gauls, Spaniards, Hindoos, Arabians, Persians, and Scythians. Others were sent out by them who emulated their fidelity. An oriental writer relates that all Persia, all parts of Assyria, Armenia, and Media, the regions about Babylon, Huz, and Gala, to the borders of India, received the Gospel and its institutions, from the hands of Agheus, the silkwearer, the disciple of the Apostle Haddeus or Thaddeus. This took place about fifteen years after the ascension of our Lord.—See *Yeates's Indian Church History*, pp. 27, 29.

CENTURY II.—In the second century, the march of divine truth was steady and triumphant. *Eusebius* informs us that the followers of the Apostles imitated their example, in distributing their worldly goods among the necessitous believers; and quitting their own country, went forth into distant lands to propagate the Gospel. Among them were *Andronicus*, *Aristarchus*, *Crescens*, *Marcus*, *Sylvanus*, and *Trophimus*; and to these were afterwards added *Pantenus*, who traveled into *India*; and *Irenæus* and *Pothinus*, who came from Smyrna and settled in *France*. Tradition relates that Irenæus was sent by Polycarp into *Gaul*, (circ. A.D. 160.) It is added also, that Pothinus received a similar commission. (*Greg. Turon. History France*, I. p. 27; and *Cave's Lives Fathers*, p. 162.) Pantæus, master of a school of philosophy, in Alexandria, was sent by Demetrius, bishop of that city, to *India*, where he remained several years; and on his return, is said to have brought with him a copy of the Gospel of Matthew in Hebrew, which had been left by Bartholomew. *Athenagoras*, who, towards the end of this century wrote an apology for the Christian religion, says, "The Christians made small account of the present life, but were intent only on contemplating God, and the divine Word, who is from him; what union the Son has with the Father; what communion the Father has with the Son; what the Spirit is; and what are the union and distinction subsisting between the Father, the Son, and the Holy Spirit." *Bardasanes*, of Mesopotamia, in alluding to the influence of the Gospel on its professors, says, "In Parthia, polygamy is allowed and practiced; but the Christians of that country practice it not. In Persia, the same may be said with regard to incest. And in Bactria and Gaul, where the rites of matrimony are defiled with impunity, the Christians act not thus. In fact wherever they reside, their practice triumphs over the worst of customs, and the worst of laws." While the doctrines of the cross were progressively spreading, through the labors of devoted missionaries; while the lives and deportment of the converts illustrated the divine origin and beneficial effects of those doctrines; the great work of translating the Holy Scriptures occupied the hearts and hands of many others. Latin versions of the oracles of truth were multiplied. That which was styled the *Italic version* was considered decidedly the best. The Syriac, Ethiopian, and Egyptian versions appeared at no great distance of time; but their dates cannot now be ascertained with precision. The blessed truths, however, which they contained, were so powerfully owned and blessed of God, that wherever they circulated, like a fertilizing stream, they transformed the moral desert into the garden of the Lord.—*Smith*, I. p. 26.

CENTURY III.—In the third century, the

progress of Christianity in the world was very considerable, though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails, as was noticed in the second. Origen having been invited from Alexandria by an Arabian prince, succeeded in converting a tribe of wandering Arabs to the Christian faith. The fierce and war-like nation of the Goths, who, inhabiting the countries of Mœsia and Thraœe, made perpetual incursions into the neighboring provinces, and some likewise of the adjoining tribes of *Sarmatia*, received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia or had become their captives. These venerable teachers, by the power of their doctrine, and the sanctity of their lives, became the instruments of converting great numbers, and in time, of softening and civilizing this rude and barbarous people. *Fabian*, Bishop of Rome, sent *Dionysus* and six other missionaries into Gaul; and during the reign of the Emperor *Decius* (A. D. 250), and in the midst of his persecutions, the Christian churches, which had hitherto been chiefly confined to the neighborhood of Lyons and Vienne, were considerably increased. By the labors of many pious and zealous men, among whom was *Saturninus*, the first bishop of Toulouse, churches were founded at Paris, Tours, Arles, Narbonne, and several other places. From these sources, the knowledge of the Gospel spread, in a short time, through the whole country.

In the course of this century Christianity flourished in Germany, particularly in those parts which border upon France. *Maternus*, *Clemens*, and others, founded, in particular, the churches Cologne, Treves, and Mentz. No positive account has been transmitted respecting the progress of Christianity in the British Isles during the third century. The historians of *Scotland* contended, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true. (See *Usher* and *Stillingfleet Antiq. et Orig. Eccl. Britt.*)

In this century, the clemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence. The piety and charity of the Christian disciples continued to excite the notice and admiration of the heathen, and the zealous labors of Origen and others in the translation and dispersion of the New Testament, and in the composition of different works in the defence and illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries of the church. (*Pearson's Historic View of the Progress of the Gospel*, p. 15.) Origen observes, "that so desirous were the Christians of propagating their religion throughout the world, that some of them had undertaken to travel, not only to

cities, but to towns and villages, to convert the Heathen."

In the third century, Christianity had become so extensive, that, about the year 245, the emperor Philip, though evidently a worldly-minded character, and but little influenced by the spirit of the Gospel, was induced to make a profession of the new religion, and openly to patronize its friends and adherents. About the same time, the light of divine truth was greatly extended both in France and Germany. And (though the power of religion seemed to decline both among the pastors and professors in Africa and Asia, which, from the irruptions of barbarians, became a scene of miserable confusion,) yet the wisdom and power of God so over-ruled events, that the invaders, by carrying away with them several Christian ministers, forced these persons to become missionaries, contrary to their own intentions, and rendered them instrumental in the conversion of many.

CENTURY IV.—The first Christian missionaries to Ireland were *Kieran*, *Aibe*, *Deelan*, and *Ibar*, all from the British Churches in Scotland and Wales, faithful and self-denying missionaries of the Christian Faith, and but little sullied from its original lustre. The period of their arrival is very likely to have been the early part of this century, when British Christians may have sought refuge in Ireland from the fury of the *Diocletian* persecution, then raging throughout all the provinces of the Roman empire; for, as Ireland was beyond the boundary of the emperor's dominions, it was almost the only place that could afford an asylum to the Christians, until the return of peace and security. Christianity was for a long time confined to the southern portion of the island; but even here its progress was slow. A few families and solitary hermits constituted the infant Church. *Kieran* is commonly regarded as the first bishop of *Ossory*.

In the fourth century *Chrysostom*, archbishop of Constantinople, maintained many presbyters and others in *Phœnicia*, partly at his own charge, and partly by the assistance of pious and well disposed persons, whose only work it was to instruct the inhabitants in the truths of Christianity. During the same century, *Constantine*, surnamed the great, was raised to the imperial sceptre; and, in his person, Christianity ascended the throne of the Cæsars. Unfortunately, *Constantine* preferred coercive measures for the establishment of religion, and deemed the sword a more efficient instrument in the destruction of idolatry, than the milder endeavors of missionary instruction. But the order issued by him for the transcribing of fifty copies of the Sacred Scriptures, to be placed in the different churches of the empire, was a more legitimate missionary work. It was about the same period that the Gospel, having been carried to the Goths, by

some Christian prisoners, Ulphilas, who had been appointed their pastor or bishop, undertook to form an alphabet, and to translate the Scriptures into the Gothic language. Fragments of this version are still in existence; from which transcripts have been made and published by Dr. Barrett, of Dublin, and M. Maio, of Rome.

Christianity was introduced into Georgia by Nino, a pious female who was carried captive into that country, and by her exhortations and prayers, prevailed upon the Cyarmerian to embrace the religion she professed; but some suppose she voluntarily left Rome to visit Jerusalem, and from thence proceeded into the ancient Iberia, accompanied by Sidonia and Abrata, and succeeded in establishing the Christian religion. (Letters from the Caucasus and Georgia; translated from the French, p. 107. Lond., 1823, 8vo.)

(For the introduction of the Gospel into Abyssinia, in this century, see *Abyssinia*.)

Many of the monks, at this early period, are said to have engaged in the missionary work, and to have been very instrumental in extending the Christian faith, particularly among the Persians and Saracens. A monk named Abraham labored with success among the idolatrous inhabitants in the vicinity of Edessa, until a church was formed, and pastors from among themselves placed over them. (See Smith, Vol. I. page 32; and Jowett's *Christian Researches*. Vol. I. p. 171.)

In this century, Armenia, into which Christianity had before been introduced, was completely Christianized, through the labors of Gregory "the Enlightener." The Gospel was also further propagated, during this century, in Persia.

During the reign of the emperor Valens, a large body of the Goths, who had remained attached to their ancient superstitions, were permitted by that prince to pass the Danube and to inhabit Dacia, Mœsia, and Thrace, on condition of living subject to the Roman laws, and of embracing Christianity, which condition was accepted by their king, Fritigern. And Ulphilas, bishop of those Goths, who dwelt in Mœsia, translated the four Gospels into the Gothic language.

Notwithstanding the utmost efforts of the Christian bishops in the European provinces of the empire, great numbers of Pagans still remained. In Gaul, however, the labors of the venerable Martin of Tours were so successful in the destruction of idolatry and superstition, and the propagation of Christianity, that he justly acquired the title of the *Apostle of the Gauls*.

In respect to the rapidity and extent of the propagation of Christianity in these early ages, besides the evidence furnished by the brief narrative of Luke, and the incidental allusions of the Epistles, the Christian Fathers have left abundant testimony. Clement, who was a co-

temporary with Paul, says of the labors of that Apostle, "He preached both in the East and in the West, leaving behind him the glorious report of his faith; and so, having taught the whole world righteousness, and for that end, traveled even unto the utmost bounds of the West, he at last suffered martyrdom," &c. (*Clem. Ad. Cor.* C. V. VI.)

Justin Martyr, who wrote about one hundred and six years after the ascension, has these remarkable words: "There is not a nation, either of Greek or barbarian, or of any other name, even those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus."

Irenæus, who died A. D. 202, speaks of the Christians of his time living in the Court of Rome: "But how is it those who are in the regal halls are faithful? Does not each one of those who have charge of Cæsar's utensils, and those who have not, stand forth preëminent according to his merit?"

Tertullian, who comes about fifty years after Justin Martyr, refers very frequently to the success of the first missionaries of the cross. He says, "We, so great a multitude of men, almost a majority of every state, pass our lives in serenity and quietude." (*Tertullian to Scapulus*.) "If we desired to deal with open enemies and not with hidden foes, we should not lack the power of numbers, and the influence of ample resources. Doubtless the Moors, and the Germanic race, and the Parthians themselves, or any nations, however great, are more numerous, yet dwelling in one locality, and circumscribed by their own limits, rather than diffused through the whole world. But we, though of yesterday, have filled every sphere of life: cities, castles, islands, towns, the exchange, the very camps, the plebeian populace, the seats of judges, the imperial palace, the senate and the forum. They (the heathen adversaries of Christianity) lament that every sex, age, and condition, and persons of every rank also, are converts to that name." "We have been able, though unarmed and not seditious, but only differing in opinion, to contend against you by the odium of separation only; for if we, such a vast company of men, should withdraw from you and retire to some remote corner of the world, assuredly the loss of so many citizens irrespective of their character, would overspread your dominion, and at last would bring upon you the retribution of desertation itself. Without doubt you would be greatly terrified at your solitude, the stillness of things, and a species of stupor as of a dead city. You would search for subjects in those places in which you might have held the sceptre." (*Tertullian's Apology*, Chap. 37.)

Chrysostom, who wrote towards the close of the fourth century, attests, that at that time, the Christian faith had become almost univer-

sally diffused; he says: "But consider and think within yourself, in how short a time the whole world became filled with so many churches, and such populous nations converted to the faith; people persuaded to abrogate their country's laws, rooting out their old habits and customs, and everywhere overturning the heathen altars in the regions of the Romans, Persians, Scythians, Maurians, and the Hindoos, to the world's end."

And to these may be added the testimony of ancient Pagan writers. *Tacitus*, in giving an account of the fire which happened at Rome about thirty years after the ascension, asserts that Nero, in order to suppress the rumors of having been himself the author of the mischief, had the Christians accused of the crime. Speaking of this event, he writes: "They only were apprehended who confessed themselves of that sect; afterwards a vast multitude were discovered by them." This was about six years after Paul wrote his Epistle to the Romans, and something more than two after his arrival in Rome himself. *Pliny* the younger, the governor of Pontus and Bithynia, on applying to the emperor *Trajan* for directions as to the treatment of Christians, says: "Suspending all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving, especially on account of the great numbers of persons who are in danger of suffering: for many of all ages, and of every rank, of both sexes, likewise, are accused and will be accused." Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless it seemed to me that it might be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims, likewise, are everywhere bought up; whereas, for some time there were few to purchase them. Whence it is easy to imagine that numbers of men might be reclaimed, if pardon were granted to those that shall repent." We need not pursue these testimonies farther. Nothing can be more satisfactory as evidence of the progress which Christianity achieved in the hands of its first missionaries.

CENTURY V.—At the beginning of the fifth century the Roman empire was divided into two distinct sovereignties, under the dominion of *Arcadius* in the East, and of *Honorius* in the West. The confusions and calamities which about this period attended the incursions of the Goths, the temporary possession of Italy by *Odoacer*, and the subsequent establishment of the Ostrogoths, were prejudicial to the progress of Christianity. The zeal of the Christian emperors, more especially of those who reigned in the east, was, notwithstanding, successfully exerted in extirpating the remains of the Gentile superstitions, and the Church continued daily to gain ground on the idolatrous

nations in the empire. In the East, the inhabitants of Mount Libanus and Antilibanus were induced by the persuasions of *Simeon the Stylite*, to embrace the Christian religion. By his influence also, it was introduced into a certain district of Arabia. In the West, the German nations, who had destroyed that division of the empire, gradually embraced the religion of the conquered people. Some of them had been converted to the Christian faith before their incursions upon the empire; and such, among others, was the case of the Goths. It is uncertain, however, at what time and by whose labors the *Vandals*, *Sueves*, and *Alans* were evangelized. The *Burgundians*, who inhabited the banks of the Rhine, and passed from thence into Gaul, received the Gospel, hoping to be preserved by its Divine Author from the ravages of the Huns. But in general these fierce and barbarous nations were induced to embrace Christianity, by the desire of living in greater security amidst a people who, for the most part professed it, and from a persuasion that the doctrines of the majority must be best. This conformity, of course, must have been chiefly outward and formal.—(*Pearson's brief Historic View of the Progress of the Gospel*, p. 19.)

Pope Celestine the First sent *Palladius* to Ireland, where he arrived A. D. 431. The mission was unattended with success, which gave rise to a proverb among the Irish, that "Not to *Palladius* but to *Patrick* did the Lord grant the conversion of Ireland." *St. Patrick*, whose original name was *Succath*, was next appointed. The place of his birth was *Bonna-ven*, which lay between the Scottish towns *Dumbarton* and *Glasgow*, and was then reckoned to the province of Britain. This village, in memory of *Patricus*, received the name of *Kil-Patrick*, or *Kirk-Patrick*. His father, a deacon in the village church, gave him a careful education; he was instructed indeed in the doctrines of Christianity, but he did not come to know what he possessed in this knowledge until the experience of great trials brought him to the consciousness of it. At the age of sixteen he was carried off, with many others of his countrymen, by Scottish pirates, to the northern part of the island *Hibernia* (Ireland).—(*Neander's History of the Christian Religion*, Vol. II. p. 122.) He was sold to a chieftain of the people, who made him the overseer of his flocks. Here he remained six years, during which time he received the renewing grace of God. At length he recovered his liberty, but was again recaptured. But in a short time, however, he was allowed to return home, and not long after he gave himself up to the work of the ministry. After his ordination in Gaul he was sent in company with several others, as a missionary to Ireland. The party landed at the place now occupied by the town of *Wicklow*, either in the year 432 or 441. After preaching in different

parts of the country, St. Patrick visited Tara, or Temora, the royal residence of the monarchs; and here, notwithstanding the opposition of the pagan priests, his preaching was most successful. He gained over to the Gospel several zealous converts. In an epistle addressed to Caradoc, or Coroticus, prince of certain districts in Wales, after stating that he had been seized by a predatory band, and carried captive to Ireland, he notices the success which had attended his endeavors to bring over the natives "to the obedience of the faith." He thus offers his reason for subsequently becoming a missionary: "Dwelling among barbarians, a Christian and an exile, urged by my love and zeal for God and the truth of Christ, I wished, although rudely and in an unpolished manner, to declare those things from my mouth; for the love of my neighbors and my children in the Lord aroused me, and compelled me to give up my country, my parents, and even my life also, if I should be thought worthy to teach the truth to the nations."—(See *Sir William Betham's Irish Antiquarian Researches*, Vol. II. p. 433.) In the course of St. Patrick's missionary journeyings he visited also the south of Ireland. Angus, the king of Cashel, received him courteously, listened to his preaching, and became a convert; but the earlier Christians of the country, especially the bishops Ailbe, Declan, Kearan, and Ibar, did not give him so glad a welcome; they either had not been acquainted with the extent of his labors among their pagan countrymen, or they had some fears lest the object of his visit might be to claim supremacy over them. It is expressly stated that Ibar would on no account submit to him, because he did not wish a foreigner to be the *patron of Ireland*. At length, however, their differences were made up, and they were persuaded to cooperate with each other in a more cordial spirit. St. Patrick, after this, returned to the north, where we next find him engaged in the foundation of the See of Armagh, the date of which event is assigned to the year 455. From this time he appears to have ceased in a measure from more arduous labors, and to have employed himself in holding synods for the settlement of the church. Several of the canons enacted in these councils are still in existence, and they serve to elucidate many of the doctrines and customs of the early Irish church. Whatever time St. Patrick could spare from these important avocations, was passed in retirement at *Saul*, where, in prayer and meditation he ended his days. He lived to an advanced age, and was buried near the site of the present cathedral of Down.—(*Todd's Ancient Church in Ireland*, p. 14.)

The efforts to evangelize the world, were not, however, restricted to individual attempts. In the fifth and several succeeding centuries, the *Nestorians* became the most missionary body at that time existing, as well as the most

numerous. (For an account of the origin and missions of this body, see *Nestorians and China*.)

Most writers agree that the Christian religion was early planted in *Arabia*, from the great number of Jews dispersed among these tribes, who claim their descent from Abraham and Ishmael. Some have maintained that several tribes among the Arabians had received the Christian religion long before the time of Mohammed. An able writer mentions one *Phylarchus*, and a whole tribe of Arabians, who in the fifth century made profession of the Christian religion. "Even the Arabians themselves own that the Christians were very numerous in Arabia, long before the time of Mohammed, as appears from numerous passages in the Koran, where both Christians and Jews are mentioned, as well as in their own common histories, cited by Pocock and other Orientalists. The principal tribes that embraced Christianity were *Hamger*, and, according to others, the whole kingdom of the *Homerites*, *Ghassan*, *Rabia*, *Taghlah*, *Bahra*, *Tonuch*, part of the tribes of *Tay* and *Kodaa*, the inhabitants of *Najaram* and the Arabs of *Hira*." (See *Mr. Sale's Prelim. Discourses*, p. 29.)

It does not appear, however, that the Holy Scriptures had been translated into their tongue, which will account for the subsequent extinction of their churches. All nations that have had the Scriptures in their own language have stood, either in whole or in part, against the seductions of Mohammedanism; such are the Greeks, Syrians, Armenians, Abyssinians, Copts, and some others. (See *Yeates's Indian Church*, p. 41.)

In the same century, the conversion of the southern or lowland *Picts* is said to have been effected through the instrumentality of a British bishop named *Ninias*; and though they were soon after reduced by the northern *Picts*, their heathen conquerors permitted them to retain the profession of Christianity. The baptism of *Clouis*, king of the Franks, took place about the year 496; and it has been justly remarked, that, "notwithstanding he was an ungodly man, he became an instrument in the hand of Providence to promote a cause of which he knew not the value." Through the influence of his queen *Clotilda*, who was a zealous Christian, he was induced to profess the faith of the Gospel, and was baptized at Rheims, together with his sister, and three thousand of his troops. (See *Smith's Origin of Missionary Societies*, Vol. I. p. 23.)

In Britain, Christianity was almost extinguished by the predatory incursions of the Scots and Picts, and, afterwards, by the persecutions of the Saxons.

CENTURY VI.—This century was distinguished by some further advances of Christianity, both in the East and West. The bishops of Constantinople, under the influence and protection of the Grecian emperors, succeeded in

converting some barbarous nations, inhabiting the coast of the Euxine Sea, among whom were the *Abasgi*, whose country lay between the shores of that sea and Mount Caucasus; the *Heruli*, who dwelt beyond the Danube; the *Alani*, *Lani*, and *Zani*, together with other uncivilized nations, whose precise situation cannot now be accurately ascertained, were converted about the same time, during the reign of Justinian. In the West, *Remigius*, bishop of Rheims, was remarkably successful in Gaul, where the example of Clovis continued to be followed by great numbers of his subjects.

Britain was abandoned by the Romans in the fifth century, and then became subject to the *Saxons*, who forthwith established their pagan religion. The Roman language, customs, and manners, with all the Christianity that existed, were at once swept away from the largest and finest portions of the island, by the Saxon invasion. The Britons were divided into a great number of petty kingdoms, and their princes animated with as much hostility against each other as against the invaders. But they were generally too high-minded to brook that forced and ignominious incorporation to which the Gauls, and Spaniards, and Italians had submitted, and gradually retiring to the western peninsula, to the land of lakes, and to the highlands of Scotland, their language ceased to be spoken in that great division of the island, which now obtained the name of *England*, from its Anglian conquerors.

It is, however, to *Wales* and *Cornwall* that we are to look for the progress of Christianity in Britain during this period. Fuller says: "The entire body of the British Church at this time was in Wales, where Bangor on the north, and Caerleon (on the Usk, in Monmouthshire,) on the south, were the two eyes thereof for learning and religion. The latter had in it the court of King Arthur, the see of an archbishop, a college of 200 philosophers, who therein studied astronomy; and was a populous place of great extent." There is reason to believe that Bangor, near Chester, was of equal eminence with Caerleon for men of learning and piety. It is said that the monastery at this place contained 2,100 monks, divided into seven courses, of 300 each.

The Anglo-Saxon people sprang from three piratical tribes of Gothic origin. Two of these were seated in what is now called Jutland, and in three adjacent islands. The emigration of the Jutes does not seem to have been extensive, its British settlements being confined to Kent, the Isle of Wight, and the southern part of Hampshire. The Angles, whose home lay in Sleswick and Holstein, as now called, emigrated entirely, and spreading over the north-eastern, midland, and northern counties of south Britain, eventually gave name to the whole country. The Saxons, nearest

neighbors of these, found new abodes in Essex, Middlesex, and those counties west of Kent which lie between the Thames and the Channel. The earlier years of their settlement in Britain were little favorable to their reception of the Christian religion. The people, indeed, whose fair possessions had lured them from their Scandinavian abodes, had risen into importance and wealth under an abandonment of paganism. The Britons, aroused into a long course of sanguinary conflict with their treacherous invaders, were little likely to think of their conversion. It is therefore probable that the native clergy made no attempt to humanize these ferocious pagans, by communicating to them a knowledge of the Gospel. The pagan warriors, moreover, were likely to derive new prejudices against Christianity, from the success which usually waited upon their own arms. Britain's trust in the cross had not secured her fortunes from constant declension. Reliance upon *Woden* had been encouraged unnecessarily by victory. A people unacquainted with true religion would naturally infer that its own deities were more powerful than those of its opponents. A considerable change must be wrought in the whole frame of a society like this before it could be gained over to calm reflection upon the religion of a people prostrate under its assaults. Providence, however, effected such a change. England's principal monarch then was *Ethelbert*, King of Kent. He appears to have ascended his father's throne about the year 560; and, probably, ten years afterwards he married *Bertha*, daughter of Cherebert, King of Paris. This princess coming of a Christian family, was not allowed to pass over into Kent until ample stipulations had been made for the free profession of her religion. She came accordingly, attended by Luidhard, a Frank bishop, and for her accommodation a British church was erected, in honor of St. Martin, on the eastern side of Canterbury. A Christian congregation was formed in the principal seat of Anglo-Saxon power. As its leading member was the most illustrious female in the island, we may reasonably suppose that it did not long fail of making converts. Hence it became understood at Rome, that among Englishmen an anxious desire prevailed for admission to the church. *Gregory the Great*, as he is termed, Bishop of Rome, intimated to Bertha by letter that she ought early to have inclined her husband favorably towards her own religion. The venerable *Bede* gives the following account of the manner in which Gregory's attention was first directed to Britain as a missionary field, which, Dr. Clarke says, is taken from the Saxon Homily of *Ælfrie*, written more than nine hundred years ago: "While yet a private clergyman, Gregory, passing through a slave market in his native city, found his eyes forcibly arrested by some light-haired, fair-complexioned youths, who stood exposed for sale. Whence

come these lads?' he asked. 'From Britain,' was the answer. 'Are the people Christians there?' he then inquired. 'No, pagans,' he was told. 'Alas!' he said, 'how grievous it is that faces fair as these should own subjection to the swarthy devil!' His next question was, 'What do you call the tribe from which these young people spring?' 'Angles,' said the dealer. 'Ah! that is well,' Gregory rejoined; 'Angels they are in countenance, and choirs of angels they ought to be. Where in Britain do their kindred live?' 'In Deúra,' was the reply. 'Well again,' Gregory said; 'it is our duty to deliver them from God's ire. Pray, who is king of the land so significantly named?' 'Ella,' replied the slave-merchant. 'Ah!' the pious inquirer added, '*Hallelujah* must be sung in that man's country.'" Gregory resolved upon undertaking a mission into Anglia. Nor did the Pope discourage his intention, but the Roman people would not allow him to enter upon a labor so remote and perilous. However, after Gregory's elevation to the See of Rome, A. D. 592, he selected *Austin*, or *Augustine*, Prior of the Monastery of St. Martin, in Rome, to lead a devoted band upon the mission. Austin, having engaged several monks as partners in his toil, left Rome, but halting among the monastic recluses of Lerins, these devotees, to whom the difficulties of his undertaking were necessarily better known than they could have been at Rome, utterly discouraged him from the attempt. He applied for Gregory's leave to withdraw from the enterprise. But the pontiff would hear nothing of despondence; he rebuked the missionary's pusillanimity, refused to cancel his obligation, and commanded him to lose no time in reaching Britain. Austin now rallied his spirits, proceeded northwards, and providing himself with interpreters in Gaul, set sail for the chalky cliffs of Kent. He landed in the island of Thanet, and thence dispatched a messenger to Ethelbert, informing him of his arrival, and declaring that he had come thus far in hope of showing him the way to heaven. By the Kentish prince, however well the message might have pleased him, it was cautiously received. He gave no permission to his Roman guests for a further advance into the country, until he had gone himself and made observations. Austin and his companions met him in procession, one of them bearing a silver cross, another a *picture of the Saviour*, while the remainder chanted litanies. The prior disclaimed any other object than to guide the king and all his people to everlasting joys above. 'Fair words and promises,' Ethelbert replied, 'but still, new and uncertain. I cannot relinquish for them what my countrymen have long and universally professed. Your distant pilgrimage, however, and charitable purpose of offering us a boon so highly valued by yourselves, justly claim our hospitality. I shall, therefore, provide you with a residence

and means of living. Nor do I restrain you from endeavors to spread your opinions among my people.' The residence provided was at Canterbury, and the missionaries entered that city to take possession of it, with imposing solemnities.

Austin's views were now directed to the consolidation and extension of his authority; and he repaired to the confines of Wales, and sought an interview with the native prelatry of Britain. The place rendered memorable by this meeting seems to have been under the shade of some noble tree, afterwards known as *Augustine's Oak*, situated, probably within the modern county of Worcester. The prelates and monks in Wales, wishing to retain their independence of the See of Rome, and the integrity of their own doctrines, naturally resisted the claims of Augustine. Violent altercations ensued; the Kentish prince was engaged in the quarrel; and the unfortunate Cambrians, whose only crime consisted in their conscientious resistance to a foreign yoke, were doomed to suffer the invasion of their territories, and in some instances, the loss of their lives. And there is reason to believe, that the supremacy of the Pope had as much to do with the origin of this mission as the love of souls. But from whatever motive it was undertaken, it was the point of the papal wedge which, first insinuated into the ecclesiastical hierarchy of England, by Gregory I., was speedily driven deeper; until, by the authority of Innocent III. it completely destroyed the independence of the British Church, and laid her prostrate at the feet of the Pope. It was, therefore, the policy of Augustine to undermine the simplicity of religious worship among the Britons, and to operate upon the imagination and superstition of the Saxons, by means of sensual doctrines, and a gaudy ritual, which he had imported from Italy. Image worship, purgatorial inflictions, the efficacy of good works, and the virtue of old bones, designated relics, were all ready and at hand. "The wily monk," says a modern writer, "assumed such austerity of manner, and sanctity of deportment, that he effectually secured the veneration of the deluded multitude; and by his pretended miracles, which any juggler of the present day could surpass, very easily imposed on their credulity." Gregory was transported with joy, on hearing the continued prosperity of the mission; and in a letter to Ethelbert, exhorted him "to assist Augustine in the good work by all the expedients of *exhortation, TERROR, and CORRECTION!*" The whole of this affair is highly monitory. England had once more become the land of paganism; but by the labors of foreign missionaries, Christianity was again established. The process was precisely the reverse of that by which the Roman empire had been brought under the influence of the Christian faith. There it had begun with the poor, and had made its way up, unassisted by any human

power, or any worldly or interested motives. But here the missionaries came with the imposing rank of ambassadors on a religious errand; they addressed themselves to the kings of those petty states into which England was divided; and having succeeded with them, the nominal conversion of their subjects followed as a matter of obedience. The kings had an obvious political motive for professing a religion, which enabled them to connect themselves by intermarriages with the princes of the Continent; prepared a refuge for them in case of expulsion from their own dominions; and placed them in communication with the more civilized parts of the world.—*Fuller's Church History of Britain; Smith's Religion of Ancient Britain*, p. 277; *Dr. Southey and Kingsmill*.

To Augustine's mission, as well as many other missionary efforts of that period, the judicious remarks of *Dr. Mosheim* will apply. "The conversions and sacred exploits of this age will lose much of their importance in the esteem of such as examine with attention the accounts which have been given of them by writers of this and the succeeding ages; for by these accounts, it appears that the converted nations retained a great part of their former impiety, superstition, and licentiousness; and that, attached to Christ by a mere outward and nominal profession, they, in effect, renounced the purity of his doctrine, and the authority of his Gospel, by their flagitious lives, and the superstitious and idolatrous rites and institutions which they continued to observe. If credit is to be given to the writers of this century, the conversion of these uncivilized nations to Christianity was principally effected by the prodigies and miracles which the heralds of the Gospel were enabled to work in its behalf. But, in abandoning their ancient superstition, the greatest part of these people were more influenced by the example and authority of their princes, than by force of argument, or the power of a rational conviction. The missionaries required nothing of these barbarous people that was difficult to be performed, or that laid any remarkable restraint upon their appetites and passions. The principal injunctions they imposed upon these rude proselytes were, that they should commit to memory certain summaries of doctrine, and pay to the image of Christ and the saints, the same religious service which they had formerly offered to the statues of the gods. Nor were they at all delicate or scrupulous in choosing the means of establishing their credit; for they deemed it lawful, and even meritorious, to deceive an ignorant and inattentive multitude, by representing as prodigies, things that were merely natural events, as we learn from the most authentic records of these times."

It was in this century that *Columba*, or *Colombanus*, passed over into the western parts of *Scotland*, and promulgated the Gospel among

northern *Picts*. The Scots of *Argyle*, among whom he resided, embraced Christianity in *Ireland*, when the hostilities of their neighbors compelled them to seek a temporary refuge in that country. The little island named *I-columkill*, after this missionary, was the seat of a mission seminary, which he conducted for a period of more than thirty years, besides retaining the charge of several other institutions, which he had founded in *Ireland*. *Columba* had the happiness of baptizing the British sovereign; and the neighboring Scots and Britons held his character and person in such high estimation, that it was no uncommon thing for them to refer to him as the final empire in the adjustment of their differences. Of royal extraction; superior talents and accomplishments; fervent in spirit; indefatigable in his exertions; unbounded in his beneficence; unmoved by injuries, and undaunted by danger; he literally "overcame evil with good," and was made the honored instrument of subduing the prejudices, and winning the affections of the most violent enemies of the Gospel. He expired in the act of transcribing the Holy Scriptures.

The monastery of *Iona*, in the Hebrides, founded by *Columba*, might justly be called a missionary college, as the great object of the institution was to prepare the residents for missionary enterprise, by previous discipline, and transcription of the Scriptures. From thence went forth several of those blessed men, by whom many parts of *Germany*, and the *Low Countries*, were first brought to the knowledge of the truth. Three ancient manuscripts, in the Irish character, probably written in this monastery or college, are still preserved. (See *Sir William Betham's Irish Antiquities*.)

Such was the missionary zeal of the monks of *Iona*, that they are said to have frequently undertaken expeditions, the object of which was to discover any land which the Gospel had not yet reached, that they might preach to its inhabitants the glad tidings of salvation. The *Norwegians* found Irish monks in *Iceland*, when they first discovered it, about the year 900. The followers of *Columba* obtained the name of *Culdees*, from certain terms implying, "The family or servants of God," and are distinguished by it, from those societies, or monastic institutions, founded by Papal authority. "From this nest of *Columba*," says one of his biographers, speaking of *Iona*, "these sacred doves took their flight to all quarters. Wherever they went they disseminated learning and true religion, and seem to have done more towards the revival of both, than any other society at that time in *Europe*. In fact, *Iona*, or *I-columkill*, was, in the early ages, a seminary of all kinds of learning, and a nursery of divines for planting churches." (See *SMITH'S Life of Columba*.) His disciples were remarkable for the exemplary holiness of their lives, and through the medium of their missionary labors, the

northern *Picts*, the *Anglo-Saxons of Mercia* and *Northumberland*, and several of the northern nations of Europe, were converted, at least to the name and profession of Christianity. (See *Life of Colomba*, published by the Mass. Sab. School Society.)

To the sixth century have also been referred the conversion of the *Abasgi*, a people of Scythia, and the *Hevuli*, who resided on the banks of the Danube; together with that of *Zathus*, a prince of the Colchians; and *Almundurus*, a prince of the Saracens. About the same period the *Paulicans* arose in the East, and were so denominated from their making Paul's Epistles the chief rule of their lives. They were proverbial for their endeavors to spread the Gospel, in opposition to the errors of the Greek and Romish churches; and such was the rapid multiplication of this people, and so numerous were they become in the reign of the Greek Empress Theodora, in the ninth century, that 100,000 lost their lives during the persecution of that Empress, by fire, sword, the gibbet, impalement, and other cruelties.

CENTURY VII.—Obeardless, indeed, was the commencement of the seventh century, and gloomy the scene on which the first Gregory closed his eyes, the barbarous hosts still pressing the Roman empire on the north, and the Arabian impostor breaking forth from his sultry sands, as the avenger of the Lord, scattering the flock from field to field, and obliterating the once flourishing churches in the East, and along the African coast. But it does not appear that any of those nations who possessed the written word of God relapsed into the Mohammedan imposture. According to Yeates, there were no early translations of the Bible into Arabic.

During this century the spirit of missionary enterprize arose chiefly from the *North*. From the monasteries of Great Britain and Ireland, men went forth glowing with the desire of bringing the *Gothic tribes* within the fold of Christ. Along the banks of the Rhine, in the *Black Forest*, in *Bavaria*, and *Thuringia*, the church extended itself by the labors of men thus devoted, among whom shine the names of *Fridolin*, *Gall*, *Rupert*, *Eustasius*, *Willibrod*, and above all, *Boniface*, as apostles of the German nations.

CENTURY VIII.—At the commencement of the eighth century, when a considerable part of Germany was buried in the darkness of pagan superstition, *Winfred*, a Benedictine monk, born in England of illustrious parents, and afterwards known by the name of *Boniface*, attended by two companions, went over into *Friesland*, to water the churches which *Willibrod* had planted. He afterwards removed to *Bavaria* and *Thuringia*; and throughout the greater part of *Hesse*, even to the frontiers of Saxony, he published the word; and in the year 719 Gregory the second made him bishop of the new German churches. In his mission

from England, he obtained several assistants, who dispersed themselves in the villages; and in a circular letter which he addressed to the British prelates and people, he earnestly solicited their prayers for his success. He continued his missionary labors with unabated ardor till the age of seventy-five; when going to confirm some converts in the plain of *Dockum*, he was attacked and killed, with the whole of his company, amounting to fifty-two persons, by a troop of ferocious Pagans armed with shields and lances. The German Christians who had considered Boniface as the apostle of their country, immediately raised an army, and conquered the Pagans, whose lives were spared only on condition of their submitting to be instructed in the truths of Christianity.

*Siefuwyn*, another Englishman, was particularly distinguished among those who labored as missionaries in Germany. On one occasion he ventured to appear before an assembly of *Saxons*, while they were sacrificing to their idols, and with a loud voice exhorted them to turn from such vanities and to serve the living God. This interference exasperated the idolators to such a degree that the zealous missionary would probably have been immolated on the spot, had it not been for the remonstrances of a Saxon chief, named *Buto*, who contended that an ambassador of Heaven ought not to be treated with less respect than if he had come from the king of some neighboring nation. *Siefuwyn* was, therefore, permitted to retire without molestation, and he continued a useful and active laborer in Germany until his death.

*Villehad*, a native of Northumberland, is also said to have been very successful among the *Saxons*, whose ferocious spirits were softened by his meekness, whose minds were illuminated by his instructions, and some of whom, it is hoped, were eternally saved through his instrumentality. He became bishop of *Bremen*, and died in *Friesland*, after he had preached the Gospel thirty-five years with unwearied perseverance and unabated zeal.

During this century a war broke out between *Charlemagne* and the *Saxons*, which contributed materially to the extension of the nominal Church. After a long and obstinate struggle the *Saxons* were subdued; and when gentle means proved unavailing to induce them to embrace the Gospel, coercive methods were adopted, and they were then baptized by thousands. What sort of converts these were, may easily be conceived. However, as schools and monasteries were founded, and ministers were appointed to reside among them, some general knowledge of Divine truth must have been progressively diffused, though wretchedly intermingled with the superstitions of the age.

During the seventh and eighth centuries the zeal of British, Scotch, and Irish Christians, induced many devoted individuals to undertake extensive and laborious missions in

Germany, Belgium, France, and the unevangelized parts of England, Scotland, and Ireland. These benevolent toils were not unfrequently shared by princes and nobles, when converted from paganism to Christianity. As instances of this, it is recorded that when *Aidan*, a monk of Ireland, and a zealous and successful missionary in the north of England, undertook his missionary tours, *Oswald*, a British prince, who had been baptized and educated in Ireland, acted as his interpreter. About this period, *Corbinian*, a French Benedictine monk, labored assiduously among the Bavarians. *Firmin*, a Gaul by birth, preached in Alsace, Bavaria, and Switzerland.

CENTURY IX.—*Rumold*, a native of England or Ireland, had long been an example of piety at home, when, animated by a desire for the conversion of the heathen nations, he visited Rome, and earnestly solicited an appointment as a missionary. His request was granted, and he not only received the Papal benediction, but was also “ordained a reigionary, or missionary bishop, without any fixed see.” *Anascharius*, or *Anasgar*, preached the Gospel to the Danes and Swedes, and other northern nations, and so extraordinary were his labors and success, as to cause him to be termed “*The Apostle of the North.*”

The missionaries who accompanied him, or whom he sent out, were directed by him to the apostle Paul, as an example of missionary zeal. To these and other Christian worthies who lived at this period, we may justly add the name of *Adalard* or *Alard*, the cousin-german of Charlemagne. He appears to have been truly pious from early years; and though obliged to fill several important offices by the emperor's order at court, he retained his love of privacy and retirement. He founded several monasteries, in which he promoted learning and science. His favorite institution, however, was a *missionary college*, as it might be justly called, founded by him at New Corbie, or Cosway, nine leagues from Paderborn, upon the Weser, expressly instituted to be a nursery of evangelical laborers in the instruction and conversion of the northern nations. *Anascharius*, mentioned above, was one of its greatest ornaments. This period has been emphatically called “*The Age of Missions.*”

The ninth century was likewise rendered remarkable by the attempts of *Constantine*, (or *Cyril*), and *Methodius*, two Greek monks, to evangelize several Slavonian tribes. They were the sons of Leo, a Greek nobleman, of Thessalonica. Cyril, the younger brother, was the most distinguished for his literary acquirements and knowledge of the Holy Scriptures. In his youth he had enjoyed the best education as a companion to the young Prince Michael; but on the proposal to him of what was deemed a highly important matrimonial alliance, but which he disapproved, he withdrew from court, and retired for some time

into a monastery. In 857 he visited Constantinople, and shortly afterwards proceeded on a mission to the country of the *Khazars*; and proved successful in prevailing with the prince, some of his nobles, and many of his people, to embrace the profession of Christianity. He then visited the Bulgarians, with the same design, and succeeded in baptizing many of them. *Methodius*, the other brother, filled the office of governor on the Slavonian frontiers for ten years, affording a most favorable opportunity of acquiring a knowledge of the Slavonian language. He afterwards accompanied his brother in his mission to the Khazars, and other nations. An application being made to the Greek emperor, by certain Moravo-Slavonian princes, for teachers to instruct their people in the truths of the Holy Scriptures, the two brothers were at once named as the fittest persons for the undertaking. Being appointed to the charge, they engaged in the translation of the Scriptures, on which they are said to have employed four years and a half, at the same time instructing the inhabitants of Moravia. Afterwards they visited Rome, where Cyril became a monk, and died there, in the year 871. To effect the object of translation, Cyril, with the assistance, as some think, of his brother, Methodius, invented an alphabet, adapted to the language of the Slavonic tribes, to whom they were sent. Whether they translated the whole of the Old and New Testaments, or the New Testament principally, is uncertain. Such, however, has been the attachment to this ancient Slavonic version, that no other is permitted to be read in the churches; and there existed no version in the modern Russ prior to the year 1816, when the Emperor Alexander ordered a translation to be made, that his own subjects might be favored, like other nations, with the Scriptures, in their vernacular tongue, the Slavonian language having been for centuries obsolete, and nearly as difficult to a modern Russ as the Anglo-Saxon to an Englishman.—(See *Report of British and Foreign Bible Society*.) This order of the emperor having been partially carried into execution, the whole of the New Testament was printed in 1823. Since that time the printing of the Scriptures in modern Russ has been suspended principally by the intrigues of the Jesuits and the opposition of the Emperor Nicholas.—(HENDERSON'S *Biblical Researches*, p. 132.)

About the year 867, under the reign of the Emperor *Basilius*, the Macedonian, the Slavonians, Arentani, and others, inhabitants of *Dalmatia*, sent an embassy to Constantinople, declaring their resolution of submitting to the Grecian empire, and of embracing the Christian religion, and requesting to be supplied with suitable teachers. Their request was granted, and those provinces were included within the pale of the church. The fierce and barbarous nation of the *Russians*, inhabitants

of the Ukraine, embraced the Gospel under the reign of the same emperor. But what has already been said as to the nature of such conversions, must be borne in mind. In the case of individuals, the profession of Christianity may have been sincere; but as to the great body of the people, it was probably merely formal. In the course of this century, Christianity began to be preached in the frozen regions of *Scandinavia*, and on the shores of the Baltic, which had hitherto been involved in the grossest pagan darkness. In the year 826, *Harold*, king of *Jutland*, being expelled from his dominions, implored the protection of the Emperor Louis, the son and successor of Charlemagne. That prince promised him his assistance on condition that he would embrace Christianity, and permit the ministers of that religion to preach in his dominions, to which he consented. He was accordingly baptized, and returned to his own country, attended by two ecclesiastics, *Anscarus* and *Aubert*, monks of Corbri. These venerable missionaries labored with remarkable success during two years in converting the rude inhabitants of Cimbria and Jutland. On the death of his companion, the zealous and indefatigable *Anscarus* went into *Sweden*, A. D. 828, where his exertions were also crowned with success. After having been raised in the year 831, to the archbishopric of Hamburg, and of the whole north, to which charge the superintendence of the church of Bremen was afterwards added, this missionary spent the remainder of his life in traveling frequently amongst the Danes, Cimbrians, and Swedes, to form new churches, to confirm and establish those which had been already planted, and otherwise to promote the cause of Christianity. He continued in the midst of these arduous and dangerous enterprises till his death, in the year 865. *Rembert*, his successor in the superintendence of the church of Bremen, began, towards the close of this century, to preach to the inhabitants of *Brandenburgh*, and made some progress towards their conversion.—(PEARSON'S *Brief Historic View of the Progress of the Gospel*, page 29.) About the middle of this century, the standard of the cross began to be unfurled among the *Bulgarians*, a Slavonic people of extraordinary fierceness, who had long proved extremely troublesome, by their contiguity to the Greek emperors. The sister of their king *Bogoris* having been taken prisoner in a military excursion, was carried to Constantinople, where she heard and embraced the Gospel. After some time she was ransomed, and on her return home she was so deeply affected by her brother's idolatrous practices, that she earnestly sought to convince him of the absurdity of his worship. The king listened attentively to her arguments, but did not appear inclined to change his religion, till, on the appearance of a pestilence in his dominions, he was persuaded to pray to the

God of the Christians, and the plague was almost immediately removed. This circumstance convinced him of the omnipotent power of Jesus, and he took an early opportunity of sending to Constantinople for missionaries, from whom he and many of his subjects received baptism. *Moshien* remarks, that "the missionaries of this period were superior, both in their principles and conduct, to those of preceding ages, as they were more anxious to inform the minds of men than to extend the domination of the Pope, and they made no attempts to add to the number of their converts by rigid and coercive measures, altogether inconsistent with the spirit of the Gospel."—(SMITH'S *History and Origin of Missionary Societies*, Vol. I. pp. 49, 50.)

CENTURY X.—In the tenth century, the Christian church presented a deplorable scene of ignorance, superstition, and immorality. Amidst the darkness, however, which universally prevailed, some rays of light occasionally appear. The *Nestorians* continued their missionary labors. The *Hungarians* and *Avari* had received some imperfect ideas of Christianity during the reign of Charlemagne; but, on his decease, they relapsed into idolatry, and the Christian religion was almost extinguished among them. Towards the middle of this century, two Turkish chiefs, *Bologndes* and *Gylas*, whose territories lay on the banks of the Danube, made a public profession of Christianity, and were baptized at Constantinople. Of these, the former soon apostatised; the other steadily persevered, received instruction from *Hierotheus*, a bishop who had accompanied him from Constantinople, and encouraged his labors among his subjects. *Yarolla*, the daughter of *Gylas*, being afterwards married to *Geysa*, the chief of the Hungarian nation, he was by her persuaded to embrace Christianity. *Geysa*, however, still retained a predilection for his ancient superstitions, and was only prevented from apostatising by the zeal and authority of *Adalbert*, archbishop of Prague, who visited Hungary towards the conclusion of this century. But however imperfect might be the conversion of the King, the most salutary consequences followed the reception of the Gospel by his subjects. Humanity, peace, and civilization, began to flourish among a fierce and barbarous people.—The inhabitants of Poland were, during this century, blessed with the knowledge of Christianity. Some Poles, traveling into Bohemia and Moravia, were struck with the preaching of the Gospel, and on their return, earnestly recommended it to the attention of their countrymen. The report at length reaching the ears of *Micislaus*, the Duke of Poland, he was induced to divorce his seven wives, and married *Dambronca*, the daughter of *Boleslaus*, Duke of Bohemia. He was baptized in the year 965, and, by the zealous efforts of the Duke and Duchess, their subjects were either

persuaded or obliged, by degrees, to abandon their idolatry, and profess the religion of Christ. The conversions which had taken place in Russia during the preceding century, were neither sincere nor permanent. But in the year 961, *Wolodomir* having married *Anne*, sister of the Greek Emperor *Basilius* the Second, was prevailed upon by that princess to receive the Christian faith. He was accordingly baptized in the year 987. The Russians followed, without compulsion or reluctance, the example of their prince; and from that time Russia received a Christian establishment, and considered herself as a daughter of the Greek Church. In Scandinavia Christianity, which had been so successfully introduced during the preceding century, had met with a severe check in *Denmark*, under the reign of *Gormo* the Third, who labored to extirpate it entirely. At length, however, he was compelled by *Henry the First*, called the Fowler, the predecessor of *Otho the Great*, to permit the profession and propagation of Christianity in his dominions; and under the protection of the emperor, *Unni*, then Archbishop of *Ham-burgh*, with some other ecclesiastics, came into *Denmark*, and formed many Christian churches in that kingdom. On the death of *Gormo*, his successor *Harold*, being defeated by *Otho* the Great, A. D. 949, by the command of his conqueror, though not unwillingly, embraced the Gospel, and zealously supported and propagated it amongst his subjects during his reign. *Suen-Otho*, however, his son and successor, entirely renounced the Christian name, and persecuted his Christian subjects in the most cruel manner. At length, being driven from his throne, and forced into exile among the Scots, he was led to reflect on his Christian education, and to repent of his apostasy; and being restored to his kingdom, spent the remainder of his life in the most sincere and earnest endeavors to promote the cause of Christianity in his dominions. In *Sweden*, an almost entire extinction of the Gospel had taken place. *Unni*, animated by his success in *Denmark*, determined, therefore, on attempting a revival of it in that country. His pious exertions were rendered prosperous, and he had the happiness of confirming the Gospel in *Sweden*, and of planting it even in the remoter parts of that northern region. It was during this century that *Norway* first received the Christian faith. Several attempts were previously made in the early part of it, which were altogether unsuccessful. The barbarous Norwegians resisted both the exhortations of the English missionaries, and the more forcible endeavors of their princes, to convert them from their idolatry, till the year 945, when *Haco*, King of *Norway*, who had been driven from his throne, was restored by *Harold*, King of *Denmark*; and having been converted by that prince during his exile, publicly recommended Christianity to his subjects. The im-

pression, however, which was then made upon their minds, was but slight; nor were they entirely persuaded to become Christians till the reign of his successor *Olaus*. At length *Suein*, King of *Denmark*, having conquered *Norway*, obliged his subjects universally to renounce idolatry, and to profess the Gospel. Among the missionaries whose labors were rendered successful in this work, *Guthebold*, an English priest, was the most eminent, both in merit and authority. From *Norway*, Christianity spread into the *Orkney Islands*, which were then subject to that country, and penetrated in some degree, even into the remote region of *Iceland*. So that in this century the triumph of Christianity was complete throughout *Scandinavia*. (PEARSON'S *Brief Historic View of the Progress of the Gospel*, p. 30-33.)

Though this century was proverbially an age of darkness, yet the Gospel continued to spread. And it has been well remarked that although "the efforts of the missionaries at this period, had their defects, yet they form the principal glory of those times, and appear to have been attended by the power of the Holy Spirit, to the genuine conversion of numbers, and the improvement of human society." (BURDER'S *Miss. Anec.*, p. 129.)

From the end of the sixth to the ninth century, the progress of the Gospel continued with varied success, among the *Gothic tribes*. After that period, in the tenth century, the field of missionary labor extended itself still further towards the East. Beyond the limits already named, amid the barren table lands of *Scalvonia* and *Sarmartia*, shut in by the *Elbe* and the *Ural mountains*, were gathered the wandering tribes distinguished by the name of *Slaves*, who presented a still more hopeless task to Christian zeal. Uncontrolled by any government or law, deeming even the formation of villages an infringement of liberty, guided only by traditionary custom, they dispersed throughout the forests and plains of that wide district, clustered in family groups, with no unity, either of national existence, or of habit, or even of religion. A vague superstition, consisting of a rude worship of nature's powers, with stated sacrifices, and the dualistic notion of the East, derived from contact with the *Scythian tribes*, possessed their minds with a sense of religious awe; but, throughout the whole race, even the idea of the immortality of the soul had become extinct. One social virtue had the force of law amongst them; and the obligation to hospitality afforded an opening for the strangers of the West to gain an entrance among them. Partly, and in the first instance, from the *Greek Church*, by the two apostles of *Poland* and *Prussia*, *Cyrl* and *Methodius*; afterwards, and more perfectly, by emissaries from the *Latin Church*, in various ways, and at various intervals, the prevailing form of Christianity was propagated in these countries from the tenth to the sixteenth centuries; and during

the same period, by missionaries chiefly from the monastery of *Neuf Corbie*, on the banks of the *Weser*, and from the *British Isles*. And thus, by the end of the thirteenth century, paganism may be said to have been well nigh banished from the limits of Europe. (GRANT'S *Bampton Lecture*, p. 112.)

*Anshar*, the apostle of Denmark and Sweden, A.D. 826, and *Giselmar*, who followed him to Denmark, were sent from *Neuf Corbie*. Missionaries were brought by *Hakon*, king of Norway, into his dominions, (938.) Christianity was not, however, permanently introduced before the reign of *Olaf I.*, who was accompanied from England by *John Sigard*, (993.) *Olaf II.* afterwards requested missionaries of *Canute*, upon which, *Sigfrid*, first bishop of *Wexia*, *Gomkill*, and others, were sent into Norway, (1019.)—(*History Eccles. of Adam Bremensis.*)

In *Germany*, the exertions of the Emperor *Otha* contributed, in a signal manner, to promote the interests of Christianity, and to establish it on the most firm foundation throughout the empire. At the earnest request of the *Rugi*, a remarkably barbarous people, who inhabited the country of *Pomerania*, between the *Oder* and the *Wipper*, and the *Isles of Rugen* in the *Baltic*, that zealous prince sent *Adalbert* among them, to revive the knowledge of Christianity which had formerly existed, but was then extinguished. The mission, however, was unsuccessful; but *Adalbert*, who was appointed the first Archbishop of *Magdeburgh*, was successful in converting great numbers of *Slavonians*.

Throughout this century, the *Saracens* in *Asia* and *Africa*, successfully propagated the doctrines of *Mohammed*; and multitudes, even of Christians, were the victims of their delusions. The *Turks* also received the religion of the *Arabian impostors*; and, turning their arms against the *Saracens*, began to lay the foundations of that powerful empire which they afterwards established. (PEARSON'S *Brief Historic View*, p. 34.)

*Adalbert*, archbishop of *Prague*, visited *Hungary*, and afterwards traveled as missionary to *Poland*, and planted the *Gospel* in *Dantzic*; and was at length, like many of the missionaries already named, murdered by the *Pagans*. *Otha* the Great, emperor of *Germany*, distinguished himself in this age, by his zeal for religion, by erecting and endowing churches, and promoting the propagation of the *Gospel* among barbarous nations. Nor was his empress, *Adelaide*, less remarkable for her piety and liberality. English missionaries, particularly *Bernard*, were the active instruments in planting the standard of the *Cross* in the *Orkney Islands* and *Greenland*. The conversion of the *Normans* is likewise said to have taken place in this century, on the occasion of the marriage of *Rolla*, Duke of *Normandy*, to *Giesla*, daughter of *Charles the Simple*, king of *France*;

but, such matrimonial conversions may be justly doubted: they might assume the name without the change to Christianity.

*Hungary*, which had previously received some faint dawnings of the *Christian faith*, became, toward the end of this century, more enlightened. Among those tribes of uncertain origin, who assailed Europe at the time of the dissolution of the *Carolingian empire*, were the *Magyars*, who emerged from *Asia*, and established themselves near the *Don*. Being expelled from those regions, they penetrated into *Ukraine*, from whence they were driven away by the *Russians*, and then arrived in *Dacia*, under the name of *Hungarians*, (889.) At the head of the *Magyar hordes* was the princely race of *Arpad*. The tribes were seven in number, each being commanded by a chief, almost independent. Christianity, as we have seen, penetrated among them under the reign of *Geysa I.*, who was converted from heathenism, by the exertions of his wife *Sarolta*; and was baptized towards 980. But the general conversion of the *Hungarians* to Christianity took place under the reign of their son *STEPHEN*, one of the most celebrated kings of that nation, who was at once the apostle and legislator of *Hungary*, and the true founder of that monarchy. In his reign churches were erected, bishoprics established, and the profession of Christianity became general in all parts of the country.

The tenth century has been emphatically styled "an iron age, barren of all goodness; a leaden age, abounding in all wickedness; and a dark age, remarkable above all others for the scarcity of writers and men of learning." In this deplorable state of the church, however, some rays of light, as shown in these previous records, passed across the gloomy scene, and some pleasing occurrences evinced that God had not yet "forgotten to be gracious" to his humble worshippers. Several of the churches still possessed the oracles of divine truth in the vulgar tongue; the supremacy of the *Roman pontiff* was in some places opposed with heroic firmness, and the doctrine of *transubstantiation* was denied by many to whom the *Holy Spirit* had revealed "the truth as it is in *Jesus*." (*Smith*, Vol. I. p. 51.) In the darkest ages of Christianity, the few rays of light yet unextinguished, appear in connection with the efforts of missionaries to evangelize the heathen.

CENTURY XI.—In the early part of this century the *Christian religion* was further extended in the kingdoms of *Sweden*, *Norway*, and *Denmark*, and also in *Germany*, by the assistance of English missionaries. The conductors of the mission were *Sigfrid*, Archdeacon of *York*, *Eschil*, *Gunchild*, *Rudolf*, and *Bernard*. The names of others are likewise mentioned, as laborious and useful messengers of truth among the barbarous European tribes: thus, it is related of *William*, an English priest,

who attended Canute in one of his voyages to Denmark, that he was so affected with the idolatry of the Danes, that he desired to be left among them as a missionary, and had the happiness of finding his labors not in vain in the Lord.

The zeal of the Nestorian Christians continued to be conspicuous in this century. In Tartary and the adjacent countries they succeeded in converting great numbers to the profession of Christianity.

The light which had been diffused during the preceding centuries among the Hungarians, Danes, Poles, and Russians, was considerably increased and extended by the zealous endeavors of their princes, and of the missionaries who labored among them.

CENTURY XII.—The twelfth century was noted for attempts to spread the Gospel by the sword. Waldemar I., King of Denmark, in particular, distinguished himself by his endeavors to propagate Christianity by force of arms, especially among the Slavonians, Venedi, Vandals, and other northern tribes. In these warlike methods of forcing his subjects to listen to evangelical instructions, he was zealously encouraged and aided by Asalom, Archbishop of Lunden. The inhabitants of the island of Rugen, a fierce and savage people, were numbered among his conquests. The Finlanders were driven to accept of peace on similar terms by Erick IX., King of Sweden, who was accompanied in his bloody campaign by Henry, Archbishop of Upsal. The Livonians, on rejecting the missionary instructions of Mainhard, a monk of Segeberg, were, on an appeal made by Mainhard to the Roman Pontiff, Innocent III., subjected to the horrors of war. An equestrian military order, of "Knights Sword Bearers," instituted for the express purpose of converting pagans, was sent against them. During the Livonian war, they exercised the greatest cruelty and injustice, not merely by the slaughter of numbers of the inhabitants, but by the confiscation of their property. These forced conversions, however, as might have been expected, effected but little more than a profession of obedience to the See of Rome, and a constrained attention to certain forms and ceremonies, substituted for idol worship, while the profoundest ignorance remained of the true nature of the Gospel.

This, indeed, appears to have been an age peculiarly distinguished by the institution of religious military orders, such as the *Knights of St. John of Jerusalem*, now called the "Knights of Malta," originally instituted for the care of the sick, and the protection of pilgrims in the Holy Land; the *Knights Templars*, so called from their occupying on their first establishment a house in Jerusalem, near the site of the temple, and designed to guard pilgrims from the violence of the infidels, when visiting Jerusalem; *The Order of Montjoye*, instituted to fight against infidels, especially

the Moors of Spain; the *Portuguese Order of Avis*, established for the same purpose; the *Order of St. Lazarus*, who received pilgrims, in Jerusalem, in houses founded purposely for them, and then conducted them on their way, and defended them against the Mohammedans; the *Order of Knights of St. James*, united for the protection of pilgrims visiting the relics of St. James of Compostella from the ill-treatment of the Moors; and the *Order of Teutonic Knights*, founded originally by some Germans, who built a hospital at Jerusalem for the pilgrims of their nation, and approved by Pope Celestine III. After the loss of the Holy Land, these knights returned to Germany, and, by their warlike prowess, made themselves masters of Prussia, Livonia, Courland, and Semigallia. To these may be added the order of *Christ's Militia*, instituted by Dominic for the extirpation of the Albigenses. An eminent Romish theologian attempts the defence of the warlike character of these institutions, by the following specious reasoning: "Two very different things," he says, "are confounded by the Protestants, the object and the intention, the conduct of the knights, and that of the missionaries. The knights were never constituted preachers, and the missionaries were never armed. The barbarians were wild beasts; it was necessary to make them men first, and to reduce them by force, before it could be expected to make them Christians. The first of these exploits belonged to the knights; the rest was reserved for the missionaries. When the warriors had done their part, they remained to protect the missionaries, in order to the peaceful performance of their labors."—(BERGIER'S *Dict. Theologique, Ordres Militaires*, tome VI.)

Most of these military orders owed their institution to the *Crusades* of this century, undertaken by the Roman Catholic princes of Europe for the recovery of Jerusalem from the Mohammedans; an outburst of religious fanaticism, by which all Europe and Western Asia were convulsed. They were the legitimate offspring of ignorance, superstition, and fanaticism combined, guided by the ambitious designs of the Church of Rome. They deserve no notice in this connection, except so far as their influence upon Europe and the rest of the world, may have tended to prepare the way for the Protestant Reformation, and ultimately for the universal diffusion of the Gospel. They broke the slumber of ages like an earthquake at midnight. They roused the minds of Europe, long besotted in ignorance and barbarism; and thus prepared it to grasp the great and soul-stirring truths of the Reformation. They quickened the energies of nations, to provide for vast armies, and awakened their enterprise to fit out fleets; and thus navigation received a new impulse, opening the way for commerce, which, in its turn, opened a door for Christian missions. Its ex-

peditions also promoted geographical discoveries, and acquainted the mind of Christendom somewhat with the extent of heathenism. It is thus that the overruling providence of God brings good out of evil, and order out of confusion, and makes the wildest fanaticism and the most horrible scenes of war and bloodshed contribute to the extension of his kingdom. For the further examination of this subject see *Gibbon's Decline and Fall*, ch. LXI.; *Mosheim*, Cent. XI. Part I. ch. 1.; *Robertson's Charles V.*; *Channing on Associations*; *Guzot's History of Civilization*, sec. 8; *Encyclopedia Britannica*, Art. *Crusades*; *Campbell's Maritime Discovery and Christian Missions*.

The propagation of the Gospel was successfully continued in this century, chiefly in the north of Europe. *Boleslaus*, duke of Poland, having taken *Stetin*, the capital of Pomerania, by storm, and laid waste the surrounding country, compelled the vanquished inhabitants to submit at discretion, and imposed upon them, as a condition of peace, their reception of Christianity. The conqueror sent *Otho*, bishop of Bamberg, in the year 1124, to instruct his new subjects. Many of them, among whom were the duke and duchess, and their attendants, were brought over; but great numbers of the idolatrous Pomeranians, as might have been expected, resisted appeals made at the point of the sword, and adhered to the superstitions of their ancestors. In a second visit, in the year 1126, the bishop was more successful, and the prevailing form of Christianity was established in Pomerania.

In the year 1168, *Waldemar*, king of Denmark, who was foremost among the northern princes of this century, by his zeal in the propagation of Christianity, having subdued the island of *Rugen*, which lies in the neighborhood of Pomerania, obliged its rude and piratical inhabitants to listen to the instructions of the missionaries who accompanied his army. Among these *Absalom*, archbishop of Lundeu, was distinguished; and, by his exertions, Christianity was introduced into this island, which had hitherto baffled every attempt.

The *Finlanders*, whose character resembled that of the inhabitants of *Rugen*, and who infested Sweden with their predatory incursions, received Christianity in a similar manner. *Eric*, king of Sweden, having totally defeated these barbarians, sent *Henry*, archbishop of Upsal, to evangelize them. His success was so great, that he is called *The Apostle of the Finlanders*; yet he was at length assassinated by some of these refractory people on account of a heavy penance which he had imposed on a person of great authority.

In *Livonia*, the labors of *Mainard*, the first missionary who attempted the conversion of that barbarous people, having proved unsuccessful, the Roman pontiff, Urban the Third, who had consecrated him bishop of the Livonians, declared a crusade against them, which

was zealously carried on by that ecclesiastic, and by his successors, *Berthold* and *Albert*. These warlike apostles, at the head of great bodies of troops raised in Saxony, successively entered *Livonia*, and compelled the wretched inhabitants to receive baptism.

CENTURY XIII.—The thirteenth century affords few records of missionary labor. It was however, distinguished by the institution of the Order of the *Franciscans*, or of friar missions, and the endeavors of *James I. of Arragon* to communicate Christian instruction to his Moorish subjects by the establishment of Arabic schools and the translation of books into the Arabic language. These schools were chiefly at *Majorca* and *Barcelona*, in which a considerable number of youths were educated for preachers; but these efforts proving ineffectual, he listened to the advice of the Romish Pontiff, *Clement IV.*, who exhorted him to drive the Mohammedans out of Spain by force, instead of missionary efforts.

*Francis* of Assisi, the founder of the *Franciscans*, undertook a mission to Palestine himself, and sent several monks of his order as missionaries into Germany, Greece, France, England, and to the Moors in Spain. *Johannes a Monte Corvino*, a monk of this order, was sent into *Tartary*, by Pope *Nicholas IV.*, resided there for many years, and translated the *Psalms of David*, and the *New Testament*, into the *Tartar* language.

The *Dominicans* of Spain applied themselves to the oriental languages and rabbinical literature, and were employed by the king of Spain in the instruction of the numerous Jews and Saracens, who resided in his dominions. Both the *Franciscans* and the *Dominicans* sent out many persons as missionaries to various countries; but the most of them were more solicitous to make proselytes to the Romish Church than to teach their converts the scriptural way of salvation.

The *Waldenses* and *Albigenses*, in this century, were distinguished witnesses for the truth—the martyrs of the age; and though compelled to maintain a defensive, rather than aggressive position, yet they did much to prepare the way for the reformation, by the secret diffusion of the Gospel among the nominal Christians of Europe. But the records of their labors are scanty, and they do not come properly under the denomination of missions to the heathen. And this century furnishes little more, in the way of missions to the heathen, than details of military conquests, by which heathen nations were compelled to yield a nominal conformity to the Church of Rome.

CENTURY XIV.—*Wicliffe*, “the Morning Star of the Reformation,” rendered the fourteenth century a remarkable epoch in the history of the Church, by the intrepidity and success with which he contended against the errors and the corruptions of the Church of Rome, and by his translation of the Scriptures into

what was, at that time, the vernacular tongue of England, though now utterly obsolete. The followers of Wickliffe, generally called *Lollards*, among whom was Sir John Oldcastle, otherwise called Lord Cobham, were anxious to diffuse as extensively as possible, the doctrines promulgated by their learned anti-papal chief. They expended considerable sums in collecting and transcribing (printing not having been invented,) and dispersing the works of Wickliffe, and in maintaining a number of itinerant preachers, who preached in churchyards and market-places, particularly in the dioceses of Canterbury, London, Rochester, and Hereford. *Bale* says that Lord Cobham caused all the works of Wickliffe to be copied by the desire of John Huss, and to be sent into *France, Spain, Bohemia*, and other foreign countries. Queen Anne of Bohemia favored the adherents of Wickliffe; possessing and constantly reading the Gospels in four languages, Bohemian, German, Latin, and English. Many of her attendants imbibed the same opinions, and on their return to Bohemia, after her decease in 1394, carried with them the writings of Wickliffe and his disciples; by which means they were widely dispersed, and produced a powerful anti-papal influence, not only in Bohemia, but also in other neighboring states.

CENTURY XV.—The fifteenth century was rendered remarkable by many important events, which, though not strictly missionary, yet, in their *influence*, have in some cases so greatly forwarded, and in others so greatly retarded, the progress of the Gospel, that we may just glance at their occurrence and character. One of these was the *discovery of America* by *Christopher Columbus*, in 1492, and the subsequent landing of the Portuguese *Americus Vesputius*, in Brazil; a second was the *discovery of the passage to India* by sea, by *Vasco de Gama*, in 1497; and another was the *ruin of the Greek empire*, in the taking of Constantinople by the Turks, in 1453. By the first of these events, an immense extent of country was eventually placed under the control of the Roman Catholic princes of Spain and Portugal; and hence these kingdoms were induced to make extraordinary and ultimately successful efforts, to introduce and establish Popery, in its most superstitious and degrading forms, throughout the continent of South America, and the kingdom of Mexico. By the discovery of a passage to India, by doubling the Cape of Good Hope, the intercourse between England and the East Indies was greatly facilitated; the previous routes having been through Egypt and Persia; and, by the overthrow of the Greek empire, many learned men fled for security into various European states, and, by the diffusion of literature and science, prepared the way for the Reformation of the following century. But, probably, no occurrence of this age proved of greater interest than the *Invention of Printing*, by *Guttemberg*

and his associates and successors, about the middle of this century; the slow and expensive mode of transcription being the only way previously known of multiplying copies of books, however valuable. But, by the invention of this most useful art, and the improvements of later years, copies of valuable works can be rapidly and cheaply multiplied; and millions of persons have by this means been furnished with the Holy Scriptures, who, otherwise, must have remained destitute.

The military expeditions of the Papists continued during this century, and some of them, among which were those of Don Henry, Duke of Viseo, (Portugal,) and Grand Master of the Order of Christ, were productive of important results, in the way of maritime discoveries, &c.; but the events of this century, of a purely missionary character, were few and comparatively ineffectual. In the East, the Nestorian Patriarch, who resided in Chaldea, sent missionaries into *Cathay* and *China*, who were empowered to exercise episcopal authority over the Christian assemblies, which lay concealed in the remote provinces of those great empires, affording a demonstrative proof, that notwithstanding the dreadful persecutions that had been exercised by the dominant authorities against the Nestorian Christians, there were still some churches existing in those regions of darkness.

There were also individuals, whose consistency of conduct and zeal for the dissemination of Christianity in this dark age, entitle them to our notice and admiration. Such, for instance, were the two brothers, *Vincent* and *Boniface Ferrer*, *Thomas à Kempis* and *John Wesselus*. Vincent Ferrer was a Spaniard by birth; at his own earnest request he was appointed apostolical missionary, by Pope Benedict XIII., and for many years preached with indefatigable ardor in different parts of Europe. He visited Spain, France, the Netherlands, Germany, and at the request of Henry IV., England, Scotland, and Ireland. The usual subjects of his sermons were death, judgment, and eternity. Milner says, that "though bred in the midst of darkness, and connected with the worst of ecclesiastical characters, he was a shining model of piety." He died in 1419, at the age of sixty-two. Boniface Ferrer, the brother of Vincent, was a zealous preacher of the word of God, and having embraced the monastic life, he successively rose to high official situations, and died prior of the Carthusian monastery of *Pontaleli*, in Valencia, in 1417, after having translated the Scriptures into the Valencian or Catalonian dialect of Spain.—(See McCREE'S *History of the Reformation in Spain*, p. 191.) Thomas à Kempis, whose piety has received a perpetual monument in his "Christian's Pattern," was born at Chempis or Kempis, in Cologne, in 1380, and became one of the most illustrious members of the society of the "Brethren of

the Common Life," a society founded by Gerard de Groot, who, having retired into a monastery, devoted himself to prayer and the reformation of immoral characters, and instituted a fraternity, having one common property, and earning their livelihood by their pens. Kempis died in 1471, in the ninety-first year of his age. His excellent work, "The Christian's Pattern," has been translated into most of the European languages, and even into Chinese. A beautiful copy of the Bible transcribed by him, is preserved in the library of the regular canons, at Cologne.—(TOWNLEY'S *Illustrations of Biblical Literature*, Vol. I. p. 328.) John de Capistrano may be added as an instance of the activity and energy of the pious, though mistaken, missionary agents of the Romish church. He was a Franciscan friar, of a wealthy Neapolitan family, and was sent to convert the Bohemians, and to preach in Saxony, Misnia, and Moravia, and is said to have been everywhere received with banners, crosses, and processions, like a sovereign prince. He is said to have preached at Erfurd to 60,000 persons, the men being arranged on one side and the women on the other. When ignorant of the language, he was assisted by an interpreter, who explained what he delivered to the people. His sermons were accompanied with violent action, so that he is said to have "preached with his hands and his feet as well as with his voice," which corresponds with the accounts given of him by an English historian, who relates that "he itinerated through the cities and towns, addressing sermons to the people, in the highways and market places, against the enemies of the Romish Church. Among the Germans and those that were ignorant of the Italian, he is said to have affected the minds of his audience in a wonderful manner, by using gesticulations instead of words."—(See TURNER'S *Modern History of England*, Vol. II. p. 9.) His death occurred October 23, 1456, being seventy-one years of age.

CENTURY XVI.—The happy reformation from Popery illustriously signalized the commencement of the sixteenth century; the year 1517 being regarded as its commencement, when Luther first publicly opposed the monk Tetzl, in his sale of papal indulgences. The adherents of the Reformation were called *Protestants*, from their protesting against an intolerant decree of the Diet of Spire, in 1529. As the Reformation proceeded, those who had embraced the views of its advocates became increasingly desirous of emancipating the inhabitants of their native lands, and of other adjacent countries, from the errors of the Romish church. This object they pursued with indefatigable zeal; and in order to accomplish it, translations of the Holy Scriptures were made into the vernacular tongues, and widely dispersed; while plain and homely rhymes, embodying the opinions of the re-

formers, were composed, and put into the hands of poor people, who made a livelihood by singing them through the country. It is related, that on one occasion a poor man, who had received the printed copies of some of these rhymes, repaired to Wittenberg, and, in the course of his progress through the town, sung them under Luther's windows. The attention of Luther was caught by the subject, and when on inquiry he learned the name of the author, he is said to have burst into tears, and rendered thanks to God for making such humble expedients conducive to the propagation of truth. In pursuance of the same great object, missionaries were sent into Roman Catholic States to preach the distinguishing doctrines of the Reformation, especially that of *justification by faith*, and tracts, often denominated libels, or little books, were composed and extensively dispersed, containing defences of the Protestant tenets, detached books of Scripture, or exposures of Papal errors or practices.

An expedition was fitted out in the year 1555, by *Villegagnon*, a knight of Malta, under the patronage of Henry II. of France, with the view to establish a French colony in the new world. The approbation of the monarch was secured by the medium of the excellent *Admiral de Coligny*, whose favor Villegagnon propitiated by the secret understanding that the projected colony should protect the reformed religion. Accordingly *Calvin*, the reformer of Geneva, was applied to, in order to obtain ministers to embark with the expedition. After consultation with the other pastors of Geneva, he sent two, *Guillaume Chartier* and *Pierre Richier*, who were afterwards joined by several others. Their object was at once to labor among the colonists, and to evangelize the heathen aborigines. This was the first attempt at a foreign mission, by the Protestant churches. The expedition reached Fort Coligny, as it was named, on the Rio de Janeiro, in Brazil, in March, 1556. On their arrival the Genevan ministers proceeded to constitute a church, according to the forms and rites of the reformed churches, and celebrated the Lord's Supper. But Villegagnon soon betrayed his true character, and after cruelly maltreating the missionaries, forced them to reëmbark, and return to France. The next attempt to send the Gospel to heathen countries was made by the celebrated reformer and king of Sweden, *Gustavus Vasa*. About the year 1559, a missionary was sent by that monarch to *Lapland*. The natives were at the same time commanded to congregate at a certain season of the year to pay their tribute and receive religious instruction from this missionary.—(BAIRD'S *Christian Retrospect*, p. 296.)

Internal strifes and gainsayings, hostilities from without fomented by Rome, and perplexities from within, exhausted the energies of

Christian men in England, during the reigns of Elizabeth and James; and for 150 years nothing was undertaken for propagating the Gospel in other lands. A scheme to rival the Roman propaganda was devised by *Cromwell*, but never realized. *Burnet* says that *Cromwell* resolved to set up a council for the Protestant religion, in opposition to the congregation *De Propaganda Fide* at Rome. He intended it should consist of several counsellors, and four secretaries for different provinces. These were, the first—France, Switzerland, and the valleys; the Palatine and other Calvinists were the second; Germany, the North, and Turkey were the third; and the East and West Indies were the fourth. The secretaries were to have £500 salary a-piece, and to keep a correspondence everywhere, to know the state of religion all over the world, that so all good designs might be, by their means, protected and assisted. *Stoupe* was to have the first provinces. They were to have a fund of £10,000 a-year at their disposal for ordinary emergencies, but to be farther supplied as occasion should require it. Chelsea College was to be made up for them, which was then an old decayed building, that had been at first raised to be a college for writers of controversy.”—*BURNET'S History of his own Times*, Vol. I. p. 132.)

(For any further notices of Roman Catholic missions, see “Church of Rome, Missions of.”)

Under the impression of duty, and that of feeling and benevolence towards others, created by the enjoyment of experimental Christianity, many of the *laity* who had felt the power of Divine grace in their own hearts, by the preaching of the doctrines of the reformation, became exceedingly anxious that others should partake of their happiness, and gladly seized the opportunities presented to them by mercantile intercourse to disseminate the truths which they themselves had embraced. France, Spain, Italy, and other countries thus received the rays of Divine light for a season, though partially or entirely extinguished by the cruelties and industrious efforts of the inquisitors of those ill-fated regions. *Dr. McCrie*, speaking of the eastern part of Spain, says: “The inhabitants of *Bearn* were generally Protestants, and many of them crossing the Pyrenees spread themselves over Arragon, and at the same time carrying on trade, found the opportunity of circulating their religious books and tenets among the people.”—(*McCRIE'S Hist. of the Reformation in Spain*, p. 234.)

The *Waldensian* pastors (*barbes*) who were so numerous at this time, that 140 were present at a meeting of the Synod, were not neglectful of opportunities for disseminating the truth. An Italian manuscript, preserved in the University of Cambridge, bearing date 1587, states, that “some of these *barbes* traveled

into distant countries to preach the Gospel, and to visit the *Waldensian* churches established in France, Germany, Lombardy, Calabria, &c., while in 1535, an edition of the French Bible had been printed at Neufchatel, by *Robert Olivetan*, a native *Vaudois*.”—(*GILLY'S Excursions, &c., Appendix*, No. XI.)

Towards the close of this century missions were sent by the *Swedish* Protestants into *Lapland*, but as they did not understand the *Lappanese* tongue, an interpreter stood under the pulpit and explained their discourses to the people. But so little success followed this mode of preaching, that *Gustavus Adolphus* founded schools for the instruction of youth in a more correct knowledge of the doctrines of the Gospel. The first school was established at *Pithen*, prior to the year 1619, and committed to the care of *Nicholaus Andraa*, the minister of the place, who had translated the ritual, and dedicated it to the king. *Gustavus* also committed to the same person the translation of necessary and useful books into the *Lapländish* language; the *Lapländers* being previously altogether ignorant of letters, and without a book in their own language. For the further encouragement of the schools, *Gustavus Adolphus* allowed money for the diet and clothes of the children who attended them, besides a stipend for the schoolmaster. By these schools and the elementary and scriptural books compiled by *Nicholaus Andraa*, the youth of *Lapland* were so greatly benefited, that some of them became students at the University of *Upsal*, and were afterwards entrusted with the Christian ministry.—(*SCHAFER'S History of Lapland*, p. 27.)

The Protestants at length awoke to more active efforts for the extension of the Gospel, and attempts were made to form missionary societies. *Ernest*, a zealous Lutheran and a baron, sought to form a society for a Protestant mission, but a variety of impediments disappointed his purposes, so that no effectual benefit resulted from his efforts. The learned *Anthony Walaeus*, of *Leyden*, recommended a seminary to be founded for the education of young men of known piety, prudence, zeal, and diligence, to be employed as missionaries especially to *India*. This object he proposed to the *Dutch East India Company*, who appear so far to have countenanced the plan as to have placed several persons under the instructions of *Walaeus* himself, about the year 1622. A brief exposition of his views was published in the third volume of his works, printed in 1643, under the title of “*Necessitas ac Forma erigendi Collegii seu Seminarii Indici*.” The *Dutch East India Company*, indeed, with a praiseworthy attention to the religious interests of the colonists in their foreign possessions, supported ministers in most of them. *Millar*, in his “*Propagation of Christianity*,” mentions *Ceylon*, *Sumatra*, *Java*, *Amboyna*, *Heresoria*, *Isles of Banda*, *Coast of Coroman-*

del, Surat, China, Formosa, Trywan, Sincan and Japan, in all of which churches had been erected. In several of these stations the preaching of the Gospel appears to have been greatly blessed. In Ceylon, HARVARD (*Narrative, &c., Introduction*, p. 69.) states, that "under the Dutch government there were in the province of Jafna alone, thirty-four churches appropriated to the use of the Malabar Christians, attended by nearly 63,000 auditors, exclusive of more than 2,000 baptized slaves; and the government schools belonging to them included upwards of 16,000 native children, who were under regular tuition." Since that period there has been a most lamentable neglect of religious instruction by the government authority, and an awful relapse of immense numbers into idolatry, who, it is to be feared, were more swayed by political motives than by a love of the Gospel.—(See Art. *Ceylon*.) The zeal of the British Christians was at length aroused, and more active measures were adopted, not only to recover the nominal Christianity which had been lost, but to diffuse true religion throughout the island.

In Formosa, Mr. Robert Junius of Delft, who had been sent by the Senate of the United Provinces of Holland, as a missionary to the pagan inhabitants, was eminently successful. He is said to have baptized 5,900 converts, "on professing their faith, and giving proper answers to questions propounded out of the word of God," and to have planted twenty-three churches, besides appointing schoolmasters, by whom about six hundred children were taught to read and write. He is said also to have composed certain prayers, collected the chief articles of religion, and translated various psalms into the Formosan language. Being at length grown infirm, and having set pastors over various congregations, he became desirous of seeing his aged mother, and of visiting his native land; he therefore returned to Holland, and was succeeded by Daniel Gravius, and others. The Dutch were driven from their principal fort in 1659 or 1661, and the island afterwards became subject to the Chinese. In the American provinces, which were taken from the Portuguese by the Dutch, under command of Count Maurice of Nassau, zealous efforts were made for the conversion of the natives by their new masters, and with much success; but the recovery of these territories by the Portuguese, in the year 1644, obscured the pleasing prospect that was beginning to open upon them.

Among the objects contemplated by the planting of the *Plymouth and Massachusetts Colonies*, as avowed by their founders, and set forth in their charter, the conversion of savages to Christianity was prominent. Their first purpose was to provide an asylum, where, free from the restraints imposed by the civil and ecclesiastical policy of England, the Christian Church might be organized in a form, as they

believed, more consonant with the primitive model, and the doctrines of Christianity, as they deduced them from Scripture, preached without the forced admixture of dogmas and rites imposed by act of parliament. Their second was to make the *aboriginal races* participators of these blessings. The first prompted a jealous resistance to the introduction of any adverse opinions or customs, which was carried, in some instances, to excess. The second, though its execution was delayed by the cares incident to a new plantation, commenced in circumstances of such peculiar hardship as tried the endurance of the pilgrims, prompted very early action. Individuals made some exertion to recommend the Gospel to the natives with satisfactory, though limited results; and in 1636, the *colony of Plymouth* enacted a law to provide for preaching among the Indians. A similar act was passed in 1646, by the legislature of *Massachusetts*. By these movements, a missionary spirit was awakened in *England*. A society was organized for the propagation of Christianity in North America, and raised a fund yielding £500, which was applied to the circulation of the Bible, and the support of missionaries. The formation of the *Society for Promoting Christian Knowledge*, by members of the Church of England, in 1698, is ascribed by Bishop Burnet, to a spirit of emulation aroused by the example of the Non-conformists. (*Early Missionary Enterprises*, by SMITH, p. 39.)

In the year 1620, a considerable number of Non-conformists emigrated to America, having obtained a patent for the establishment of a colony and the free exercise of religion. These were followed by a more numerous company in 1629. This new colony received the designation of New England. Rev. John Eliot, a holy and zealous young minister, joined the emigrants in 1632. For fifteen years he was the faithful and laborious pastor of a congregation at Roxbury, near Boston. During this period he was deeply affected by the miserable and destitute state of the North American *Indians*. He studied their difficult language, and occasionally itinerated and preached among them; and he had the happiness of seeing, not only an increase of civilization in some of the Indian tribes, but also of witnessing the influence of the Gospel upon the hearts of some of the people. In 1646, he devoted himself to a mission among the native tribes, having accomplished the difficult task of a translation of the Scriptures into the *Mohegan* dialect. Two editions of this version were afterwards printed; the first at Cambridge, in New England, in 1661-4, in quarto. Of this edition, Dr. Cotton Mather states as two curious facts, that this was the *first Bible ever printed in America*, and that the whole of the translation was written with one pen. The second edition was published in 1685, in quarto. Towards this impression and the mission geno-

rally, the Hon. *Robert Boyle* gave £500. Eliot was afterwards assisted by other zealous and able missionaries, among whom John Cotton and the Mayhews, are worthy of special notice. The former possessed such skill and dexterity in the Indian tongue, as to have the correction and emendation of the second edition of the Bible committed to him. The family of the Mayhews was eminent for its missionary spirit. The Rev. Thomas Mayhew was an excellent evangelist to the neighboring heathen. In a few years, two hundred and eighty-two Indians renounced their false gods, and turned to the Lord. After the death of this excellent man, his father, the governor of Martha's Vineyard, felt so much concern for the poor Indians, that, seeing no probability of a regular minister to succeed his son, he applied himself with great diligence to the attainment of the language, and then preached to them with acceptance and success. He continued to labor among them to the age of ninety-three, and had the pleasure of a pious grandson associated with him.

*Hiacoomes*, who afterward became a preacher of the Gospel, was the first fruits of the mission. This convert, though opposed and derided by his brethren, manifested so much boldness and intrepidity in the cause of Christ, that many were induced to renounce their former idolatrous practices, and embrace the Gospel. In 1650, such was the anxiety of a considerable part of the Indians to hear the word of life, that Mr. Mayhew, to accommodate them, preached weekly at different parts of the island. About this time, schools were established among them. In 1674, there were supposed to be 2 or 3,000 Indians on this and a neighboring island, of whom, 1,500 were praying Indians; 50 were regular church members.

Soon after this, the number of Indians began to decrease, so that, in 1792, the whole number amounted only to about 440. While the Indians were fast verging toward annihilation, the zeal of the Mayhew family in bringing them to a knowledge of the truth, did not abate. Five successive generations have been indefatigable laborers on this and the neighboring islands.

CENTURY XVIII.—The eighteenth century opened by the institution of the *Society for the Propagation of the Gospel in Foreign Parts*, for a particular account of which see the article under that head. The *Danish* mission to India was undertaken early in this century, in consequence of representations to the king, *Frederick IV.*, by one of his chaplains. Application having been made to the professors of divinity at Halle, for suitable persons to engage in such a mission, Messrs. *Ziegenbalg* and *Plutschow* were recommended and appointed. In 1705 they sailed for Tranquebar, on the Comorand coast, and arrived there on the 9th of July, 1706. These missionaries were followed

by three others, who arrived at the Cape of Good Hope in 1709. This mission was early assisted by the English Society for the Propagation of the Gospel, which sent out a printing-press, with the requisite apparatus of type, &c., and one hundred reams of paper, accompanied by Mr. Jonas Finck, a native of Silesia, as a printer. By this means the missionaries were enabled to print a number of books for the use of the Malabar school, which they had commenced, besides various tracts, but especially a translation of the Scriptures into Tamil, begun by *B. Zeigenbalg*, and completed by *B. Schultze*. In 1714, *B. Zeigenbalg* returned to Europe for a short time, and on that occasion was honored with an audience by the king, *George I.* who took much interest in the success of the mission. He was also patronized by the "Society for the Promotion of Christian Knowledge." The king and the Society encouraged the Oriental missionary to proceed in his translation of the Scriptures into the Tamil tongue, which they designated "the grand work;" the former addressing them letters of commendation and encouragement, signed with his own hand. After the first missionary *Ziegenbalg* had finished his course, he was followed by other learned and pious men, upwards of fifty in number in the period of a hundred years—among whom were *Schultze*, *Jœnicke*, *Gerieke*, and *Swartz*, whose ministry has been continued in succession for many years; until the missions became absorbed in the Indian Missions of the Church of England.—(See *BUCHANAN'S Researches*, p. 65; and *MORRISON'S Fathers and Founders*, Vol. I. p. 159.)

In 1714, the King of Denmark established the *Royal College of Missions* at Copenhagen, for the instruction and preparation of missionaries. In connection with this college, the celebrated *University of Halle*, in Saxony, may very justly be noticed, not only on account of its general objects, but more especially from its having provided the Danish mission with its first missionaries, and several others, profoundly learned and most able men. This extraordinary institution was begun by the pious *Dr. Herman Augustus Francke*, as an orphan house, erected by voluntary donations, and continued increasing in other departments of an important nature until it became deserving of royal patronage, and the designation of a university. Connected with the institution are an oriental and theological college, for the study of eastern languages, and the instruction of missionary candidates; a medical school; a seminary for catechists; and an extensive printing-office, chiefly for the purpose of printing and circulating the Scriptures in different languages. At one period this university had more than 3,000 students from different parts of Europe. The *Canstein* and *Jewish* institutions are also intimately associated with the other benevolent establishments of Halle. The

Caustein, or Bible Institution, was established in 1710 by *Charles Hildebrand*, Baron de Caustein, for the purpose of printing and selling Bibles and Testaments at a moderate price, in order to secure a more general circulation of the Scriptures. In 1805, above three millions of copies of the entire Bible or Testament had been distributed. The founder of the Jewish Institution, formed professedly for the conversion of Jews and Mohammedans, was Dr. *John Henry Callinberg*, one of the pupils of Professor Francke, and afterwards Professor of Divinity in the University of Halle. One of his most eminent coadjutors was Mr. *Stephen Schultz*, who was many years engaged in the East in missionary labors, and returned from Turkey to Halle in 1756.

In reverting to the Danish missionaries, it will be satisfactory to learn, from the following questions, propounded to their missionaries, that their instructions were Scriptural and sound: "Have you discovered some true working of grace in the souls of the catechumens? Are you sure there is more in their conversion than a bare external compliance with, and verbal confession of the Christian doctrine? What proofs and indications have you of an inward work of grace?" The venerable *Schwartz* was one of the missionaries sent out by the Danish College, though afterward supported by the English Society for Promoting Christian Knowledge, which has uniformly aided the Danish Missions, by the entire or partial maintenance of many of its valuable missionaries.

The Danish mission to *Greenland* was commenced in 1721, by *Rev. Hans Egede*. This devoted man had for thirteen years felt a desire to convey the Gospel to that inhospitable country, and made repeated but ineffectual attempts to carry it into execution. At length he succeeded in raising a subscription of 8,000 rix dollars, and purchased a ship to convey himself and several settlers, who proposed to winter in Greenland. The king sanctioned and aided the enterprise, and settled upon Mr. Egede a salary of \$300 a year. On their arrival they proceeded to erect a habitation, much to the displeasure of the natives, who called on their conjurors to destroy them. Mr. Egede attempted to convey to the people a knowledge of the most important facts of revealed religion by pictures, but the following year he gained some familiarity with the language, and was able to undertake oral instruction. The arrival of a colleague in the succeeding year, strengthened his hands, but though the people listened attentively to what was told them, they showed no personal interest in his preaching. Some of them, indeed, seemed pleased with the doctrine of the immortality of the soul, but the impression produced was faint, and their curiosity soon satisfied. In 1728, the King of Denmark resolved on prosecuting the work with increased ener-

gy, and a large colony, with additional missionaries, was sent out, and established a new settlement 200 miles northward of Good Hope, the station founded by Mr. Egede. But the severity of the winter and the ravages of a malignant disease made them discontented, and the accession of *Christian VI.* to the Danish throne put an end to the enterprise. The colonists were ordered home; Mr. Egede's salary was stopped; and he was offered the alternative of returning with the rest, or remaining on his own responsibility, with such persons as he could induce to stay with him. He obtained a supply of provisions for one year, and ten men to remain during the winter, and with a heavy heart bade adieu to his two colleagues, who returned with the colony. A vessel arrived the next year with provisions, and having a valuable return cargo, the king was encouraged to renew the trade, and made a generous donation to the mission. This intelligence gave fresh strength to the lonely missionary, but his faith was doomed to a severer trial. A young Greenland who had visited Denmark came back, and shortly after died of a disease that proved to be the small-pox. The contagion spread rapidly, and raged for twelve months with such fatal effect, that for thirty leagues north of the settlement, the country was almost wholly depopulated. Such was the alarm and consternation of the natives at this visitation, that many committed suicide. Mr. Egede, in conjunction with the Moravian missionaries, who had recently arrived in the country, did all that untiring benevolence could do to alleviate the physical sufferings and comfort the hearts of the unhappy Greenlanders; they were much affected by their kindness, and manifested the liveliest gratitude. The mission was reinforced in 1734, by the arrival of three assistants, one of them a son of Mr. Egede. The venerable pioneer, regarding the number as wholly inadequate, returned to Denmark. His representations led to the establishment of several new colonies, and the sending of additional missionaries. But the efficiency and interest of the Danish mission shortly declined. It had not been wholly in vain, but its fruits were scanty, and the chief agency in imparting Christianity to Greenland was now manifestly committed to the *United Brethren, or Moravians*.—(*Hist. View of Earlier Missions, by L. E. SMITH, p. 31.*)

While attending the coronation of *Christian VI.*, king of Denmark, at Copenhagen, in 1731, *Count Zinzendorf* was brought into intercourse with two *Greenlanders*, who had been baptized by Hans Egede, and from them he learned with regret that the Danish government had determined on abandoning their mission to that forlorn race. On the same occasion he met with a West Indian negro, of the name of *Anthony*, who told him that while in the island of St. Thomas, when sitting alone on the sea-

shore, he had frequently and earnestly sighed for a revelation from heaven. By a remarkable providence of God he had been brought to Copenhagen, where he had received instruction in Christianity, and was baptized. Having enlarged in a touching manner, on the deplorable state of the negro slaves of St. Thomas, and referred with anguish of heart to the miseries endured by a beloved sister, who, like himself, had sighed for the light of truth; he added that if God were to send teachers to instruct the negroes in the way of salvation, he had no doubt that his sister, and many others similarly affected, would gladly embrace Christianity.

These accounts of the poor Greenlanders, and of the West Indian slaves, greatly affected the benevolent mind of Zinzendorf, and on his return to Herrnhut in July, he communicated his impressions to the congregation. So powerful was the effect of his narrative that several of the brethren immediately offered themselves for missionary service to the West Indies and Greenland.

This extraordinary band of Christian disciples, the feeble remnant of a once numerous body, that for a century and a half, against powerful enemies, maintained the doctrines of revealed truth in Bohemia and Poland, found a refuge from persecution on the estate of Count Zinzendorf, at Bethelsdorf, in *Upper Lusatia*. Thousands had been driven into banishment, and in their scattered condition, they and their descendants had either been absorbed into other communions, or had lost in a great measure the power of that faith which had been sealed with the blood of so many martyrs and confessors.

It is now, (October, 1854,) 122 years since the Moravians entered the great field of missionary enterprise; and though their congregation at the time they commenced their efforts in 1732 consisted of little more than six hundred persons, most of them poor and despised exiles, such was their zeal and disinterestedness in their Master's service, that in less than nine years after, they had sent missionaries to *Greenland*, to *St. Thomas*, to *St. Croix*, to *Surinam*, and to *Berbice*, to the *North American Indians*, to the negroes of *South Carolina*, to *Lapland*, to *Tartary*, to *Guiana*, to the *Cape of Good Hope*, and to the island of *Ceylon*. The successes that crowned these enterprises, thus so humbly begun, will be found narrated in their proper places in this work.

The mission at *Stockbridge* among the *Mohecan Indians*, was commenced in 1734 by the *Rev. John Sergeant*, then tutor in Yale College. He was succeeded by *Rev. Mr. Woodbridge*, at whose death *Rev. Jonathan Edwards* took charge of the mission for six years.

In 1735 *John Wesley* arrived in *Georgia*, to instruct the Indians of that state, where he remained till 1738. The founder of Methodism thus began his career as a foreign missionary.

In 1743 the devoted *David Bramard* began his labors among the Indians under the patronage of the *Scottish Society for Promoting Christian Knowledge*, and after four years of successful labor he expired in the home of President Edwards, in Northampton, on the ninth of October, 1747. The record of his life by Edwards, held up his career to the admiration of the Christian world; and it is interesting to note that the missionary devotion of William Carey and Henry Martyn, was nourished, if not kindled, by the contemplation of his brief but triumphant course. A complete view of Indian missions in North America would not fail to include at least a passing notice of *Dr. Wheelock's Seminary* for the education of Indians and missionaries, founded in 1748, at Lebanon, Ct., and afterwards removed to Hanover, N. H.; of the life and usefulness of *Rev. Samson Occum*, distinguished as an effective Indian preacher; of the forty years' ministry of *Kirkland* among the Indians of New York; of the labors and sufferings of the *Moravians*; and of others who did their part toward the rescue of the aboriginal tribes from the fate which uniformly overtakes savages when brought into conflict with civilization, unless it is arrested by the conservative force of Christianity. The proper effect of these benevolent efforts was greatly impaired by the vices and rapacity of the European settlers, and by the wars in which European policy involved the colonies. But that any remnants of the once powerful tribes formerly inhabiting the country east of the Alleghanies have been preserved, is to be attributed to the elevating influences of Christianity, imparted by those devoted men whose labors have been reviewed, sustained by active charity in Europe and America.—(SMITH, p. 47; *Prince's Christian History, and Brainerd's Life*, p. 47.)

The ardent zeal of *Wesley and Whitefield* and their associates, now began to develop itself. Their plans of operation both in England and America, were practically missionary; and contributed in a high degree to restore the spirit of an evangelical Christianity. To this fact the grateful testimony of Christians of various denominations has been willingly rendered, and in the energetic words of *Mr. Douglass of Cavers*, we may remark: "The Wesleyans, after Christianizing the abandoned districts of England, and encountering the rage of their own savage countrymen, often backed by their own civil or religious guides—the neighboring magistrate or clergyman—have carried the same zeal, dexterity and success to the slaves of the West Indies, more docile than their masters; and to the savages of the remotest countries and islands, less infuriated and dangerous than the rude agricultural population of England."—(*Encyclopedia Britannica, Article "Religious Missions."* Vol. XIX., Part I.) No doubt these labors for the revival of pure religion tended to evoke that spirit

of devotion from which the missionary zeal of the churches bodied itself forth in the organizations which characterized the close of the eighteenth and the commencement of the nineteenth century.

In 1750, the *Rev. Christian Frederick Swartz* arrived at *Tranquebar*, and entered upon those apostolic labors which have linked his name imperishably with the establishment and progress of Christianity in India. He had gained some knowledge of the Tamil while at the university, to aid in examining the proofs of a version of the Scriptures in that language, an incident which is supposed to have suggested to him the design of devoting himself to missionary life. On his arrival he pursued his studies with such ardor and success, that in four months he commenced preaching. His labors were indefatigable, in public and in private, in *Tranquebar*, *Trichinopoly*, *Tanjore*, and throughout the *Carnatic*, for the space of fifty years. His purity, sincerity, and disinterestedness won the confidence of all classes, and those even who rejected his doctrine gave him the tribute of their unaffected veneration. In the distracting wars that marked that portion of the history of British India, his active benevolence was exerted to relieve misery which he could not prevent, and more than once he was sent to negotiate treaties, as the only European who could be trusted by the natives. When a garrison was threatened with famine, and the people could not be induced to furnish provisions, through fear that the supplies would be seized without compensation, they accepted the security of the venerated missionary for the whole amount needed. He rendered important services both to the British and to the native princes, yet scrupulously avoided receiving any gifts or emoluments that might taint him with the suspicion of mercenary motives, and sedulously guarded himself from being involved in any transactions that might impair his influence as a Christian and a preacher of the Gospel. With all the humility of a child and the wisdom of mature experience, the harmlessness of the dove and the wisdom of the serpent, he was enabled to testify to the truth in every place and among all grades of society. At his death he was mourned as a father, and the *Rajah of Tanjore* erected a monument to his memory, with an inscription which is remarkable as the only specimen of English verse attempted by an Indian prince. Swartz had in his life time acquired considerable property, through the kindness of the English government and the native princes. When he was dying, he said: "Let the cause of Christ be my heir." When his colleague, the pious *Gericke*, was departing, he also bequeathed his property to the mission. And afterwards, another of the missionaries, *Mr. Kohloff* gave, from his private funds, upwards of a thousand pagodas a year.—(See *Greenfield's Sketches of the Danish Mission*, p. 145.) At the death of

Swartz the native Christians connected with the mission were counted by thousands. The fruit of his toils was gathered rapidly by his successors. *Bishop Heber*, writing in 1826, says, "There are in the south of India about 200 Protestant congregations;" and he estimated their number at about 15,000. Many were undoubtedly merely nominal Christians, as the Lutheran missionaries were much less exacting in the qualifications they demanded for admission to the sacraments, than later missionaries have been; yet, considering the purity of their preaching and the devout spirit in which their labors were conducted, a large measure of piety must have been the result. These missions have since come under the patronage of the London Society for the Propagation of the Gospel, and the superintendence of the Anglican Bishop of Calcutta.—(*Smith*, p. 31.)

In 1769, the English *Wesleyan Methodists* began to send forth their missionaries. Eleven were commissioned for America, whose labors laid the foundation of the Methodist Episcopal Church. They next sent missionaries to the West Indies, and to the East Indies; but their missionary operations were not regularly organized until 1816.

We now approach the commencement of that period which has, by way of preëminence, been designated the MISSIONARY AGE, when the various churches of Christ began to wake up to life and activity on behalf of the heathen world; and the isolated efforts of individuals and churches were succeeded by the great organized agencies of the present day; a list of which, with the time of their organization, we give in the following table. For a more particular history of the origin and progress of these societies and their operations, the reader is referred to other parts of this work. All the more prominent societies are noticed under their respective names, in their places in the alphabet:—

#### GREAT BRITAIN.

- Society for the Propagation of the Gospel in Foreign Parts, 1701.
- Baptist Missionary Society, 1792.
- London Missionary Society, 1795.
- Scottish Missionary Society, 1796.
- Glasgow Missionary Society, 1796.
- Church Missionary Society, 1800.
- General Baptist Missionary Society, 1816.
- Wesleyan Missionary Society, 1817.
- Methodist New Connection Missionary Society, 1819.
- Foreign Mission Scheme of the Church of Scotland, 1824.
- Primitive Methodist Missionary Society, 1830.
- Foreign Mission Scheme of the Presbyterian Church in Ireland, 1840.
- Welsh Foreign Missionary Society, 1842.
- Lew-chew Naval Mission, 1843.

Foreign Mission Scheme of the Free Church of Scotland, 1843.  
 Associate Relief Presbyterian Church of Scotland, 1843.  
 Foreign Mission Scheme of the Presbyterian Church in England, 1844.  
 Board of Missions of the United Presbyterian Synod, united in 1847.  
 Borneo Church Mission, 1846.  
 Chinese Society for Furthering the Promulgation of the Gospel in China, and the Adjacent Countries, 1850.  
 London Society for Promoting Christianity among the Jews, 1808.  
 British Society for the Propagation of the Gospel among the Jews, 1841.

## GERMANY.

Missions of the United Brethren, 1732.  
 Society for the Promotion of Evangelical Missions among the Heathen, at Berlin, 1824.  
 Rhenish Missionary Society, 1828.  
 North German Missionary Society, 1836.  
 Evangelical Lutheran Missionary Society, at Leipsic (formerly at Dresden), 1836.  
 Evangelical Union for the Spread of Christianity among the Heathen, (Gossner's) 1836.  
 Berlin Missionary Union for China, 1850.  
 Society for the Promotion of Christianity among the Jews at Berlin, 1822.  
 Union of the Friends of Israel in Bremerlehe and Vicinity, 1839.  
 Rhenish-Westphalia Union for Israel, 1843.  
 Hamburg-Altona Union for Israel, 1844.  
 Evangelical Union of the Friends of Israel in Hesse Cassel, 1845.  
 Union of the Friends of Israel in Hesse Darmstadt, 1845.

## HOLLAND.

Netherlands Missionary Society, 1797.  
 Netherlands Union for cooperating in the Spread of Christianity among the Jews.

## UNITED STATES.

American Board of Commissioners for Foreign Missions, 1810.  
 American Baptist Missionary Union, 1814.  
 Methodist Missionary Society, 1819.  
 Free-will Baptist Foreign Mission Society, 1833.  
 Board of Missions of the Protestant Episcopal Church, 1835.  
 Board of Foreign Missions of the Presbyterian Church, 1837.  
 Foreign Missionary Society of the Lutheran Church, 1837.  
 Seventh-day Baptist Missionary Society, 1842.  
 American Indian Mission Association, 1842.  
 Baptist Free Mission Society, 1843.  
 Board of Foreign Missions of the Associate Reformed Presbyterian Church, 1844.  
 Board of Foreign Missions of the Southern Baptist Convention, 1845.  
 Missionary Society of the Methodist Episcopal Church South, 1845.

American Missionary Association, 1846.  
 American and Foreign Christian Union, 1849.  
 American Society for Meliorating the Condition of the Jews, 1823.

## SWITZERLAND.

Evangelical Missionary Society at Basle, 1816.  
 Society of the Friends of Israel, at Basle.

## FRANCE.

Paris Society of Evangelical Missions, 1822.  
 Union of the Friends of Israel at Strassburg.

## SWEDEN.

Swedish Missionary Society, 1835.  
 Missionary Society at Lund, 1846.

## NORWAY.

Norwegian Missionary Society, 1842.

## BRITISH AMERICA.

Board of Foreign Missions of the Synod of the Presbyterian Church of Nova Scotia.

As an approximation to an estimate of what this missionary Christianity has done for the world during the eighteen centuries we have sketched, in establishing the institutions of the Gospel, and bringing men into that relation to its agencies, from which their enlightenment and salvation may spring,—we shall here insert a quotation from a writer of acknowledged ability. Mr. *Turner*, in his "History of the Anglo-Saxons," gives the following tabular statement, "as a conjectural, but probable, representation of the progressive increase of the number of Christians in the world:"

1st Cent.	500,000	10th Cent.	50,000,000
2nd "	2,000,000	11th "	70,000,000
3rd "	5,000,000	12th "	80,000,000
4th "	10,000,000	13th "	75,000,000
5th "	15,000,000	14th "	80,000,000
6th "	20,000,000	15th "	100,000,000
7th "	25,000,000	16th "	125,000,000
8th "	30,000,000	17th "	155,000,000
9th "	40,000,000	18th "	200,000,000

—(FERUSSAC. BULL, *Univers. Geog.* p. 4, Jan. 1827.)

"But I think," he adds, "in this nineteenth century, the real number of the Christian population of the world is nearer to *three hundred millions*, and is visibly much increasing, from the missionary spirit and exertions which are now distinguishing the chief Protestant nations in the world."—(Vol. III. p. 484, note, 6th edition.)

We have thus endeavored to trace the connecting links in that chain of Christian labors which unites the missionary exertions of the Apostolic Church, down through the evangelical efforts of subsequent centuries, to the commencement of its present glorious development in our own day; and have at the same time glanced at the workings of that all-wise and gracious Providence, which in every age has been operating, not only in the religions, but also in the politics, the arts, the sciences, and

the literature of our race, to prepare the world for the full millennial glory of the latter days.—*Condensed from an original article prepared by Rev. W. BUTLER.*

**EAST CAPE:** A station of the Church Missionary Society in New Zealand, in the beautiful valley of Waiapu, through the centre of which runs the river of that name.

**EBENEZER:** A station and a colony of the Rhenish Missionary Society in South Africa, at the mouth of the Elephant river.

**EBENEZER CHAPEL:** A station of the London Missionary Society in Demerara, W. I.

**EDINA:** A settlement at the mouth of the Mechlin river, in Western Africa, formerly a station of the American Baptist mission.

**EGYPT** is so well known, and the descriptions of travelers are so generally accessible, that it is not necessary to the purposes of this work, to say much of its geography, topography, or history. It is bounded on the east by the Isthmus of Suez and the Red Sea, south by Nubia, west by Lybia, and north by the Mediterranean Sea, being about 500 miles in length, and some parts of it 250 in breadth. The principal parts of the country are the Delta, or lower part of Egypt, and the narrow valley of the Nile in the higher parts, which is bounded on both sides by high hills and abrupt banks. The mountains on the east of the Nile extend to the Arabian Gulf, and are only inhabited by Bedouins. The principal towns and villages are on the eastern side of the Nile. The whole area of arable soil has been estimated at from 10,000 to 16,000 square miles, or equal to nearly half the surface of Ireland.

This country, once the cradle of the arts and sciences, has been for centuries trodden beneath the iron hoof of Moslem and Turkish despotism. It is now, however, in a kind of transition state, in which the feelings, opinions, and habits of the people are undergoing a great and rapid change. Fanaticism is every day becoming less powerful in Egypt; and the ancient Asiatic manners and customs are fast giving way to the European.

The political revolutions to which Egypt has been subject from time immemorial, have given its population a mixed character. The following estimate of the different races of its present population, made by Mr. Lane, is, we believe, the most recent:

Arab Egyptians . . . . .	1,750,000
Christian Egyptians (Copts) . . . . .	150,000
Turks . . . . .	10,000
Syrians . . . . .	5000
Greeks . . . . .	5000
Armenians . . . . .	2000
Jews . . . . .	5000
	<hr/>
	1,927,000

Egypt presents great facilities for the introduction of the Gospel into the north-eastern por-

tions of Africa. Independent of the Christians, who, though ignorant and degraded, still keep alive the name and profession of Christianity, there is a perpetual concourse of strangers from all parts of the interior. Caravans from Sennaar, Darfur, and Timbuctoo, are, at the proper seasons, in constant activity.

MISSIONS.

**CHURCH MISSIONARY SOCIETY.**—Several German missionaries, with their wives, sent out by this society, arrived at Alexandria, Sept. 6, 1826, and employed themselves, at first, in the study of Arabic, preaching in English, French, and German, and in making tours, distributing the Scriptures and tracts, which were received with great readiness by the Copts. Their arrival occasioned a great sensation, especially among the Franks, who considered it a hopeless undertaking.

The location of this mission was at length fixed at Cairo, where, in 1830, they had two schools, with 51 boys and 21 girls, consisting of Greeks, Copts, Armenians, and Roman Catholics. They found it impracticable to preach the Gospel to congregations of the native Christians, who would not assemble for fear of their priests; but they made known the Gospel in religious conversations, from house to house, and with those who visited them. The Mohammedans were inaccessible, as it was death to them to change their religion; but some Mohammedan boys were admitted into their school. In 1833, a boarding-school was commenced, with ten boys; designed for training teachers and catechists. In 1834, a chapel was erected, by subscriptions obtained on the spot. In 1835, the mission was interrupted by a terrible visitation of the plague, which, for some time, carried off 1,500 daily. In 1840, it was reported by the missionaries, that in the different quarters of the town, no less than six religious meetings had been established by the native Copts, for the purpose of reading the Scriptures; and that the Patriarch had sanctioned them, remarking that it was better to meet to read the word of God, than to drink brandy and commit sin. He had also been induced to sanction a plan for the establishment of an institution in Egypt for the education of the Coptic clergy.

In 1841, Mr. Lieder writes, "Notwithstanding all the various vexations arising from political, civil, and religious causes, we are able to say, that not only have the education of the young, and the general civilization of the people, advanced beyond all expectation, but that a pleasing religious movement has also been observed among the Christians within this city."

In consequence of the distracted state of Abyssinia, the church in that country had been for a number of years without an Abuna, or Patriarch. In 1841, a deputation applied

to the Patriarch of Alexandria for one, and he appointed a young man named Andraus, who had been partly educated in the society's school at Cairo. Although but 21 years of age, he received the appointment on account of his learning and religious character. He took with him 1,000 copies of Testaments, and other portions of Scripture; and it was hoped the event might prove favorable to the progress of the Gospel in Abyssinia.

In 1846, eleven Roman Catholic nuns arrived at Cairo, with large means, and purchased the extensive house of the former prime minister of Egypt, for purposes of education. In 1849, two Roman Catholic priests in Egypt, one of them Secretary of the Bishop, and the other, Superior of the Convent at Cairo, renounced the errors of Romanism, and made a profession of Protestantism, which created a great stir among the Catholics.

In October, 1849, Bishop Gobat visited this mission; and, in a letter dated Jerusalem, Jan. 9, 1850, he gives the following views respecting the policy and results of the mission: "The missionaries seem to follow almost too strictly the plan on which the mission was begun 24 years ago: to seek the friendship of the clergy, especially of the high clergy of the Eastern churches, with the view of influencing them gently, in the hope that by slow degrees they would become convinced of the errors, and themselves reform their respective churches. *But this system has failed; and I am convinced that it will ever fail*, with the several Eastern churches, as well as with the Church of Rome. *Individual conversion* must be the aim, as the only means of prosecuting reformation."—"Besides the dissemination of the Word of God and other good books, in all parts of Egypt, and the scriptural, though imperfect education of hundreds of youth, the results of the mission are, the conversion of a few individuals, some of whom have died in the faith; a few enlightened youth dispersed through Egypt; and many members of the different communities have been led to doubt the truth of their superstitions and traditions, and to respect Protestantism." This last, he represents as a great change from what it was when they first began to preach the Gospel in Egypt. "Yet," he says, "upon the whole, it must be confessed that the Egyptian mission has not had the success which might have been expected." He recommends a change in the policy of the mission, in accordance with these views. At a missionary conference, held in Jerusalem, May 12, 1851, it was determined to continue this mission on a reduced scale. It stands thus in the report for 1852:

Stations . . . . .	1
Missionaries . . . . .	2
Female Teacher . . . . .	1
Male do. . . . .	1

EIMEO: An island of the Georgian group in the South Seas, about 2° west of Tahiti.

ELEUTHERA: A station of the Wesleyan Missionary Society in the Bahamas, W. I.

ELIM: A station of the United Brethren in South Africa, on New-Year's river, 60 miles from Genadendal, near Cape Aiguilla.

ELIOT: The first place occupied by the missionaries of the American Board among the Choctaw Indians. It is within the limits of the State of Mississippi; about 120 miles from the north line of that State, and nearly equidistant from its eastern and western borders. It is about 400 miles W. S. W. of the Brainerd station, in the Cherokee nation. Messrs. Kingsbury and Williams commenced their labors there in June, 1818.

EMMAUS: A station of the United Brethren, in St. Thomas, W. I.

ENKATOO: A village near Maulmain, in Burmah, and an out-station of the Maulmain Baptist mission.

ENON: A station of the United Brethren in South Africa, on the White river, near Algoa Bay.

EPISCOPAL BOARD OF MISSIONS: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, was organized by the General Convention, in 1820. By the constitution, the meetings of the Society were to be held at the time and place of the Triennial General Convention. The business of the Society was conducted by a Board, of which the bishops of the Church and patrons of the Society were members ex-officio, and the remainder were chosen at each regular meeting of the Society. The seat of operations was Philadelphia, and there were auxiliary societies in almost every state in the Union. Under this organization, the society went on prosperously for fifteen years.

At the meeting of the General Convention, in 1835, an entire change was made in the Board, the Church undertaking, in her character as a Church, to carry on the work of Christian Missions. At each meeting of the Convention, a Board of 30 members is elected, of which the bishops and the patrons who became such prior to 1829, are ex-officio members, called "*The Board of Missions of the Protestant Episcopal Church in the United States of America.*" This board appoints, not necessarily and not usually, from its own number, two committees, of eight members each, four clergymen and four laymen, exclusive of a secretary and treasurer for each, and of which the bishop of the diocese of New York is ex-officio chairman, one to direct the Foreign, and the other the Domestic Missions. As thus organized, the society embraces as members, all the members of the Episcopal Church.

The constitution provides that "no clergyman shall be appointed a missionary by the

Board, or by either of the committees, without the recommendation of the ecclesiastical authority of the diocese to which he belongs; nor shall any missionary be sent to officiate in any diocese without the consent of the ecclesiastical authority of the same; and no clergyman shall be appointed a missionary, who is not at the time a minister of the Protestant Episcopal Church, of regular standing; and the appointment of a missionary may be annulled at any time by the written direction or order of a majority of the bishops of the Church."

TABULAR VIEW.

MISSIONS.	When Commenced.	Number of Stations.		Missions.		Native Preachers.		American Teachers, &c.		Native Teachers, &c.		Seminaries and Schools.		Total Scholars.	Population Reached.	Communicants.
		Missions.	Native Preachers.	American Teachers, &c.	Native Teachers, &c.	Seminaries and Schools.	Boys.	Girls.								
Africa West...	1834	11	11			11	4							213	10,000	32
China.....	1835	1	3	1	7	2	8							200		24
Greece.....	1830	1	1													
Totals.....		13	15	1	20	6	8							413	10,000	56

The following table shows the aggregate receipts of both the Foreign and Domestic Committees, from their organization to the change in the constitution in 1835, and, since that time, of every year, with the grand totals.

Years.	Domestic.	Foreign.
1820 to 1835	\$76,338	\$50,683
1836	18,783	18,050
1837	31,563	26,012
1838	25,566	27,194
1839	29,660	26,347
1840	19,609	23,853
1841	28,317	22,918
1842	27,517	29,279
1843	35,913	33,746
1844	27,899	31,032
1845	28,870	38,514
1846	36,444	34,127
1847	23,300	30,691
1848	28,635	40,019
1849	27,263	41,453
1850	36,194	34,800
1851	34,302	37,702
1852	30,395	41,048
1853	23,856	42,050
Totals,	\$590,424	\$629,968

The Board now have missions in Western Africa and China, which they are prosecuting vigorously and successfully. They have, also,

an efficient mission in Greece, but chiefly devoted to educational interests. Their missions to Eastern Christians, for a time, absorbed no small share of their means and efforts; but not being as successful as was anticipated, they have been withdrawn in the form in which they were originally undertaken; but the field, we believe, is not abandoned, the committee being authorized, whenever they shall think proper, to resume the work in such form as they may judge to be wise and expedient. They had, also, for some time, a mission among the North American Indians; but this field has been transferred to the Domestic Committee, and as yet, but little progress has been made therein.

**ERROMANGA:** An island of New Hebrides, where is a station of the London Missionary Society. This is the place where the lamented Williams was murdered by the natives.

**ERZRUM:** A station of the American Board among the Armenians, situated almost in the centre of ancient Armenia. Population 36,000, of whom 10,000 are Armenians.

**EUROPE:** Area.—3,816,936 square miles. (Ungewitter's Europe.) The continent does not quite equal in superficial contents, the combined areas of the United States and Mexico.

*Population.*—262,300,000 (U.) The proportion is nearly that of seventy persons to a square mile. The United States and Territories would contain, if as densely occupied as Europe, 226,000,000 inhabitants.

*Languages.*—The principal languages are thirteen, derived from three great fountains; the *Latin*, the *Teutonic*, and the *Slavonic*.

*Independent States.*—Sixty-three. Of these eight are Republics; twenty-two, Empires or Kingdoms; eighteen, Duchies; fifteen, Principalities, Electorates, &c. Of these governments, seventeen are absolute; forty-six constitutional; sovereigns, nineteen, of whom nine are Catholics; eight, Protestants; one, Greek Churchman; one Mussulman.

The vitality of the Grecian and Roman form of civilization was already exhausted, at the opening of the Christian era. The sceptre was still held in the feeble grasp of the Cæsars, long after all religious faith and national feeling had perished in Rome; a phenomenon repeated, in our day, on that magical soil. An effete civilization, a corrupt society, and a wild combination of refinement and barbarism, presented a rather discouraging field of invasion to the heaven-descended kingdom of Christ, yet in the vigor of its youth. Its entrance into Europe was silent, and almost unnoticed, in the persons of Jewish converts returning to their western homes from Jerusalem and the celebrated feast of Pentecost.

But the first formal invasion of Paganism, and the first organization of the spiritual kingdom, in Christian institutions, was made by

the Apostle Paul, about A. D. 51, at Philippi, a provincial Roman city in Macedon. Amid weariness, watchings, fastings, stonings, scourgings, imprisonments, and martyrdoms; amid the fiercest opposition of philosophers, priests, and magistrates; with all the powers of Judaism and Paganism, arrayed against a few feeble soldiers of Christ, was his kingdom established in Europe.

Paganism as a religious system, was then so completely routed from the field, that, at this day there are left only a few thousand wandering tribes, and a few savages in Southern Russia and the northern regions, to profess its principles. But, as we shall see, history confirming and illustrating the language of prophecy, presents to our view "the deadly wound of the beast healed, and all the world wondering after the beast." The organic body of paganism was killed. The spirit of it went out, seeking rest, but found it not; and returned, finding the Roman empire and society, "empty, swept, and garnished" by Christianity; and entering into it, brought "seven other spirits worse than the first." But at present we only notice the fact that paganism, as an institution, was almost demolished. Judaism, too, fell before the victorious arms of the church. So that though it has thousands of votaries, it retains no fortress, but every where, simply craves permission to exist, and to traffic. Mohammedanism, in the 8th century, was master of Spain; and in the 15th century, when it lost Iberia, it ascended the Byzantine throne, which it still feebly retains. But this false religion need scarcely be mentioned when we are enumerating the forces actively contending against Christ. Having no missionaries, and having long since laid aside the policy of propagating its faith by the sword, it now chiefly interests us as one of the fortresses in which Satan defends his subjects against the weapons of Christ. The Greek and Armenian churches may be regarded in the same light, unless the present measures and war policy of the Czar must be considered as a form of missionary enterprise.

Among the victories of the early missionaries, must be enumerated the questionable conversion of Constantine, probably the most costly triumph Christianity ever made, as it immediately brought about the reconciliation of piety with worldliness, and of the Christian name with the Pagan spirit, the desecration of the Gospel to be merely an arm of the civil power. From that period the fatal re-action, which had before manifested itself at the extremities, reached the heart. Paganism revived under Christian names and forms; and Satan turned the very arms and armies of Christianity against Christ. And to this day, nearly three-fourths of the inhabitants of Europe still worship pagan gods in pagan temples, with pagan rites, and pagan festivals, all of them bearing Christian titles. The war cry

of this occidental paganism is now, *Christ and the Church*; while it has abated in no degree its original hostility to both.

I. RELIGIOUS CLASSIFICATION OF THE PEOPLE OF EUROPE.—The great apostasy from truth and from spiritual worship, which began to manifest itself openly as Christianity became popular, was subjected to many modifying influences, political intrigues, military adventures; and the curious tides of immigration resulted in producing those distinctive phases of religious sentiment and ecclesiastical organization, which now characterize respectively the three principal divisions of the European family. The Slavonic tribes, taking possession of north-eastern and eastern Europe, assimilated with the Greek Church. The Romanic races, occupying southern Europe, never really abandoned the distinguishing spirit of the old empire; a spirit of gross superstition, servile subjection to authority; consolidated social organization under rigid law; and the ambition of universal dominion. They still retain all the spirit of pagan hostility to Christ, unchanged. They uphold the anti-Christian power prominently portrayed in prophecy: the beast, to whom Satan gives energy to make war on the saints. Protestantism has been engrafted on the old trunk of the Germanic race; a people controlled by the spirit of personal independence, and of loyal and intelligent submission to rulers chosen by the ruled. With them originated the reformation in the 16th century, which made a radical change in the intellectual, social, and religious condition of the entire middle and north-western sections of the continent. And in fact, it had, at one period, thoroughly penetrated Italy, France, Belgium, Austria, and Poland. But, by dragons and Jesuits, by massacres and banishments, those states were restored to the Roman pontiff. So that the present religious condition of Europe may be thus roughly sketched in numbers:

A. *The Unevangelical Sects.*—Roman Catholic, 133,000,000, (U.) Jews, 3,000,000, (U.) \* Greek Church, 59,000,000, (U.) Pagans, 750,000, † Mohammedans, 7,000,000 (U.) other sects, 1,000,000; inhabiting the several states thus: *Roman Catholics and Jews*, every state of Europe; *Greek Christians*, Greece, Ionian Isles, Russia, Turkey, Austria; *Mohammedans*, Turkey and Austria; *Pagans*, Russia.

B. *The Evangelical Sects.*—They are computed to embrace about 58,750,000 persons, ‡ whom we may conjecturally state to be thus apportioned to the several denominations: Episcopalians, 13,000,000; Independents, 3,980,000; Methodists, 4,000,000; Presbyteri-

\* Baird's Retrospect, p. 190.

† A writer in the Boston Courier, (April, 1854.) asserts that the professors of the Byzantine creed are not only a majority in Free Greece, but also half the population of Austria, Servia, &c.; and two-thirds of the population of Turkey.

‡ Baird's Retrospect, p. 196.

ans, 6,973,000; Baptists, 1,912,000; Moravians, 45,000; Lutheran, German Reformed, and United Churches, 23,840,000. The Episcopalian reside chiefly in Great Britain, Ireland, Guernsey, Jersey, Gibraltar, and Malta. Yet so many of them are constantly abroad; and the national feeling of the English is so identified with their religious sentiments, that they have chapels in most of the great cities of the Continent. The Presbyterians are found in Ireland, Scotland, England, Holland, France, Switzerland, and Piedmont. The Lutherans inhabit Denmark, Sweden, Norway, Germany, and France chiefly. The German Reformed are mostly in Germany. The Baptists are in Great Britain and Ireland, and a few on the Continent. The Independents or Congregationalists, are in Great Britain, Ireland, France, and Russia. The Moravians are found in England, Ireland, Lusatia, Silesia, Gosna, &c. Separate organization is not so much their aim, as quickening existing churches.

The distinctions of doctrine, government, and rites, which separate the evangelical churches of Europe into different denominations, are so generally known, as to need no explanation here. Perhaps the division of the German churches is less understood in this country. It may therefore be remarked that the difference between Luther and Calvin, as men and Christians, has extensively perpetuated itself in the Continental churches. This difference has been thus expressed by Herzog and Lange, (as quoted by Professor Smith, *Christian Review*, xvi. 596,) "while it was the special office of Lutheranism to protest against all Judaism in the Church, it has been the special office of the Reformed Church to protest against all Paganism." "The Catholic Church is the church of priests; the Lutheran of theologians; and the Reformed Church is the church of the believing congregation. The first talks most of the church; the second, of the speculative aspects of religion; the Reformed Church dwells most fondly upon the plan of Redemption." Calvin had a clearer intellect, and a purer logic than Luther; less superstition as a catholic, and a less preponderating imagination. Hence the Reformed Church has swept away more of the rubbish of popery, and come to a greater degree of simplicity in ecclesiastical organization; while it has, at the same time, cast away the vague conceptions of the Eucharist, which make the twilight where Romanism most effectually does its work of proselyting. They differ, then, in origin, the one being German, the other French; in doctrinal bias, the one tending to Arminianism, the other being purely Calvinistic; in government, the one being episcopal, the other Presbyterian. They have now been amalgamated in some states, as Prussia, Baden, &c. It was, however, a forced union, *ab extra*, not voluntary, and so not vital. And yet it was working well in Prussia; too well, indeed,

to meet the government's desire for a firmer attachment to dogmas and distinctive standards; as ensuring a more legal and less democratic spirit than the fervent union of real believers.

II. ESTIMATE OF THE SPIRITUAL CONDITION OF EUROPE.—God alone knows the heart; and man is, at best, an imperfect judge of his own, much more of his brother's spiritual state before the Omniscient eye. And while an inaccurate judgment is worse than useless, an arrogant judging of man is hurtful to him who practices it. A judgment is arrogant, either when it is volunteered for a selfish end, or when it is formed without adequate light, and a conscientious care. But on the other hand it is very important for us, both to judge the religious systems under which our fellow men are passing their brief probation, and also to form a general estimate of their spiritual condition, as individuals and as bodies. We must therefore in justice say, that we experience more sadness than joy, in counting the numbers in the evangelical ranks in Europe. We fear, and for the most cogent reasons, that the vast majority of them are in the condition of the church of Sardis: having a name to live, they are dead. And with every true believer, such a conviction will incite to prayer for the Spirit of life to come down and breathe on the "valley of dry bones." We shall now refer to some indications of the present spiritual condition of the European churches:—

1. *The condition of the Clergy.*—The intellectual cultivation of the evangelical clergymen is generally of the highest order. And there is extensively a return to the more direct study of the Bible itself, which has always distinguished the ministry in the best ages of the church. Fifty years ago there was left a small remnant of godly men in the European ministry; but great changes have taken place in England, Scotland, Germany, France, and Switzerland, within that period. In 1815 there was probably not one spiritual, faithful preacher of Christ's Gospel in the Protestant Church of France—now there are nearly 300. In England the clergymen of the established church were generally far from possessing the spirit of their office; now there are thousands of godly, earnest men in the ministry of that church. The same might be said of the kirk of Scotland, and particularly of that large body called the Free Church. Even the Independents in Great Britain, thirty years ago, had fallen far below the type of Owen, Baxter, and Howe. The change in that body of ministers is very cheering. The same may be said of the German clergy, who had sunk deep into the abominations of neology. About half the Protestant clergy in Germany are evangelical in opinion and feeling, the rest embrace every shade of opinion—moderate rationalism, deism, pantheism, &c. The *evan-*

gical clergy surpass in learning the clergy of any other nation. They are generally devout men. The pulpit is disproportionately weak when compared with the chairs of theological science. The number of first-rate exegetes, historians, theologians, is very great, in proportion to the number of effective preachers. There is too much reflection and too little action.

2. *Estimate of the Sabbath.*—It is essential to the spiritual prosperity of the church, that she recognize two features of this institution: its divine authority and its entirely spiritual character. But the general declension of the European churches has sadly manifested itself in this direction. Yet it is cheering to witness the many signs of a healthful sentiment reappearing. Among other indications of this we may notice the following facts. The Evangelical Alliance has called the attention of the continental churches to this subject. At Metz, Amiens, Ageo, and Lille, in France, industrial men and members of liberal professions have engaged, by regular contracts, to abstain from all work and commercial operations on Sunday. A central council for promoting the voluntary observance of the Sabbath has been formed in Paris. And the King of Prussia has issued military orders requiring his army to observe it as sacred time. The labors of our brethren in the British parliament are familiarly known. They have led, as is always the case with any important subject brought before that practical body of men, to a thorough investigation of facts, as to the amount of outward desecration of the Divine institution. The result is, an accumulation of powerful testimony in favor of at least so much legislation as shall throw the influence of the government on the side of the Sabbath. In Protestant Germany, however, the Sabbath is a religious and social holiday. The people follow the reformers in their loose estimate of the Sabbath, and know nothing of the advantages of a Puritan Sunday. The continental reformers never reached the light attained by those of Scotland and England. In Switzerland the infidel party, ascendant in the government, have labored to put the Sabbath where the leaders of the revolution in France placed it, in the height of their frenzy.

3. *Religious Reading* is another test of advancing or declining piety. In this light the vast circulation of books by the British, French, and other tract societies is very full of promise. The British, French, and German presses are pouring forth continually a stream of religious truth surpassing the productions of any preceding age. Religious devotional books are said, by an intelligent observer, to be more read in Germany than in any other country.

4. *Family Worship.*—With Christians in America the neglect of at least daily domestic worship is regarded as inconsistent with the

healthy condition of a church; and yet, out of the small circle of the evangelical churches of Switzerland and France, Holland and Sweden, there is evidence of a very general want of family worship among the evangelical churches of the continent.

5. *Discipline* is another pillar of a true church, extending its cognizance of church-members to the following points: morality; soundness of belief; outward fellowship; and habitual attendance on ordinances. We know not an established church in which such a thing as discipline, in the Puritan sense, is recognized.

6. *Social Religious Meetings* are an efficient means of promoting piety. But these are generally discountenanced in the established churches, though not universally neglected. The dissenters, and the most evangelical members of the established churches generally delight in adding to the more general and formal, the more social and simple exercises of prayer-meetings and conferences.

7. *Revivals and Conversions.*—We do not insist upon one specific form of manifesting the work of the Holy Spirit in the human heart. Men must, however, be converted; and if we are to judge from the entire course of the Church's history, conversions will be sometimes solitary, and at others, in great numbers at a time. But it is certain that the supernatural operations of the regenerating Spirit are so much modified in their manifestations by the outward influences which affect their subjects, that it is difficult to judge the degree of spiritual influences a people enjoy, except by the more uniform and universal tests of their living "soberly, righteously, and godly." Yet there are many social movements in European churches, resembling the phenomena known among us as revivals of religion. In France, Sweden, Norway, and many parts of Germany, they have appeared, especially in France, under the labors of faithful evangelists and colporteurs, and particularly in connection with the meetings of the Evangelical Alliance.

8. *Religious Education* is also intimately connected with the existence and advancement of true godliness among a people. By no people has more fidelity been manifested in the religious education of families and in public religious instruction, than by the Scotch. The pious and patriotic exertions of Knox to secure a common religious instruction for the children of his countrymen, have produced results of immeasurable value to that people, in the formation of personal character, and consequently in their national history. The recent struggles of the dissenters in Great Britain to prevent the monopoly of religious education in public schools by the Church of England, have led the dissenters to more vigorous exertions to provide such education for the poor, under their own direction. The Congregationalists have commenced not only their own cot-

leges, but what we should call a normal school, or a school for training religious teachers of public schools. It is called the Homer-ton College, in which were recently 21 male and 28 female pupils. The necessities of the case have driven the governments of Europe, for centuries, to provide for the poor orphans within their dominions. And private philanthropy has done much in this respect. In the seventeenth century, Francke instituted at Halle his celebrated orphan-house, which has trained nearly 5000 children under the influence of the Gospel. It has grown into an important institution, having several branches, among which is the Caustein press, that has already issued two million Bibles, and one million New Testaments, at a low price. There are in London 150 ragged schools, which are accomplishing a work of immeasurable importance for the long neglected pauper children of the metropolis. In Horn, near Hamburg, is a very interesting institution for reforming depraved children. It refuses to bring together more than one hundred. The Evangelical Society of France has a valuable school in the city of Paris, for educating the children of Roman Catholic parents, which has been crowned with great success. Sunday schools originated in England, and are gradually introduced in France, Sweden, Denmark, and other portions of the Continent.

9. *Christian Union* is another sign of the Church's spiritual state. The divisions of the church are a sign of weakness. They awaken zeal, indeed; but its strength is the convulsive action of disease, not the vigorous movement of health. And Rome has obtained an advantage by presenting the false appearance of unity in contrast with this manifest diversity, and often even animosity of the different branches of the evangelical church. But we may notice many indications of a brighter day approaching. Among these we place, first, the organization of the Evangelical Alliance. All the friends of Christian Union are not yet convinced of its value. It must, in fact, be admitted that in England, where it originated, there was an outward pressure, which might as fully account for the movement as the simple attraction of brotherly love. In France, however, it appears to exist in a purer spirit; yet it must be said for the British Alliance, that it has nobly carried out the spirit of brotherly love in its valuable efforts to liberate the Madiai, and to defend the Baptists in Prussia. It is slowly gaining favor in Holland, Sweden, and Germany. In the latter country there are two institutions already existing, which, to some extent, embody the same principles—the Kirchen-Tag and the Gustavus Adolphus Society. The first of these grew out of the movement in London, and is promoting brotherly love in the German churches. Having to contend with a very high church feeling in the Lutheran clergy, it

is not yet prepared for an affirmation of unqualified religious liberty as the normal state of man and churches. It is engaged in distributing Bibles and tracts, and at its last meeting thoroughly discussed the questions of Union, Schism, and Separation. In all such discussions we may hope that truth and charity will gain ground. The Gustavus Adolphus Society was formed in 1832, on the second centenary of the Protestant hero's death from whom it was named. It was organized "to afford assistance to the dispersed and scattered members of the Protestant Church, especially to any who may suffer oppression; to supply their spiritual wants, and to aid in the erection of chapels, in which the evangelical doctrines may be preached." At first it was not discriminating in the selection of its objects; but now stands on the Word of God as its platform. Among other good deeds, it has saved from utter extinction a church of 1900 members at Santomysl, by reconstructing its ruined church edifice. It expended last year more than \$30,000, mostly on churches suffering from Romanist oppression. And not least among the signs of Christian union is the growth of Young Men's Christian Associations, which are entirely catholic in their character, and are now increasing in number in different states of Europe.

10. *The Missionary Labors of the Church.*—Here we see one of the brightest spots in the horizon, the harbinger of a new day for Europe and the world. When we consider what has been done in Europe and by European Christians since the days of the Countess of Huntington and the Wesleys, to spread abroad Bibles, religious tracts, and missionaries, we feel assured that so much seed sown in so much faith and prayer, must be growing, now in the unnoticed blade, soon to show the ear, and the full corn in the ear. Other portions of this Cyclopaedia will show what the European churches are doing in the great field of Paganism. We shall here merely exhibit a sketch of the missions conducted on their own territory, and a table of their foreign operations. The Gustavus Adolphus Society, already referred to, is a Home Mission Society. They have turned their attention recently to the wretched condition of their countrymen in the different capitals of Europe. In London are 25,000 German Protestants, of whom not 1000 attend worship. In Paris 60,000 Germans are found, exceedingly degraded, for the most part, having only 5 churches and 7 preachers. In Lyons there are 12,000. They resolved, at their recent meeting in Berlin, to collect information concerning the spiritual condition of their expatriated countrymen, and report to the several states, requesting that measures might be taken to discourage emigration, and to provide churches and schools for those who are deprived of them. Besides this institution, the German churches have

organized the Inner or Home Missionary Society. The Episcopal and the dissenting churches of Britain have organized very efficient societies to labor in Ireland. To those Irish mission churches alone which are sustained by the Congregational Society of England, more than 400 members were admitted

last year. Its labors extend to nearly half a million of people, and it has 13,000 children in its Sunday-schools.

The following table presents an approximate view of the contributions of the European evangelical churches to the missionary work; and yet it is far from being complete.

MEANS AND MEN OF THE EUROPEAN EVANGELICAL MISSIONARY SOCIETIES.

SOCIETIES.	Years.	Contributed in one year.	Aggregate in Years.	European Missionaries.	Native Laborers.	Communicants.	Scholars or Schools.	Under Instruction.
London Missionary.....	1853	\$302,000 <i>a</i>	\$9,405,000 38	171	650	16,000	30,000	
Church Missionary.....	"	620,000	10,730,645 54	138	1,634	15,306	25,710	
Society for Propagation of Gospel...	1850	444,700	7,408,530 84	491 <i>b</i>				
Baptist Missions (two).....	1853	129,610	2,636,305 61	64	334	5,138	4,390	
British and Foreign Bible Society...	1853 <i>c</i>	1,083,300	17,789,468 50 <i>d</i>					
Wesleyan Mission.....	1850	574,430	\$47,969,948.	427				
London Moravian Association.....	1852	21,900	(aggregate of receipts of five societies.)	507 <i>e</i>				
General Baptist Mission.....	"	8,750						
Soc. for Promotion of Chr. Knowl.....	1847	128,625						
Various Scottish Missions.....	1849	249,975						
London Jews' Society.....	1851	162,237						
London Religious Tract Society.....	1849	345,120 <i>f</i>						
Rhenish Mission.....	"	25,630		50		1,400		6,000
Basle Mission.....	"	54,000		133				
Moravian Mission.....	"	53,540		289 <i>e</i>				
Francke Evangelical Mission.....	1850	25,600		10	4	1,185	350	70,000 <i>g</i>
Irish Evangelical Society.....	"	10,100		22		460	1,035	12,500
Colonial Mission (Congregational)...	1852	26,150		95				5,615
Central Society (Paris).....	1853	16,110						
Evangelical Contin. Soc. (London)...	"	5,624			188			
City Missions in London (two).....	"	130,420		300 <i>h</i>				
English Monthly Tract Society <i>i</i> .....	"	7,000						
Home Mission (Congregational).....	"	56,700						
Gustavus Adolphus Society.....	"	37,000 <i>j</i>						
Other societies in Europe.....	"	2,510,700						
Other societies in France.....	"	157,000						
Irish Church Mission.....	1853	180,000		1,000 <i>k</i>				
Hibernian Bible Society.....	1854	18,360						
Geneva Evangelical Society.....	1853	26,240		18	87		<i>m</i> 1	
Total.....		\$7,481,361		<i>n</i>	<i>n</i>			

*a* About \$35,000 in addition were contributed by the mission churches.

*b* Colonial Missionaries.

*c* Report for 1853, in "News of the Churches."

*d* Issued from beginning, 26,571,103 Bibles, in 150 languages or dialects. Other societies on the continent have distributed 2,937,273 copies.

*e* Laborers of all kinds.

*f* Has issued from beginning 547,807,184 publications, in 110 languages.

*g* See *United Brethren*.

*h* More than 2,000 visitors.

*i* To send tracts by mail to the higher classes. 204,000

tracts issued in 1853.

*j* Supported 288 churches.

*k* Agents in Catholic districts of Ireland.

*l* Teachers.

*m* Theological School.

*n* Supposed 4,000 laborers in pagan field.

All intelligent observers agree in affirming that the Roman Catholic and Greek churches present a spectacle of the most revolting formalism and hypocrisy on the one side, and superstition, equally disgusting, on the other. The absurd credulity of the people, and the villainy of the priesthood, who palm upon them not only lying legends of the past, but present miracles, characterize even the most highly cultivated Catholic people. High dignitaries in the church give their sanction to these falsehoods; and even the Pope shows his favor to the monarch of a mighty nation, by sending him a tooth or the toe of a saint! Materialism in the lower stratum of society; absorp-

tion in money-making, in the middle stratum; and sheer scepticism, in the upper class, gives the portrait of every Catholic country.

The interesting inquiry here meets us: Is the present tendency of Europe toward Protestantism, Atheism, or Popery? So far as England is concerned, we may speak with confidence. Even the astute Wiseman was deceived by the tractarian movement. The Oxford apostasy and the tendency Romeward have probably reached their climax. And it is now manifest to all that the Cardinal has unmasked his battery prematurely. The Protestant spirit of England has been outraged, and will probably not slumber again speedily.

The London Times asserts that, from 1780 to 1853, the Papists have increased only from 70,000 to somewhat less than 200,000. In Scotland the increase has been much greater; but in Germany, as in England, the semi-Roman development has only the more effectually aroused the Protestant spirit. And we have varied and accumulating testimony to the falling away of thousands from the Roman church, besides a vast growth of Protestant populations in Catholic towns and districts on the continent. Coblenz, for example, had, in 1824, 23 families or 60 persons in the evangelical church. Now there are about 4000. Mayence, 50 years ago, had 60 members; now more than 6000. Cologne in the same time has advanced from 1000 to nearly 10,000. In Ireland the change has been very great; though the number of conversions is variously estimated. In West Galway ten years ago there were but 500 Protestants; there are now more than 5000. Rev. W. Marable says that within two years, 30,000 have been converted to the evangelical faith. In the diocese of Tuam, out of about 20,000 Protestants, nearly 6000 were born papists. At the beginning of the present century the King of Bavaria married a Protestant princess, who brought a Protestant chaplain to her court. But he could not find a person in Munich who would consent to rent him a house. He was the first avowed Protestant settling there. Now there are 12,000 Protestants in the city; mostly however, immigrants. In France and Italy we have growing evidence of changes of conviction, which are abiding their time, but which must, ere long, be openly manifested.

The Ultramontanists in France now dare to unmask their policy; and are misinterpreting the silence of the nation at the avowal of their monstrous notions and pretensions. They are certainly completing the alienation of the French heart from the Roman church. After the events of 1830, honest men looked to the priests as the only defence against socialism. But the conviction is steadily growing, that Rome is the enemy of a rational freedom. The people are beginning to make that comparison which is so fatal to Rome, between the influence of Romanism and Protestantism respectively, on human society. Protestant England, they see, advancing; but gradually, healthfully, peacefully adopting various improvements in her government, while within sixty years Catholic France, with violence and blood, has passed successively from monarchy to republic; from that to the consulship; then, to the empire; then to legitimist monarchy; then to constitutional monarchy; then to the republic; then to absolute monarchy again; and she is resting there only to recover breath for another somerset. Even Catholic writers, as for instance, Eugene Pelletan and Michel Chevalier, (*Profession de foi du XIXe Siècle*, 1 vol. 8vo.—*Journal des Débats*, 17 Juin, 1853,) have con-

fessed that Protestant, or at least, non-Catholic nations alone are advancing in all respects; and that they are moving on to the conquest of the world, whilst Catholic nations are gradually dropping from their hands the sceptre of power and influence.

Within twenty years, the Protestant pastors of the French national church have increased from 250 to 500; and all other Protestant interests have been advancing in the same ratio.

Atheism has made some progress in Great Britain, in connection with the movements toward social reformation. But these indications have drawn forth corresponding efforts on the part of Christians, which are attended with very encouraging results. The change in the tone of some leading journals indicates a favorable change among the educated classes. In Germany there is a manifest reaction among the clergy. The cold and barren regions of atheistical speculation are not as popular as they were a few years ago. Believing men are adopting a bolder policy; and in fact, entertaining less respect than formerly for rationalistic theories.

In Prussia there have been some manifestations of favor to Popery in high places. And this has certainly led to a formidable increase of Roman priests and churches in that kingdom. But the people have at length become so sensitive on the subject, that the king will probably act hereafter with more reserve in this direction, and pay more regard to the wishes of his Protestant subjects than to the feelings of his Catholic wife.

It is then difficult to give a well founded reply to the inquiry whether the European people are tending most to Protestantism or to Popery. The Catholics appear to be sanguine. You may find recorded in the Dublin Registry the very names of their converts from the Protestant ranks, with special stress laid upon the rank of the pervert or the standing of his father. Thus they give the statistics of conversions in England, (1845-1852.) "Clergy 142. Ladies, 76. Their children, 87. Noble ladies, 26. Noblemen, 30. Gentlemen, all of high station, 148. Total 509. Mem. The additions of 1853 will greatly swell this list."

In so brief a space as we can give to this field, it is impossible to show all the encouraging indications of reviving religious principle and feeling, which the present state of Europe presents. The French Protestants are aiming in every way to revive a love for the memory of their ancestry of confessors and martyrs. Among other measures they have organized a society for publishing the history of French Protestantism. The British press is issuing a higher style of exegetical works than we have been accustomed to receive from that quarter. And religious periodicals of great value are now issued in every part of Protestant Europe. And if it were necessary to reply to the false assertions of a distinguished Roman prelate.

under the title, "The Decline of Protestantism," we should merely contrast the missionary enterprises of the True with those of the False Church. Did we count our missionaries as they count theirs, amounting to 6,076, ours would be 20,000, or 4000 ordained missionaries, and 16,000 assistants, controlling some 40 presses in heathen lands. We should point to more than \$7,000,000 spent in one year by the evangelical churches of Europe alone to propagate a pure Christianity; to 2,200,000 Bibles, which one society distributed in one year, making a total of more than 26,500,000; and to 34,700,000 religious publications; making a total of nearly 550,000,000 by one society.

III. THE AGENCIES EMPLOYED TO DISSEMINATE THE GOSPEL IN EUROPE.—We are not at liberty to consider here any agency that does not immediately affect the religious interests of the people. Yet, Christianity requires so imperiously the aid of popular instruction, to secure her highest ends, that we cannot entirely omit a reference to it. The brutal ignorance of the majority of Catholics who migrate to this country from Ireland, is painful to every philanthropic mind. In Russia not more than one in eight hundred can read. So that we must strictly regard the majority of the people of Europe as really pagans, intellectually as well as religiously.

1. *Common Schools.*—Scotland took the lead in popular education. And to that and the character of her pulpit instruction, she is indebted for her distinguished position. England moves slowly in this work, because Dissent is jealous of the Established Church; and yet the government wishes to place the schools under the control of the pet-church. Prussia has introduced a very efficient system of common schools, which is now extended to all Germany. Yet it should be remembered that, while the children of Prussia are so extensively instructed, we must not judge the results of this instruction by what we witness in this country. With the peasantry it does not form the basis of higher cultivation, nor the guarantee of further improvement. Ireland, Holland, Denmark, Protestant Switzerland, Austria, Italy, Belgium, and Sardinia, have adopted a system of primary instruction. Russia, Sweden, and Turkey, are taking some steps in the matter. Much has been done in Germany, France, and England to reclaim vicious boys. Miss Callandrini, a lady of a truly missionary spirit, more than twenty years ago introduced religious infant schools into Northern Italy. But the Roman Pontiff, with earnest vigilance, has guarded his little wretched dominions from the intrusion of infant schools, railroads, and Bibles.

2. *Temperance.*—The northern portions of the Continent present the same melancholy spectacle of intemperance, which was so common in this country, before the organization of

Temperance Reform; and until very recently no very manifest impression has been made any where, unless it be in Sweden. Within a few years, however, the British people are beginning to appreciate the immense advantages which would result from a universal cessation from the use of intoxicating beverages. But we now look mainly to—

3. *Preaching and the distribution of Bibles and Religious Tracts*, for the salvation of the perishing. There are several organizations in this country, and in England and Scotland, which act on the people of Europe, mostly through native institutions and laborers. In America is the American and Foreign Christian Union, which supplies the principal Continental societies with funds, and employs a few laborers under its own immediate direction. In an appendix will be found a very full statement of the missionary labors of the Methodist Church in Europe. The Presbyterian Church (O. S.) also contributes liberally to this object. The Baptist Church has labored long and faithfully to support American missionaries in France; thus far, with very discouraging results, from the opposition of the priests, which has been the more effectual, as directed against foreigners. They have likewise sustained missions in Germany and northern Europe, and with much better success. Their churches now spread through Germany, Denmark, Norway, and Sweden, and into Switzerland, embracing about 5000 members. More than fifty Bible Societies, and the Tract and Sunday-school Societies of Europe and America, are distributing their valuable publications over the whole European field; perhaps less extensively in Spain and Portugal, however, than in any other countries. The native Missionary Societies in France, Belgium, Switzerland, and the German States, laboring among their own population, are yet feeble; and mostly much restricted by the civil power of the priesthood. The Belgian Evangelical Society has 16 preachers and 45 stations. The French Wesleyans have 26 chapels, 79 stations, 19 ministers and candidates, five evangelists and catechists, 32 local preachers, 830 members, 122 candidates, and 1462 pupils in their Sunday-schools. The Religious Tract Society of France has distributed more than one million publications. The two French Bible Societies have distributed more than 18,000 Bibles and 67,000 New Testaments. Besides these are the Evangelical Society of the dissenters; the Central Society, sustained by the evangelical members of the French National Church, both accomplishing a work of inestimable importance, employing hundreds of laborers, and with constantly encouraging results. The Church of Lyons is itself a vigorous missionary society. In Germany there are various important Home Missionary institutions, which are working with encouraging success. In Sardinia, complete toleration is now opening a wide door for evan-

gical efforts. In Central and Southern Italy, as in Austria, much greater obstructions exist. Several very interesting establishments, almost or quite unknown in America, exist among the Protestants of Europe. One is the Deaconess Houses, designed to train religious women for usefulness among the poor and sick. They exist in France, Germany, Switzerland, and Russia. Another is a Retreat for ladies of high families in Germany, not requiring celibacy; but, in case of marriage, the member of the sisterhood forfeits her admission-fee. This, and several others, are adapted to the peculiar circumstances created by the institutions and customs of the country. The Rough House, of Horn, near Hamburg, has great celebrity as a model institution for reclaiming children. We now inquire—

IV. WHAT MAY BE DONE TO EVANGELIZE EUROPE?—Wide and effectual doors are open for a tenfold increase of evangelical labors. And there is much reason to believe that He who is so wonderfully bringing India and China within the reach of his Church, will soon bring eastern and southern, if not north-eastern Europe before her, as an accessible missionary-field. But at present our brethren in France, Belgium, and Germany are continually pointing out to us labor to be done, and laborers ready to perform it, while the lack of pecuniary resources restricts their operations.

V. THE HINDRANCES TO EVANGELIZING EUROPE.—They are many and mighty; such as only faith in God has a right to despise. Most prominent among them are:

1. *The Union of the Church with the civil government*; or, rather, the subjection of the Church to civil rulers. The *Roman Catholic Church* is thus united with the governments of France, Belgium, Spain, Portugal, the Italian States, Austria, and other German states, and several Swiss cantons. The *Episcopal Church* is thus united with the Government of Great Britain in England, Ireland, Malta and Gibraltar. The *Lutheran Church* is united with the governments of Prussia, France, Denmark, Sweden, Saxony, and other German states. The *Presbyterian Church* is united with those of Holland, France, Great Britain (in Scotland,) and several Swiss cantons. The *Greek Church* is united with those of Russia, Greece, and the Ionian Isles. The *Mohammedan Church* is united with that of Turkey. France also supports the *Jewish Church*. The vital question in regard to this relation between the Church and the State, is: Has either a right to interfere with the self-government of the other? It is a broad question, demanding a profounder discussion than would be appropriate here. Yet we cannot dismiss it with a dry statistical statement. Even popes have advocated the complete independence of each of these powers. Their testimony, however, loses even its appropriate

weight, because it is always given for an occasion, and frequently on the opposite sides of the same question. Some writers pretend to discover great advantages to the Church and to society in this connexion, especially in the periods when the forms of society were dissolved; and also its adaptedness to the old forms of civilization. To us, even this is very questionable; while, in our age, it presents gross and enormous evils, with scarcely a mitigating feature. The injustice now perpetrated under the forms, and in the name of justice, by the most civilized governments of Europe, is a constant appeal to the vengeance of Heaven. We mean not to deny that good men may approve of the system; nor to censure those who, in their circumstances, think it best to labor within the various established churches. Every man stands or falls to his own Master, and not to his brethren, on that point. Take the case of a civil government throwing the whole of its power into the cause of a lie; abetting, sustaining, enforcing on the consciences of its subjects, he they thousands or millions, to reject Christ's Gospel, and embrace an invention of Satan! How great the responsibility; how enormous the injury; how dreadful the account of such a stewardship! It is much for a man to judge for himself what is truth, and to stake his eternal well-being on it. It is more to give himself to instructing and persuading others to do the same. But what will at last be thought of worldly princes or godless statesmen choosing for themselves a false religion, and then, under pains and penalties, enforcing it on their fellow-creatures! They hinder Christ's faithful servants from proclaiming his Gospel. They are the kings of the earth that set themselves against the Lord and his anointed. They hinder the people from coming to the light. No one, for instance, can tell what would become of the Roman Catholic Church in ten years, if the civil and military power of France and Austria did not uphold it. We have reason to believe that multitudes of the people of Italy and France would at once proclaim themselves Protestants of some form; and that the zeal of some of its most fervent prelates would take some other object, and flow in some other channel. We might refer, in confirmation, to the changes which have taken place in Turin, in Genoa, and in Nice, within six years. Nice is said to have become almost as Protestant as Geneva. And, were it in place here to cite facts from America, we could show that Romanism melts away like dew, where it is left to a fair competition with Christianity. Maryland was settled by Catholics, just as New England was settled by Puritans. Puritans retain their ascendancy there, and have moulded the character of all the land westward to the Pacific ocean. But Maryland presents at this day 65 Catholics to 800 Protestants. Florida was Spanish. The

whole country west of the Mississippi was first settled by Spanish Catholics or French Jesuits. And yet, with all the influx of Irish and German Catholics,—enough, it might reasonably be thought, to have given the Roman Church a majority,—the census shows in Florida 5 Catholics to 147 Protestants; in Louisiana, 55 Catholics to 223 Protestants; and in similar proportions in the other states.\* It is difficult for Christians in America to conceive of the enormous evils resulting from this violent conjunction of these two institutions. What man can judge for the conscience of his fellow-man? Think of such sovereigns as Henry VIII. of England, and his daughter Elizabeth, determining for godly men what they must believe, and how they must worship! No Protestant country more clearly determined, at the time of the Reformation, the true relations of the Church and State, than Scotland; and, at the same time, none embraced more errors than England. The only difference between the supremacy of Henry, however, and that of Victoria is, in omitting the title of headship. Thus stands the 37th article of the Church of England: "The Queen's majesty hath the chief power in this realm of England, and other her dominions, unto whom the government of all estates of this realm, whether they be ecclesiastical or civil, in all causes, doth appertain." The 2d canon of 1603 stands thus: † "Whosoever shall affirm that the king's majesty hath not the same authority in cases ecclesiastical, that the godly kings had among the Jews, let him be excommunicated."

Dr. Lucius, of Hesse Darmstadt, speaking of his country, says: ‡ "The present lords paramount of the soil are, at the same time, archbishops, horn of the Protestant national church—bishops in military array, with sword and shield; would that they also always bore the sword of the Spirit, and girded on the whole armor of God! Even Roman Catholic princes assume the arch-episcopal office, and exercise its authority in the German Protestant church." Thus, ungodly men enact ecclesiastical laws, and appoint to ecclesiastical offices. Do we avoid this evil wholly by our system? Alas! no. But when worldly men get power in the Church here, it is not by the consent of the Church, by birth, nor by the operation of a system which avows that piety is not necessary in an officer of Christ's Church. The Hessian Constitution for 1803 runs thus: "To the Minister of the Interior" (he may be an infidel, avowedly; it would not hinder his appointment to this civil office,) "belong matters of police, in the widest signification of the term; the promotion of popular education, and, consequently, ecclesiastical and scholastic

affairs!" Thus, the law makers, judges, rulers and teachers of Christ's Church, are more likely to be men without piety, than to be regenerated men.

Look, then, at these facts, selected from thousands. They show both the indifference of the higher clergy to the real worth and wants of the poorer citizens, and the violence done to the Church of Christ in depriving her of one of her most valuable and cherished rights, the choice of teachers. Of 547,112 inhabitants of Sardinia, 512,381 can neither read nor write. And yet there are in that state 11 bishops, 693 canons, 391 curés, 88 monasteries, 15 nunneries, and 2600 priests! or less than 160 souls to a teacher of religion. The Church of England is possessed of immense wealth, and yet the Earl of Winchelsea asserted in Parliament she had left two millions of the people without church accommodations; and then, out of 10,891 Episcopal churches in England, only 64 choose their own pastors!

And not among the least pernicious results of the system is that a false standard is brought into Christ's kingdom, and the canon law takes the place of Scripture. Errors that ought to be vanquished by instruction and conviction, are suppressed by physical force, and thought itself is stifled in the conforming and the non-conforming; and as light penetrates these countries, and the minds of men are aroused to a consciousness of those inalienable rights which these systems destroy, there arises a growing confusion. Civil and canon law are coming constantly into collision with each other, as now in the governments of France and Bavaria, which undertake to support Catholic and Protestant churches alike. In Westphalia the absurd spectacle has been presented of a pastor (Heinrich) seized and imprisoned, his whole edition of a sermon destroyed; and yet the offence of the sermon was, that in a Lutheran church, under a Lutheran king, he defended the doctrines of the Lutheran Church against Roman heresies.

But in the case of the state supporting a true church, while the immediate evil is not so great, yet the principle is equally false, and many hurtful results remain. There is an injustice to other sects, and an injury to the denomination chosen. For instance, we may cite the fact that in Prussia every person is born into the church, and entitled to the "sealing ordinances." Go into one of the principal prisons of Prussian Saxony, containing more than 300 prisoners, and you may regularly see the chaplain administering to them the Lord's Supper indiscriminately. An eye-witness reports: "Several months ago I saw in Marysburg the Lord's Supper administered to a company of several hundred soldiers."—

(*Letters of Prof. Fisher, in Congregationalist.*)

Religious liberty is now, on the whole, gaining ground. Although the French sovereign

\* Missions-Blatt, 3 Jahrgang, No. 10.

† North British Review, XV. p. 259.

‡ Evangelical Christendom, VI. p. 212. We shall designate this work by E. C.

deems it his policy to favor the priesthood, yet there is a public sentiment gradually maturing in France, founded on more correct views than have heretofore prevailed. The Protestants of the national church boldly demand their rights under the constitution. And the labors of British Christians on the continent have not been fruitless. The Protestant Conference of France and the Kirchentag of Germany have appointed a commission to take charge of this subject. The Belgic Constitution guarantees religious liberty to all, although the Roman Catholic Church is supported by the government. Holland has a moderate degree of religious liberty; so have Turkey, Denmark, and Norway; but in Switzerland infidels now play the tyrant, especially in Neuchâtel and Vand. Russia tolerates other religions than the Greek; but is very severe on some poor churches, who come reluctantly within the favored fold. Spain, Portugal, Sweden, Italy (except Sardinia,) and Greece have now the unenviable superiority to the Turkish government in the exercise of intolerance and bigotry.

Englishmen dying in Spain are subjected to the most brutal indignities. As one remarks: "The gloomy intolerance of Spain pursues the British Protestant, should he die on Spanish soil, even to his grave." Portugal exhibits some shades of improvement upon Spain; but even in that country, though it is far more open to British influence than Spain is, religious liberty does little more than breathe. Dr. Gomez, under the article of the Constitution which permits the exercise of the Protestant religion to foreigners, and under British protection, continues to preach the doctrines of the Reformation in Lisbon, yet no Portuguese is allowed to become a member of a Protestant church; and the Jesuits are inciting the mob against him, as they did in regard to Dr. Kalley in Madeira.

It would require too much expansion of this article to enter into details concerning the state of religious liberty in the several states of Germany. The violence involved in the system, and the immeasurable wrong it inflicts on an intelligent people, may be seen in a remark made by one of the most distinguished theologians of Prussia. An American inquired of him, if the Church should be separated from the State, how many of the existing churches of Prussia would adhere to their present pastors? The reply was, Not three. The British government has manifested a shameful indifference to the rights of its own subjects traveling or dwelling in papal countries. Her statesmen have boasted of dictating treaties and constitutions to the continental powers; but, to their disgrace, they have looked with indifference upon the sacred rights of conscience, which it was thus in their power to advance.

In some states foreign dissenters are hardly

tolerated; and in a large number, native dissent is prohibited; and, of course, all proselyting efforts are crushed by the power of the government. Even among the Protestant governments the spirit of intolerance is manifesting itself. Great Britain has gradually abandoned the narrow policy of former days, under which our fathers suffered to death and exile. But in Sweden persecution is now carried on against those who, wearied with the formality of the established churches, are assembling to worship God in spirit and in truth. Yet it is cheering to see the symptoms of a change even there. The archbishop of Upsala, primate of Sweden, has recently held a convocation of his clergy, in which it was decided that laymen ought to participate in the spiritual management of the parish; that, abstractly considered, religious liberty is desirable; and that conventicles are allowable. The Baptists have peculiarly suffered in Germany, the arm of clerical oppression masked by the toga of the magistrate.

Another hindrance to the progress of the Gospel is,

2. *The Social penalties attached to a change of religion.*—This operates with peculiar power over superstitious and affectionate people, like the Irish and Germans.

3. *The Literature of the day* is deeply imbued with a worldly spirit, and to some extent, with infidel opinions and an aversion to the Gospel.

4. *The Philosophy of Europe* has been a mighty hindrance to the success of evangelical labors. In Scotland, Hume has had few followers. In England, Locke has exerted a less injurious influence than in France. But between the materialism of one school of German philosophers, and the pantheistic transcendentalism of another, the higher and the lower classes of the continent have been strongly fortified against the influence of the Gospel. But a visible and powerful reaction is taking place in France and Germany, in favor both of a more evangelical faith and of a more spiritual philosophy.

Another hindrance to the labors of evangelical men is,

5. *The debasing effects of Popery on the masses of the People.*—It promotes ignorance, superstition, and sensuality. It is, in fact, one of the most demoralizing institutions in the world. The Rev. Mr. Seymour has recently brought out some comparisons between the immorality of several countries of Europe, which are very instructive and painful. The more thoroughly popish a country is, the worse it is. Murder and licentiousness stalk hand in hand among Gothic cathedrals, gorgeous rites, and mumbling priests. Take, for instance, the crime of murder. The standard assumed is one million inhabitants. For every million, there are murdered annually in England, 4; Ireland, 19; France, 31; Austria, 36; Lom-

bardy, 45; Sicily, 90; the Pope's kingdom, 100; Naples, 200.

All these causes combined have resulted in counteracting, to a great extent, the influence of the few faithful heralds who have been endeavoring to proclaim the Gospel to the misguided millions of Europe.

VI. THE PRESENT CONDITION OF THE ROMAN HIERARCHY, *considered as an aggressive power.*—In forming an estimate of the religious condition and prospects of Europe, a prominent place must be assigned to this formidable power. We consider,

1. *Their Home Missionary Societies.*—The mightiest of these, and yet the most suicidal, is the Order of Jesuits. They were not organized to spread the Gospel in heathen lands, but to defend the Papacy in civilized nations. In a Jesuit's eye, schism is worse than heresy, heathenism, irreligion, or immorality. And, although they have been distinguished as missionaries, their main work was to arrest the Reformation. Loyola organized them as a religious military police, for the Church of Rome; but Lainez, the second general of the order, gave it its permanent form of a political order, whose main instruments are shrewd, unscrupulous intrigue, educating youth, and confessing princes and nobles. One of their early movements was the planting of two powerful colleges in Rome; that of the Jesuits for general purposes, and a German college, in which the course of instruction prepared men to control the German mind. Belgium had become half Protestant; but, by education chiefly, the Jesuits recovered it to Rome. The college of Douai was founded for the conversion of England. Poland had become almost Protestant. But the colleges of Cracow, Grodno, and Pultusk, crushed the Reformation there: in the same way they saved Austria to the Pope. The order has made itself, in turn, indispensable to every despotic government of Europe, and then has rendered itself intolerable to them all. To the best classes of every civilized community, sooner or later, the presence of this body must be found insufferable to men of probity and virtue, to true patriots, to rulers, and to men of science and learning. Society is against them; for she is pressing to the future; they would anchor her to the past. Even the other orders of the Roman hierarchy can barely tolerate their arrogance. Their barbarous opposition to science, genuine history, and classical literature, unites the educated classes against them. They make unrelenting war on the universities and educators of any country that will tolerate them. Three hundred and twenty-six of their authors have been condemned by the tribunals of Europe as encouraging crime.

The Parliament of France burned their books by the hands of the hangman in 1762. The archbishop of Malines, in his work, *Du Jesuitisme, Ancien et Moderne*, says, "that of

these 326 works approved by these Jesuit theologians, 17 encouraged immodesty, 28 perjury, 33 robbery, 36 homicide," &c. In 1773 Clement XIV., in compliance with the feelings of the civilized world, suppressed the order. At that time it had 22,787 members; of whom 11,010 were priests. But the suppression was only in appearance. Catharine of Russia saved them as an order. But, authorized or unauthorized, they have insinuated themselves into every part of Europe. In 1814, Pius VII. restored their order. But when the Emperor of Russia found them not only opposing the Bible Society he had formed, but also interfering with the Russian mission in Peking, which was purely scientific, he adopted still more rigid measures against them. This is the official verdict of the government: "Every act of the Jesuits is founded in selfishness, and directed solely to the unlimited extension of their power: adepts in excusing each of their unlawful proceedings by some rule of their company, they have a conscience as vast as it is docile." In 1845 they had 1390 priests in Europe, 1184 scholars, and 1041 lay brothers. They have lost the prestige of their fame as educators and as leaders of human thought. They have not, at this day, one commanding preacher, to reach the masses of mankind. Immense wealth and untiring industry are powerful instruments. But when these are employed against the whole current of human thought and the mighty movements of human society, their possessors toil like Samson shorn of his locks. They are at present recognized only in some of the Italian States, and tolerated in France, where they hold immense possessions, under false names; having about one thousand members, so far as can be ascertained. Their paper in Paris, *L'Univers*, is bold to impudence, and uncompromising in its claims for Popery. It is said to be in the pay of the Court of Rome. And it is a striking fact that the Department of Worship in the general government—that is, the superintendence and care of all the churches of France, Catholic, Protestant, and Jewish, is in the hands of a Jesuit layman.

Beside this renowned corps, there is a great number of orders and institutions, embracing persons of both sexes, designed for educating Protestant children, and for the care of orphans and invalids. They are resorting again, in self-defence, to preaching "out of season," if not out of consecrated places. Series of meetings are now held by the Jesuits, Redemptorists, Capuchins, Franciscans, Liguorians, &c., sustained by various societies—St. Vincentius, Borromeo, Childhood of Jesus, Rosary Catholic, Sisters of Education, &c.

A society has been organized to pray for the conversion of France. It counts 40,000 members in St. Brience alone. Then there are fraternities attached to particular churches. Almost every church in Paris has one. The

most important is that of the Sacred Heart : it has had 50,000 members. They have great varieties of schools for children, and asylums for the aged. They have also retreats, not so rigid as monasteries. The Society of St. Vincent de Paul, in Paris, composed of young people, has auxiliaries throughout the kingdom. It labors indefatigably to reclaim children, paupers, and apprentices, to the Catholic faith. Its receipts from lotteries, charity sermons, &c., were \$40,812 in one year. As a specimen of the home missionary operations of the Roman Catholic church, we may select those established in Belgium. Twenty monasteries exist there. The majority of them are of recent foundation, and have abandoned the old notions of meditation, fasting, and inactivity ; for all which they have substituted an intense activity. The Ignorantins have upwards of twenty houses, and are increasing in number, as being peculiarly efficient in reaching the mass of the people. The Frères de la Charité have houses, scattered through the five dioceses. The Josephites have seven houses, divided into three classes ; priests, seminarists, and artisans. The Frères de Renaix have four houses : they take care of the aged, promote free schools for the poor, and workshops for needy tradesmen. The Frères de la Miséricorde have three houses ; attending to the sick and to prisoners. The Frères Xavériens devote themselves to instructing and to nursing in families, and in houses of detention and correction. But female missions are still more numerous. The diocese of Mechlin alone contains 33 orders of nuns ; comprising 109 communities, only eight of which are devoted to a contemplative life. The whole corps of archbishops and bishops in Europe is about 400.

2. *Their Foreign Missionary operations are increasing.*—The missionary college in Rome, called the *Collegium de Propaganda Fide*, instituted by Urban VIII., in 1627, still continues to educate men of different nations as missionaries to their own people. And the *Congregatio de Propaganda Fide*, founded by Gregory XV., in 1622, still continues its missionary labors. There are five Foreign Mission Societies established in Paris.

The Society for Propagating the Faith, founded recently in Lyons, is a remarkable institution. It collects one cent a week from each of its members, scattered throughout Europe, Asia, and America. In 1850 its receipts were \$620,370 ; (some say \$950,000,) of which \$357,734 were from France. The congregation of St. Lazarus has increased its missionaries from 13 to 200, within thirty years. The Jesuits, Dominicans, and Franciscans have taken up the work of missions afresh, and new orders are entering the field, Redemptorists, Passionists, Oblatists, Priests of Mary's Holy Heart, the Maryists, and the Monks of Picpus. The united incomes of three of their missionary

societies amount to nearly \$1,300,000 per annum.

The Dublin Catholic Registry reports their foreign mission operations, but furnishes basis for no other statistical statements than these : the number of Catholics in India is 822,000 ; the number of priests in Africa is 150.—(See *Church of Rome, Missions of*.)

3. *Present internal strength of Popery.*—Judged by the true standard, the papal religion is a failure, even on its own chosen ground. The present political, social, financial, moral, intellectual, and religious condition of the imperial city is its standing condemnation : the verdict of a righteous Providence, which mankind may read and understand, if they have eyes to see and ears to hear. The city of Rome, for instance, has 137,866 lay citizens, and to teach them how to be holy and happy, they have the Pope himself, a large portion of the cardinals, 34 bishops, 1314 secular priests ; 1548 monks, and 1686 nuns. But immorality, scepticism and discontent, with a profound contempt of the Pope and his reverend counsellors, characterize the city of seven hills. A leaden atmosphere seems to oppress the respiration in that doomed city ; the blasphemous corrupter of the kings and nations of the earth. No man is competent to judge the real condition of that church. It is constructed with a cunning adaptiveness to conceal, even from Catholics, its faults and falsehoods ; and yet more energetically to prevent the exposure of them to the world, when discovered ; and therefore even the Pope himself is incompetent to determine anything beyond the external show of things. But results cannot be concealed, and we may get some definite view of a system comprising such varied and conflicting pretensions, and blended ambiguously with so many civil governments, by separately considering these points : The temporal supremacy of the Pope ; the boasted unity of the infallible church ; the state of the controversy with Protestantism ; and the result of the attempt to convert Great Britain. How stand then

A. *The pretensions of the Pope to be the Emperor of the World ?*—It should never be lost sight of, that while Roman Catholics are divided into two parties, Catholics and papists, the Popes and Cardinals are always papists. They believe, or profess to believe, that mankind will never be happy ; error and sin will never cease ; commerce and agriculture, education, and above all, religion will never thrive ; nor, in a word, Christ reign universally until the Pope has reigned as a temporal despot, over every kindred and people, and tribe and man. All however who believe the dogmas of the church, do not believe in these pretensions of the Pope. After the mighty Charlemagne had called on the bishop of Rome to crown him, the idea of universal supremacy seems to have taken root in the papal brain. But it never was fully matured until the ambitious Hildebrand gave

it form and utterance. Among the doctrines he promulgated are these: (Baronius, *Didatus Papa*.) "The Pope is one universal bishop, with all power to depose, restore, translate, and alter the sees of other bishops. No book is canonical without his sanction. No council can be called general without his precept. He can depose emperors; he can absolve subjects from their allegiance. He is the judge of all men, and no man can judge him. All princes must kiss his feet. There is only one name in the world, that of the Pope; and by the merits of the blessed Peter, he is endowed with personal sanctity." But how far has Gregory VII. convinced the world of the truth of these tremendous dogmas? The world has discovered that the Roman Church stands upon two falsehoods—two base and acknowledged forgeries. We say acknowledged: for since the day in which the Magdeburg centuriators showed to the world that they were forgeries, her ablest writers have abandoned them. And yet, if these are not her ground, she has no other for claiming to be more than a simple Christian church, upheld, (if she stands at all, like all other churches,) simply by the power of the Holy Ghost. Her claim of supremacy over all other churches is founded, not to say upon the strange construction of a promise to an apostle to the Jews, by which a church of gentiles is made supreme over all others, but upon the 'Decretals of Isidore.' Her claim for temporal authority stands upon the 'Donation of Constantine,' both of them base forgeries.

The question then before us is, how the governments and churches regard these two claims? The Protestant churches and governments probably acquiesce unanimously in regarding the pretension as arrogant and absurd, to the last degree. A recent writer, (J. E. Shephard, A.M., "*History of the Church of Rome to the end of the Episcopate of Damasus, A.D. 384, 1851*,") says, that he undertook to investigate the facts on this subject, as established by documents; this is his conclusion: "What is recorded of the Roman church within that period, is almost nothing; and that those acts of interference with other churches, which appear in the histories and some other writings, are forgeries of a much later date, manifestly written to create a belief in a supremacy which had never existed, but which, at the time they were made, the Roman church was endeavoring to introduce." He finds the grossest anachronisms in these records, for example: Constantine is said to give Sylvester supremacy, even over Constantinople, when Constantinople has not yet an existence.

Gregory VII. proposed to himself to subjugate the world by means of the clergy. He therefore exempted the monasteries from episcopal jurisdiction, and so obtained the exclusive services of a disciplined ecclesiastical militia. But even the Catholic sovereigns of

Europe choose to keep their sceptres in their own hands, and employ the Catholic clergy as a police. And the most intelligent Catholic laymen throughout Europe, we believe, are of the same opinion with the late Abbé Lammenais, that if the Pope is a sincere Christian, and seeks the spiritual welfare of mankind, he will lay aside his triple crown, and retain only the Bishop's Crozier. There is not a prince in Europe who does not despise the civil authority of the Pope, at least as much as that of the Sultan. Both those characters are retained in the list of sovereigns by suffrance, and by the help of other peoples' soldiers.

B. *The Unity of the Catholic Church.*—This is another false pretension and hypocritical profession. Neither Popes, Councils, Clergy, nor Laymen are any more united than the members of Protestant churches. Opinions and decisions of Fathers, Councils, and Popes recorded and published, are not harmonious. Two Popes contended for the crown; and a council without a Pope appointed a third. The old Jesuit and Jansenist tendencies remain, while the Jansenist party is broken up. The Gallican and Ultramontane battle is as severely fought to this day in Paris, as in any former period. The church has adopted two self-destroying fundamental theories; on the one side, infallibility, and consequent immutability; on the other, the development theory of Newman. She insists on absolute authority, and then reasons with private judgment to prove that there can be no legitimate exercise of private judgment. The questions to-day discussed in Catholic France go to the bottom of Papal claims and pretensions. They affect the union of civil and temporal power in the Pope; the agreement or antagonism of Popery and modern society; the rights of the inferior clergy. And when Frenchmen take up such questions, they investigate them thoroughly.

C. *The State of the Doctrinal Controversy.*—The only real and legitimate controversy Rome can maintain, is on the question of her infallibility. And it is striking, that when Mr. Seymour in his discussions with the Jesuits, (*Mornings at Rome*,) affirmed that Rome had never dogmatically asserted her infallibility, and challenged them to produce such affirmation, they were thrown into utter confusion. The fact is, that on these fundamental points, What is the Church? and, When are her utterances infallible? she never speaks positively; but always assures that she is infallible, when it suits her purpose so to do. Her present doctrinal discussion makes a meagre portion of theological literature.

D. *The Papal Movements in England.*—One of the most striking events of the 19th century has been the struggle of Rome, accompanied with premature shouts of victory, to recover England to the Pope. Appearances were certainly encouraging for them. There were in 1838, in England, 11 dukes, 2 earls.

7 lords, 18 of the richest baronets, and more than 50 of the wealthiest families, members of the Catholic church. And within a few years 70 Episcopal clergymen, and 120 of the nobility and gentry have joined them. In 1792 there were not 30 chapels in Great Britain; now there are 616, (800, Dr. Cummings says,) with more than 300,000 attendants, and 875 priests. Within seven years sixty of the largest churches have been built by them. They had not then one college. Now they have 10.\* They have one Quarterly Review, two or three monthlies and one able weekly paper. In Ireland the principal high offices of state were in the hands of Catholics. Oxford University education partook so much of the medieval spirit, as to furnish good instruments for destroying the work of the Reformation. There was great formality and indifference in the Episcopal ranks that had rejected the "Methodism" of Simeon and the Clapham school. So far then as these gentlemen were sincere in attachment to the Protestant principles they professed, they aimed to prevent the Episcopal church from being latitudinarian and worldly. But their remedy was worse than the disease. They substituted traditions of men for the Word of God; apostolical succession for ministerial godliness; sacramental regeneration for the work of the Holy Spirit; the visible unity of the church for the spiritual union of free men; justification by ceremonies for justification by faith. Many of the most intelligent men in England, however, give them no credit for sincerity. The honest Arnold bitterly complained of their want of honesty. Mr. Rose affirms that the movement originated in an anticipation that the established Church was to be separated from the state, and then these clergymen would be denuded of those claims of superiority and of transcendental dignity, which they have never sacrificed, and be placed on a level with the ministers of other denominations. They must, therefore, have something to fall back upon. And they hit upon the assumption that they are the Church, and that all churches or communions, extrinsic to theirs, are heathen men and publicans. So that about twenty years ago they commenced their operations, and conducted them with consummate skill. Three fundamental principles were laid down: the participation of the body and blood of Christ in the Eucharist is a reality; the mystery of his body and blood has been confided only to the hands of the successors of the Apostles, and their delegates; since the Apostles, those who derived their succession from them in an unbroken line, by the imposition of the hands of the bishops, are the only priests to give this body and blood unto the people. Dr. Newman saw that their effort to transfer the Nicene Church of the fourth

century to the nineteenth was inadmissible. He therefore resorted to the doctrine of development, which is directly destructive of the famous claim of Rome to infallibility. By means of tracts, reviews, novels, and poetry, this leaven was spread through England. It has logically resulted, in seventy instances only, in taking its abettors from the ministry of the Episcopal to that of the Roman Church. But the movement has reached its climax, and is silently sinking into the oblivion it merits.

Our picture will not be complete, without adding to this general view of the Continent, a more specific description of the several States.

VII. REVIEW OF THE EUROPEAN STATES.—  
 § 1. *England, Scotland, and Ireland.*—Population (including Guernsey) 28,500,000 (U).—The English Reformation, we have already remarked, was deeply defective in many respects. The king was made the Pope of England; all religious interests being put under his control, even to the appointment of all the bishops; and, to complete the anomalous condition of the church, her bishops became a portion of the civil aristocracy, and members of the government. Liberty in matters of conscience was not permitted, on the penalty of an utter exclusion from all civil offices, and from the privileges of the universities. After passing through various phases, the Church of England is now divided into three parties. They are familiarly denominated the Low, High, and Broad Church. The Low Church takes the Calvinistic view of the Articles; and is earnest in moral reforms, in promoting spiritual religion, and missions to the heathen. Their organ is the Record. The High Church has for its watch-words—Judgment by works; Baptismal regeneration; Church authority; and Apostolical succession. The Guardian is its organ. The Broad Church is well represented by the lamented Arnold. It makes much of the visible church; of symbols; of the unity of the Church under different names. The following classification has been made of the 18,000 episcopal clergymen in England:—*High Church*—Anglican, 3500; Tractarian, 1000; High and Dry, 2500. *Low Church*—Evangelical, 3300; Recordite, 2500; Low and Slow, 700. *Broad Church*—Theoretical, 1000; Anti-theoretical, 2500. About 1000 of the peasant clergy are to be ranked apart from these. Of the bishops, 13 are High; 10 Broad; 5 Evangelical.

To the student of British history, this state of things is encouraging, as it is an evidence of progress. Indeed, the distinguishing feature of all British history is the steady progress of truth and righteousness, as seen in her Constitution, her legislation, and her ecclesiastical history. Britain is moving with a slow, undeviating march, onward toward a brighter age. A great principle once secured there, is never lost to the British race, nor to the world. Re

\* Living Age, New Series, III. p. 469. Cummings on Apoc. t. 390, (Am. edit.)

forms do not move as rapidly as we desire ; but they are advancing. We have seen those two instruments of tyranny—the act of Uniformity and the Conventicle act, give place to the act of Toleration ; which has been continually maintained inviolate, and even enlarged. It was an immense progress from the days of Laud and Jeffrey to the day when Lord Chatham, addressing his peers, said, “The Dissenters are represented as men of close ambition. They are so, my lords. And their ambition is, to keep close to the college of fishermen, and not of cardinals ; to the doctrine of inspired apostles, not to the decrees of interested and aspiring bishops. They contend for a spiritual creed and a spiritual worship.”

From the days of Magna Charta to the present parliamentary investigation of Oxford affairs, resulting in the admission of dissenters to the University, there has been a steady progress ; while the other European nations have either remained stationary or receded. The dissenters have become more discerning of their rights and more courageous in advocating them. They have also become more powerful in the House of Commons, which is the real seat of civil power in the nation. The recent papal manoeuvre was premature, and has made England more intelligently anti-papal, more firmly Protestant than she has been of late years. There is also an increase of spirituality in the national and the dissenting churches. The renowned universities of the kingdom provide for the ministry a majority of its incumbents. The prominent defect of these venerable institutions is their conservative lethargy. They do not keep pace with the necessities of society, only as far as it has interests in the past. The present and the future are not to be learned in Oxford or Cambridge, as they may be in the colleges of the dissenters.

The preceding table presents the results of some recent efforts to ascertain the provisions made in England, Wales and Scotland, for the religious culture of the people, and the actual attendance on divine worship. From these statistics it is manifest that unless the room provided in churches exceeds the number needed, (which is highly improbable,) there is still a sad indifference to God's institutions of grace, even in a country so Christianized as England. Of the 17,297,000 inhabitants of England and Wales, only 6,000,000 or about one-third attend worship. So that as many as seven and a half millions either neglect public worship, or attend on the ministry of error.

Dr. Cummings, in his able and interesting Lectures on the Apocalypse, has given a fearful exhibition of the moral and religious condition of London. (Vol. I. p. 382.) He remarks : “ If all the churches and chapels were as full as they could hold, not one-fourth of the population would be within them. There are never in church on one Sunday, in all denominations, more than 200,000 people out of 2,000,000. And how many, do you think, of that number are communicants ? Startling fact ! Awful stain upon the missionary zeal of the metropolis ! There are scarcely 60,000 communicants in all the chapels and churches of this vast city put together ! The steam boats and railways alone carry from the metropolis every Sunday morning a greater population than are that day in all the chapels and churches together. There are in London 12,000 children trained professionally to pick pockets and plunder houses. There are 10,000 gamblers, 20,000 beggars, 30,000 regular thieves, 150,000 habitual gin drinkers, and 150,000 of both sexes habitually leading a life of debauchery ! ”

In the report of the late imperfect investigations of attendance on worship in Scotland, it is stated, that on the census day, March 30, 1851, of the 2,888,742 people in Scotland, only 943,951 persons attended the fullest, or morning service ; and of these about 46,000 attended on the ministrations of error. And there is also a want of provision ; there being in every kind of church only 1,834,805 sittings, and of course many of these remote from the people.

The Catholics have 14 colleges in England, and 3 English colleges on the Continent. In Great Britain 812 churches. 1126 priests, 101 nunneries, &c.

The Sunday-school is less efficiently sustained in Scotland than in England. There may be so much more faithful parental instruction and public religious instruction there, as to diminish the necessity for this form of religious influence.

Popery has made progress in Scotland. In 1831 there were 54 priests ; in 1852 they had increased to 135—having 100 churches and chapels, one college, and several schools and

CHURCHES AND ATTENDANCE IN ENGLAND, SCOTLAND, AND WALES.

Denominations.	Churches.	Sittings.	Attendance.
Episcopal .....	13,718	5,547,935	2,568,310
Independent .....	3,443	1,139,478	818,534
Baptist .....	2,066	576,561	480,491
Methodist (Wesleyan) .....	6,649	1,467,531	915,722
Methodist (Primitive) .....	(12)*	(2,490)	620,517
Presbyterian (English) .....	83	41,882	28,212
Presbyterian (Scotch) .....	2,528	1,750,149	851,584
Unitarian .....	(5)	(2,437)	37,863
Lady Huntingdon Con.....			23,686
Other Evangel denom.....			81,000
Roman Catholic .....	(117)	(52,776)	349,878
Jews .....	(1)	(67)	4,178
Quakers .....	(7)	(2,152)	(196)
Mormons .....	(20)	(3,182)	(1,904)
Undefined .....	(67)		33,304

\* The numbers enclosed in parenthesis belong to Scotland alone.

convents. But the most interesting feature in the modern history of Scotland is what is there termed "the Disruption." It was a new Protest against the usurpation of ecclesiastical power by the state. In 1843 nearly 500 pastors, 200 licentiates, and 200 students, followed by a million of the inhabitants, abandoned the State Church in one day, and formed the Free Church. At their annual General Assembly in 1854, they reported \$1,347,780 as raised by their churches for the sustentation, building, congregational, missions, education and miscellaneous funds. They sustain two theological schools, one in Edinburgh and one in Aberdeen. They have about 40 Scottish foreign missionaries, mostly in India, and 57 native missionary assistants.

On no foreign country do we look with such interest in reference to the world's conversion to holiness, as on Great Britain. Her political power is ascendant; her Constitution is liberal; her national interests are less exposed to the control of demagogues than those of our republic; her religion is Protestant; her intellectual culture is high; her colonial possessions stretched as a zone of Protestant constitutional power around the globe, contain 131,000,000 souls. A recent writer justly remarks: "With all England's defects, it would not be an easy task rightly to estimate the vast instrumentalities which she contains for the moral and spiritual melioration of her own population and the world at large." It requires six weeks to enable the various religious societies to hold their annual meetings in London. In the city of London millions of dollars are annually expended for the benefit, temporal and spiritual, of the poor and the careless. Its City Mission has become a magnificent instrument of good, solving most satisfactorily the difficult question for London and all large towns, "What can be done for the poor?" The Young Men's Association is opening a new prospect to another class, heretofore so neglected. By tracts, lectures, Bible classes, meetings for prayer, conference meetings and libraries immeasurable good has been done. Similar organizations are now spreading throughout the kingdom, and introduced into Germany, Holland, France, Switzerland, and Sardinia.

In regard to Ireland, we may be sure that the Roman Church has lost great numbers by famine, emigration and conversion within six years. The estimates vary from half a million to two millions. Many who remain in the Roman Church have at heart renounced its errors. All the Protestant bodies in Ireland are actively engaged in opening the eyes of their blinded countrymen. In 1841 half the Irish natives had houses of only one room, three-fourths of these being made of mud. Two-thirds of them lived on the potato; one-third were without any employment; one-eighth were beggars; one-half neither wrote

nor read.\* The Protestants numbered in 1834 1,517,228; the Catholics, at the same time, 6,427,712. So that Ireland was eminently a Catholic country, and a specimen of what the Roman Church does to elevate and bless a people. The Irish Society has 667 schools, containing 29,000 pupils and 250 laborers. The Irish Evangelical Society has 20 missionaries, and 30 readers. One Methodist Society has 400 stations. The Irish Church Mission has 425 agents in the field, and the industrial schools are working very successfully. The Catholics have 21 colleges in Ireland, one missionary seminary and three high schools, besides two colleges for the Irish on the continent.

§ 2. *Holland*.—Population, 3,208,400. (U.) Holland must be had in grateful remembrance for its brave defence of the Gospel in the seventeenth century, and for furnishing a Protestant sovereign to England, as well as a refuge to our persecuted Puritan fathers. An enumeration of the sects has been made by a learned Hollander, which, if designed to present the whole population under these religious divisions, would make the number some 204,000 less than Ungewetter states it. His enumeration is, 9,000 separate Lutherans, 54,000 Lutherans, 38,000 Baptists, 58,000 Jews, 5,000 Armenians, 1,670,000 Dutch Reformed, 1,170,000 Catholics, of whom 5500 are Jansenists.

An utter declension in religion had taken place after the close of the last century. Liberalism and Neology occupied the chairs of the three universities, Leyden, Groningen, and Utrecht. There was a conservative Dort orthodox party; and the young, liberal party, equally dead, though differing in doctrine. The Lord then raised up the great poet Bildeerdyk, by whose energetic exhibitions of the Gospel two learned young Jews were converted, Da Costa, a barrister, and Cappadoce, a physician. In 1834, 80,000 persons separated from the national church, and organized a "true reformed church." They have encountered great difficulties from persecution, and from "false brethren." The Groningen party professed great attachment to the person of Christ; and exalted *love* above *doctrine*. But it turned out in the end that their Christ was a mere man, a divine man, but not Jehovah Jesus. The friends of pure religion are, moreover, not agreed about the means of reviving religion. One party look to the restoration of the Dort Constitution; at the head of them stands Mr. Van Prinsterer, Secret Counsellor of State. The others resort to colportage, private missions, and social meetings, to revive the spirit of the Church, and lead men to Christ. There has been a struggle on the question of religion in the public schools. The evangelical party has triumphed. The mission to the colony in Java is prosperous. Missionary tradesmen are

\* Dr. Edgar's statement in E. C. VI. p. 305.

sent out, and important results are traced to the measure.

§ 3. *Scandinavia*.—Population, 6,965,000. (U.) In Sweden the civil and religious conditions of the citizens are confounded together. Every Swede must receive baptism, and commune in the established Church, to retain citizenship. *No subject is allowed to change his religion.* A Protestant may not become a Catholic; nor a Baptist a Pædo-baptist, &c. Laymen are not permitted to preside in religious meetings; and all conventicles are forbidden. In fact Sweden has retained the intolerant spirit longer than any other Protestant country in the world. Of the 1800 Lutheran clergymen, it is supposed one-tenth may be truly spiritual men; and the number of such is increasing. The Danes are among the most highly civilized people in Europe; but the higher classes in the church are very worldly. The clergy are well educated; the Danish at Copenhagen; the German, some at Kiel, where the professors are sound in the faith, and some in the German universities. The government has long sustained missions to the heathen; but the missionary spirit has much declined in the national church. There is no home missionary institution. Toleration is complete, although the clergy are very jealous of any movements which threaten to disturb the general apathy. Bibles and tracts are circulated to some extent by the native and foreign societies. Denmark has small colonies in Asia, Africa, and America, containing about 110,000 souls. The Lapplanders are about 5000, very low in their physical and moral life. The Swedish mission among them is quite prosperous, having enjoyed a revival of great interest in 1851, under the labors of the zealous Teelstrom. The revival in Sweden was promoted both by preaching and books. And an intelligent observer remarks, that the converts made through reading are better instructed than those converted by preaching, but are narrower in their views. The revival was most powerful at a distance from the capital, and yet it extended to the students of theology in the University of Upsala.

§ 4. *Belgium*.—Population, 4,350,500 (U.), of which 4,304,000 are Roman Catholics, 16,000 Protestants, 30,000 Jews. (E. C., III. 234.) By a happy combination of skill and firmness the politicians availed themselves of the zeal of the Roman clergy in 1830, to throw off the Protestant yoke of Holland, and secured a Constitution guaranteeing complete religious toleration. An efficient missionary society, established at Brussels, is laboring earnestly, but with too little sympathy and support from foreign churches, to extend the kingdom of Christ among that people, once so blindly submissive to the Papal yoke. There are 7 English Episcopal churches; 8 Union Evangelical churches; 12 Protestant French churches, and 15 Churches of converted Catholics.

§ 5 *France*.—Population, 35,401,000. (U.) France is one of the great historical nations. Its life embodies principles of profound importance, and presents features altogether peculiar. Its political position is at least second in Europe. Its social and intellectual power is great, and its colonial possessions contain 4,060,000 inhabitants. But we are now specially interested in the history of religion in France. And there is no church whose annals make a stronger appeal to the sympathies of the universal church than those of the Huguenots. Piedmont, Scotland, and France are made sacred by the toils and blood of men of whom the world was not worthy. The French mind is in a peculiar state, differing from that of any other Roman Catholic country. In Germany the privilege of intellectual speculation and research, and an unobstructed exercise of the social feelings is generally an abundant compensation for any privation of a participation in questions of policy, and of any share in governing society. The Spanish type of civilization and society is worn out, as completely as are those of ancient Egypt, Greece, or Rome. In modern Italy this is true also, to a great extent. But in France there are yet vast intellectual resources, as fertile a vein, perhaps, as in the Anglo-Norman race, and far more social, propagandist, and missionary in its tendencies. Ranke observes that "the French have ever attentively meditated the great problems of the church and the state, and communicated them to all other nations, with that talent of expression which is peculiar to them." France is the most important missionary country for the Roman Church. Of three hundred foreign missionaries she employs, more than half are Frenchmen. But the present state of the French mind in regard to all the higher interests of man and society is discouraging. They accept an absolute, one-will government, because just now they are in a period of painful waiting, perhaps transition. They accept the Emperor and absolute authority as an iron band around society, painful in its pressure, but indispensable to hold together its heterogeneous and conflicting elements. Perhaps many of the best of her people are discouraged, regarding themselves as in the position of Rome when liberty had perished in her streets. But we know that Christ, who by his word and his Church penetrated that decaying mass, can introduce the leaven of life into unhappy France. She must see that the Roman type of Christianity is as much worn out as was the Roman type of civilization. There is outside of Romanism, and proscribed by the Latin Church, a pure Christianity, the same which regenerated Roman Gaul; and it can now regenerate Christian Roman France. (Rev. Chrét. Introd. I. 1.)

The Revolution had overthrown Romanism and Christianity together; for the French people had believed that they were identical. But

a returning religious feeling manifested itself in Catholics, Protestants, and Jews. And while Napoleon in the Concordate\* of 1801 placed the Roman Church on a new footing, the three religious systems were placed at the same time on the same level before the law, and a theological school for French Protestants at Montauban was adopted by the government, as also a German theological school in Alsace, for the German Lutheran population of that portion of France. So that the government supports 507 Presbyterian pastors, 249 Lutheran, and 114 Jewish teachers. There are 956 Protestant churches under the care of the government, of which 660 are French, 296 German, costing \$250,000, about equally divided between the evangelical and rationalist clergy. The Roman Church has 15 Archbishops, 65 Bishops, 175 Vicegerents, 661 Canons, 3,388 Curés, 29,537 incumbents of chapels of ease, 6 Chaplains of cemeteries, 7,190 Vicars, making a total of 41,037, costing the government less than before the Revolution, but still an enormous sum. Before the Revolution the revenue of the Catholic clergy in France was \$30,000,000. It is now about \$20,000,000, not derived from direct tax, but from the public treasury. Neither instruction, eloquence, or piety is to be witnessed in many of this vast body of successors to Fenelon, Massilon, Bossuet, and Bridaine.

More than forty societies are laboring to give the Gospel to France. Although the government favors the priesthood, yet it is jealous of them, and will not come under their control. There are unmistakable marks of the wane of Romanism in France. The violent measures of the Revolution would naturally cause a reaction. But now the minds of men are receiving light gradually and healthfully. We see marks of the waning power of the Roman Church in the contest between the Archbishop of Paris and a lay-editor, in which the Pope gives his verdict against an archbishop in favor of a layman. This weakens the clerical arm. We see it also in her failure to secure a change in the marriage law, and in the change of feeling towards the clergy. From 1830 to 1840, honest men looked to them as a barrier against socialism. But it is now seen that their love of liberty was hypocritical. And when the people get the power again, there will probably be no door of return, perhaps of escape, for the priests.

‡ 6. *Switzerland*.—Population, 2,424,400. Of these, 971,820 are Roman Catholics; 1,417,474 Protestants; 3,146 Jews. The thirteen republics constitute one confederation. The Reformation left that country divided on the great religious question. The two communions, however, lived in amity until Carlo Borromeo arose, who, though only an arch-

bishop, governed the Roman world. He invaded Switzerland, by founding a Swiss college at Milan, opening for the Swiss the German college at Rome, in which they were the most numerous; for, while 21 of the pupils were Hanoverian, 25 Prussian, and 40 Bavarian, 48 were Swiss. He likewise sent the Jesuits to Switzerland, who established themselves at Lucerne and Fribourg. He also procured that a nuncio should be sent from Rome to reside among them. These efforts succeeded in alienating the Catholic Swiss from their Protestant fellow-citizens; and "thus was gained to the Holy See the proud and free country of primitive Switzerland, its nationality sacrificed, the gates of the Alps opened to the powerful house of Spain." (*Prof. Vuillemin, of Lausanne, vide E. C., v. p. 358.*) About the time of Napoleon's abdication, three facts signalized the reappearance of the Pope in Switzerland: the inscription of an article in a new federal pact, consecrating the inviolability of the property of the convents; the organization of the episcopal circumspection, in favor of Rome; and the return of the Jesuits. The ultimate result of this was, that the Jesuits became insufferable, and the Sunderbund was organized, which triumphed over them. The political organization of the country was then changed; and the confederation of states became one state. This threw the political power into the hands of the majority, who are Protestant. The Jesuits were expelled; liberty of worship was guaranteed every where; ultramontane governments were overthrown; and convent property was confiscated. Five Roman Catholic cantons then met together, and voted to maintain their entire sovereignty. They are now patiently and confidently awaiting the day when their church will again be ascendant.

The policy of the powerful European governments has placed this little mountainous territory out of the great whirlpool of the "balance of power" system. Or, we should rather go back to a higher purpose, and admire the goodness of God in guaranteeing to that people their civil rights, although surrounded by ambitious and grasping potentates. But the infidel democracy which expelled the Jesuits, has been to the cantons De Vaud and Neuchâtel as great a scourge as a pope or an emperor would have been. They threw off the hands of the Jesuit, only to play the tyrant themselves.

Geneva and Vaud are recovering some of the spirit of the Reformation; and the theological schools of Lausanne and Geneva have furnished a race of well-qualified ministers for their churches, and for the foreign service. A band of faithful disciples at Geneva have taken advantage of their central position, and labored with great success to disseminate the truth in France and in Italy. The free church of the Canton of Vaud has passed through a

\* The Concordates are conventions between the Pope and secular sovereigns.

fiery furnace; but the arm of the Lord is with his people.

§ 7. *Italy.* Population, 24,573,100. (U.) The traveler from the new world to Rome and Naples is forced to exclaim: "O Italy, land of beauty; home of art, of priests, and of beggars!" God has blessed it with his gifts; man has cursed it with hypocrisy and tyranny. In the Roman States there is one priest to every 51 persons; which, together with 1,400 receptacles of indolence and fanaticism, called monasteries and nunneries, consume the moral and financial strength of the country. Until recently, it has been difficult to make the light penetrate any section of this spiritually benighted part of Europe. But great changes have taken place within seven years. Large numbers of Bibles have been distributed; many conversions have taken place; and faithful Italian preachers are proclaiming the pure Gospel of Christ to their countrymen.

Sardinia has now become the object of peculiar interest to the friends of religion and religious liberty. The sovereign, though a Roman Catholic, is following out the liberal policy of his father and predecessor; and thus, both the Waldenses are freed from the yoke, which, for centuries, has oppressed, if not discouraged them, and the field is open for the cultivation of every one who wishes to enter it. The Waldenses number 23,000; with 16 pastors, and 3 Italian missionaries, recently ordained for the Roman Catholic people. Their college has 8 professors and 84 students. They have a religious newspaper, Buona Novella, and an anti-papal secular paper, La Gazzetta del Popolo.

There are in Italy four religious parties that seriously threaten popery: the Giobertists, the Infidel Catholic-politicians, the Socialist-Pantheists, the Evangelicals. The Giobertists are followers of the distinguished priest who served the King of Sardinia as prime minister. Piedmont is the stronghold of his followers, who still believe that the Roman Church can be brought to the pure belief and practice of Christianity. The followers of Giovini declare themselves Catholics, but are really infidels. They cling to religious expressions only to deceive the people. The followers of Anonio Franchi are Socialists and Pantheists. The fourth party includes the Waldenses.

§ 8. *Germany.*—Population: Austria 12,700,000; Prussia, 12,200,000; German States, 17,100,000; total, 42,000,000 (U.)\* Of these more than 20,000,000 are Roman Catholic;

many millions belong to the Greek Church; and 18,000,000 are of the various Protestant churches; with less than 1,000,000 Jews. There are thirty-four sovereign states in Germany, each having its own church, ecclesiastical constitution, and liturgy. The clergy of one state are often not recognized in another. Austria is the most heterogeneous in its structure, having a population of 18,000,000 (including Lombardy and Venice,) immensely varied in race, language, and religion. More than ten millions are Germans; about eighteen millions of the Slavonic tribes; five millions Italians; four millions Magyars; and less than a million Jews.

The best thing that distinguishes any of the German states is popular education. In Prussia 77 per cent. of the children between the ages of 6 and 14, or more than 15 per cent. of the people, are in the public schools; while in England and Wales only 11 1-2 per cent. are in them. Protestants and Catholics being so nearly equal in numbers, intolerance is not carried so far as in the purely Catholic countries, or as in Sweden. Austria is compelled even to support Protestant interests. The government supports a Protestant Theological Seminary in Vienna; but one of the examiners of every candidate for the ministry is a Catholic. In Vienna are three Protestant pastors over 20,000 souls. There are in Upper Austria twelve Protestant congregations, containing upwards of 16,000 members. But the Protestant portion of Hungary has felt the rigor of Austrian bigotry. In a population of nearly 13,000,000 (E. C., V. 494), nearly 3,000,000 are Protestants; but they are kept in most degrading and painful subjection. No feature of the German churches, however, has so much affected the Christians of other nations as their sad declension from the simple and fervent faith which characterized the period of the Reformation, to the blasphemous neology and rationalism of the last fifty years. That people seem literally to have undertaken to find God, a Saviour, and salvation in their own personal existence and consciousness. When the venerable Krummacher was called on to describe the infidelity of his country, he commenced by remarking: "I feel as if I had to describe a new fall of man." He traces the declension (E. C., V. 328), back to the very age after Luther's death. Formalism and an intellectual apprehension of the Gospel were substituted for the life and earnestness of the first period. Discipline also de-

\* Dr. Marriott (E. C., I., IV., V.) makes a widely different estimate from this. He reports (and in closer accordance with the Gotha'sches Taschenbuch):

	Catholics.	Greeks.	Protestants.	Jews.	Total.
Austria (without Lombardy).....	11,113,642	3,178	244,538	110,044	11,471,402
Prussia.....	5,820,123	1,879	9,428,911	206,529	15,457,442
Other States.....	5,732,359	127	14,180,524	238,295	20,151,305
Add Lombardy and Venice.....					47,080,149
					5,068,000
					52,148,149

clined; and when John Arndt appeared and preached the necessity of regeneration, he was reproached as a fanatic. The same experience Spener had, a century later. Then the "Pietists" themselves prepared the way of the approaching apostasy by their opposition to doctrine. Naturalism was imported from England, and Deism from France, and both found a ready soil in hearts declined from God. Frederic the Great contributed mightily to the spread of infidelity. Kant, in a measure, checked the destructive tide, though he left a heathen philosophy as his legacy to his poor country. Fichte and Schelling began the work of philosophical reverence for the dogmas of Scripture and church theology. The overthrow of Napoleon touched the heart of the oppressed German nations, and they began to return to the God of their fathers. Still, indifference, rationalism, and radicalism greatly prevail. In Berlin, out of 400,000 persons, not more than 20,000 visit the house of God. "A literature diabolically insipid, and sneaking about in darkness, does not cease to nurse and fructify these principles (of scepticism.) Little more is necessary than that a mighty and gifted personality should appear, who should set himself up as the centre of infidelity, and represent it with energetic pathos and strong decision, and the reign of 'the Man of Sin' would be among us in more than a state of embryo." The artizan clubs have given most favorable opportunities for spreading atheism among the working classes. In the smaller Saxon Principalities, the consistories are rationalistic; while in Baden, Rhenish Bavaria, and Hesse Darmstadt they are of the *laissez aller* school. It is said that in these countries there are ten unbelievers in the ministry to one believer. There are towns in Rhenish Bavaria where not more than ten or twenty persons are found in church on Sunday morning, and where *not a single individual* is found to attend the sacrament on the great festival days. (E. C., III. 362.) Many of the universities and gymnasia are yet wholly rationalistic. But there are brighter features in the picture. There is a manifest returning from this apostasy. The evangelical portion of the church is laboring in many ways, and with the most encouraging success, to restore a pure faith to the land of the Reformation. Much has been done, and systematically too, in some of the universities, to arrest the progress of rationalism, by literary efforts, and likewise for the advancement of practical godliness. The Inner Mission is doing an excellent work in Eastern Prussia, Pomerania, Berlin, Silesia, Saxony, Hamburg, &c. It is of recent date that German Christians should send out missionaries to the poor, and to promote the observance of the Sabbath.\* In Hermansburg, Hanover, there is a college for Home Missionaries, and a very efficient pastor is over the church there. In fact, an Ameri-

can, for some time resident there, observes: "In general, the cause of evangelical piety is steadily advancing in Germany; and the return of that great nation to the principles of the Reformation can be safely predicted. The change from the state of things twenty-five years ago, when rationalism reigned, to the present state, is wonderful."

§ 9. *Russia*.—Population, 62,000,000 (U.) Of these we may conjecturally make the following distributions: Greek Church, 50,650,000; Catholics (Roman and Armenian), 2,790,000; Protestants, 3,770,000; Mohammedans, 2,262,000; Jews, 1,138,000; Armenians, 640,000; Pagans, 750,000. The Greek Church resembles the Church of Rome in ceremonial rites; but holds in common with her only those opinions which they held alike previously to the Nicene Council. The Greek Church accords more nearly with the Protestant on these points: the source of all religious doctrine; the corruption of human nature; the Mediator; divine grace; the sacraments; the church; and the future state. This may be seen more fully drawn out in Dr. Pinkerton's work on Russia, in his translation of a work by Philaret, Archimandite, written in 1815 to counteract the influence of the Jesuits over the Russian nobility. There is much ignorance and superstition. It is true, as Dr. Pinkerton remarks: "A church in which the people are permitted to read the Scriptures in a language which they understand, and which acknowledges this Word as the highest tribunal in matters of faith, is still possessed of the best reformer of all superstition." Yet our missionaries thus far have found the Greeks more impenetrable than the Catholics. The Czar is the head of the national church, which accordingly has no patriarch. And the present sovereign has acted up to his convictions of the duties of his office in prosecuting the work of proselytizing with great activity. The Gazette of St. Petersburg at one time boasted of 45,000 Protestants brought over to the National Church in one year. These labors have been put forth chiefly in the Baltic provinces, and in a way not very creditable to a mighty sovereign. All religions are tolerated; but no one may proselyte from the Greek Church. An able writer has divided the sects into three classes, one of which includes native dissenters of a very remarkable stamp. They are the most active and spiritual Christians in the empire, probably amounting to two million souls. They may not always keep within due limits, but they are a kind of unlearned Puritans in the dead Greek Church. They are called Molakai. In another class appear some of the most deluded fanatics; even rivaling in fierceness the pagans of India. Some of them are called self-mutilators; others, self-immolators. Of the latter, as many as one hundred have burned themselves to death together.

On the 23d of January, 1813, the Russian Bible Society was formed, by permission of the Emperor Alexander. Great zeal was manifested, and in a few years, more than 800,000 copies of the Scriptures, in whole or in part, were distributed. An anecdote is told, showing how this zeal reached the humbler classes. A chimney-sweeper presented himself at a meeting of the society to make his subscription. Every person was surprised at his appearing there for that object, and still more so when he set down his name for seven dollars. The Secretary delicately remonstrated against his subscribing so much. He replied: "I intend to subscribe this sum yearly. And if I might ask a favor of the society, I should like to have the honor of sweeping the chimneys of the Bible House for nothing." Affected to tears by the scene, says the narrator, they granted his request. The house, being a present from the Emperor, was very large; so that the sweeper's donation really amounted to nearly thirty dollars. The clergy extensively shared this zeal. But Nicholas, whose policy is to make the Christian idea subordinate to the Russian, in 1820 ordered the suppression of the whole movement. There is still, however, some circulation of the Scriptures in Finland and the Baltic provinces, and among the exiles as they are leaving Moscow to go to Siberia. And it is an interesting fact for a Protestant to record, that Dr. Haas, chairman of the prison discipline committee of Moscow, takes a lively interest in supplying the exiles and prisoners with the New Testament; and he is a Roman Catholic. In 1812 the Princess Sophia Meschessky translated an English tract, "an address to the afflicted." This was peculiarly appropriate to the circumstances of the nation; the French just then retreating from Moscow. She distributed it among the ruined and scattered inhabitants of that city. The favorable reception it met encouraged her to continue her labors; and she had written or translated, and published at least one hundred different tracts, when the Emperor Alexander came to her help. The work then expanded; and it has gone forward with little interruption, covering an immense field with the seeds of a glorious harvest. There is a censorship that extends to every tract published. But it seems to be candid and liberal. The Russian newspapers often speak in high commendation of the tracts. A peculiarly favorable opportunity for the sale of evangelical books occurs at the annual fair of Nizney Novogorod. Here are to be met representatives from China, India, Tartary, Bucharia, Persia, Turkey, Greece, Italy, France, Germany, and England. An American merchant disposed, at one fair, of 150,000 tracts and books. The Siberian exiles, on departing from Moscow, likewise receive them.

§ 10. *Spain and Portugal*.—Population.—Spain, 12,000,000; Portugal, 3,725,000 (U.)

This people are almost universally within the pale of the Roman Church; though the educated class, as in other Catholic countries, is almost, without exception, infidel. There remain out of the Church in Spain, some 500,000 basques, 60,000 Moors, and 45,000 gipsies. (U.) Toleration by the governments is complete for foreigners, so far as their own worship is concerned. But the law was evidently constructed on the presumption that no native would ever desire to abandon the Catholic forms, and then the influence of the clergy is so powerful as to greatly obstruct the action of evangelical missions. Spain can be approached on the side of France, and from Gibraltar. The faithful church at Nismes has organized a mission for the French Protestants in Spain, and conducted it with encouraging success. A Protestant pastor is about to be settled over the little French church in Barcelona. Besides the evangelical school at Gibraltar, containing 330 children and 89 adults, the Rev. Mr. Rule, a Wesleyan missionary, believes that missions could be established in Madrid, Cadiz, and other large towns. And it certainly was a large concession for a Catholic magistracy in Spain to grant the Protestants of Madrid permission to purchase a cemetery for their dead, and conduct the funeral ceremonies in their own way.

In Portugal there is less hindrance to evangelical labor than in Spain; there being no other hindrance to introducing the Scriptures than a heavy duty. Protestant worship is allowed, if the place of worship does not assume the appearance of one. Gomez, who was once a Spanish priest, converted and naturalized as a Portuguese subject, is a faithful laborer in Lisbon. He reported, in 1849, as many as four thousand enlightened by his labors. Among these were several priests, but who dared not avow the change openly. The ignorance of the people is deplorable. In all Portugal only 31,280 pupils in their schools, and the splendid University of Salamanca, once the glory of Spain, has utterly declined from the position it held in the sixteenth century. The feeble government of Spain yet holds sway over nearly 5,000,000 colonists in Africa, America, the Philippine and Ladron islands.

§ 11. *Greece and the Ionian Isles*.—Population 1,220,000. The educated Greeks are infidels; the people generally ignorant and superstitious. There seems to be no improvement in the Church; but the literary men are making most praise-worthy efforts to restore the former intellectual glory of their country; and their success in restoring the classic as a substitute for the modern language, is very remarkable. The labors of our missionaries are described under the article *Greece*. Perhaps we may see one fruit of them in the recent work of Professor Pharmakides, Professor of Theology in the University of Athens. He has written a book in answer to a Decree of

the Church of Constantinople, which affects to govern Greece ecclesiastically.\* The mother church censured the church in Greece for asserting her independence. The professor replied to it, but in replying, he has attacked the history, doctrines and rites of his church, in a most efficient manner. Greece has taken a high educational position since the recovery of her political independence. In the capital of each of her twelve states is planted a college (three in Athens), a high school and a common school. In every country town is a high and a common school. In every village of 400 houses is a common school, which is attended from September to April; and the Minister of Instruction has issued an order requiring all common school-masters to hold a school on Sunday, for instruction in the Scriptures.

George Rijari, a wealthy Greek merchant, bequeathed a large portion of his property for the founding a theological school in Athens, which furnishes a very good five years' course to the candidates for the priesthood. The university of Otho has advanced greatly in the numbers of pupils, having, in 1839, 52; in 1853, 590. There are but few avowed dissenters in Greece. The Protestants are generally foreigners. Of these, about one hundred are Lutherans, who attend worship with the queen, in the palace. The chapel in the palace is used by both the king and the queen, alternately for Roman Catholic and for Lutheran worship. The English Episcopalians have a chapel, with a few worshippers, for the most part English and Americans, connected with the British embassy and the American episcopal mission. The Baptists have met with little success. There are many Catholics in the island of Syra, Tenos and Naxas. They have a small church in Athens, and are building another quite large. They have also a church at the Piræus, and several at the islands. The missionaries stationed in Greece are two Baptists and one Congregational, one Episcopalian from America, one English Episcopalian, and several Roman Catholics. The results of the Roman Catholic missionary labors are, a multiplication of little crosses, beads, and wonder-working medals of the Virgin Mary; devotion to her; subjection to the Pope of Rome; rejection of the Word of God; the prohibition of independent thought and investigation. Two daughters of the Rev. Mr. S., for a long time agent of the British Bible Society, have gone to the Roman church, and refuse to read the Book their father labored to circulate, and are now in a nunnery in Syra, and treat their mother in a manner to be justified only by those who say, that if a man say to his father

or mother, "Corban," he is free. (Mark vii. 11, 12.)

The labors of the Episcopal mission in Athens and Syra have been directed chiefly to the establishment of schools and the instruction of children. The American Episcopal missionaries have disclaimed all intention to draw any one from the Greek church, and a large portion of those whom they have instructed are devoted to the Greek church, and conform to all its ceremonies. They have all employed the New Testament in their schools, and this, it is to be hoped, will produce some salutary effect.

The Greeks are proverbially deceitful, and some of the professed converts have betrayed their unworthy motives. "Of those," says Mr. King, "who have come to me at various times, and professed to believe the doctrines I preach, and offered to become, as they said, my followers, while some were intelligent and sincere, many were deceived, and many deceiving." The labors of the missionary formerly employed at Mani, by the American Board of Foreign Missions, produced very happy results. Some hundred young men, who were taught in the missionary schools there, now hold important stations, civil or military. And many who were taught, more or less in the schools, under the care of Mr. King, in Athens, hold important stations under the Greek government. Several are teachers of Hellenic schools; some are military officers; one is at the head of a gymnasium; some are in situations in which they can exert an influence favorable to religious liberty. The sacred Scriptures have been introduced into all the schools of Greece, and among the common people, and thousands have heard the truth, who, but for the missionaries, would never have heard it. A great degree of religious liberty has been secured.

§ 12. *Turkey* (European).—Population, 12,500,000 (U.); 12,080,000 (D.\*): as follows:

Mohammedan Osmanlees.....	700,000	
“ Albanians & Slavonians.....	3,000,000	
		3,700,000
Greeks, true Hellenic.....	1,180,000	
“ Wallachians, Moldavians, &c.....	6,150,000	
		7,330,000
Native Roman Catholics and Europeans.....	550,000	
Armenians.....	100,000	
Jews.....	200,000	
Gipsies.....	200,000	
		12,080,000

The American Board have in this and Asiatic Turkey, a mission to each of the following peoples: to the Armenians; to the Greeks; to the Jews; the Syrians; the Jacobites and Chaldeans; and the Nestorians. These missions consist of forty-three American mission-

\* The Patriarch of Constantinople is chief of the synod, embracing Turkey, Austria, and the Ionian Isles. Independent Greece has three bishops, independent of the Patriarch of Constantinople, yet they acknowledge his supremacy in matters of faith.

\* D. represents Rev. H. G. O. Dwight, American missionary to Turkey, to whom we are indebted for this view of Turkey.

aries and their wives, with one hundred and nine native assistants. For fuller statements, see *Armenians, Nestorians, Syria, and Mosûl*.

The Free Church of Scotland have an interesting mission to the Jews at Constantinople. The London Jews' Society has another to the same people. Connected with the American Missions are schools of various grades, presses, &c. From the beginning, the American missionaries alone have printed more than 120,000,000 pages. The whole Bible has been translated, under the supervision of the missionaries, into Hebrew-Spanish, Armeno-Turkish, modern Armenian; and portions of it into other dialects. The Pilgrim's Progress, Rise and Progress, Saints' Rest, Butler's Analogy, D'Aubigne's Reformation, and similar works, have been translated and distributed. The labors of the American missionaries among the Armenians, and of the Scottish missionaries among the Jews of Constantinople, have been accompanied by the most visible results. Among the Turks there is as yet no such national movement toward reformation, and the reception of spiritual Christianity, as among the Armenians. Besides the instances of an open renunciation of the old church, there are many manifest results of missionary labor in those who still remain in the church. The opinions and practices of the people in regard to several of their ancient superstitions are changing: for example, the use of pictures in churches is in many cases discontinued; confession to priests is less practiced; the fasts are more neglected. There are now ten schools where one formerly existed. Discussion on the main points in controversy between evangelical religion and the multiform errors of formalism is now quite common throughout the whole Armenian race in Turkey. Many, still remaining in the Armenian Church, are fully convinced of its errors, and laboring to hasten the day when they shall be fully and openly renounced. Fifteen evangelical churches have already been formed among the Armenians in different parts of European and Asiatic Turkey, and more will soon be formed. Probably 2,500 have already been enrolled as Protestants; and the number is increasing. Protestantism is now protected by the government as fully as any other form of religion.

The hindrances to the coming of Christ's kingdom in this country are, however, still quite formidable. The Greeks have a pride of ancestry and church antiquity, a blind superstition and submission to a priesthood very jealous of their prerogatives, and vigilant against the invasion of their darkness by any beam of light. The Romanists are here, as every where, either bigots or infidels, and vigilantly guarded by the Pope's emissaries. The Armenians are embarrassed in their inquiries by the social penalties of deserting their church. The Jews have a low, deceitful,

mercenary spirit, and seem, for the most part, incapable of appreciating an appeal to any lofty sentiment.

No missionaries are designated directly to the Mohammedans. Probably, most, if not all the missionaries in Turkey have, however, more or less intercourse with this class; and, in some instances, there is opportunity to preach to them the Gospel. The chief hindrance to its success among them is the unrepented law, that an apostate from Mohammedanism must be put to death. Some years ago, it is true, the English ambassador forced from the Sultan a pledge that this sentence should not be executed in the case of a man who, from being a Christian, embraced Mohammedanism, and then returned to the Christian faith. But for all true Turks this cruel law is still in force; and has, in one instance, been executed even since the British fleet entered those waters to protect the Turks against the Russians! Let this law once be repealed, and liberty given to all Mohammedans to embrace what religion they please, and we have the best reasons for believing that *Protestant Christianity* would very soon spread among them. Romanism they never will adopt.

Several large bodies of men exist in Turkey, among whom no missionaries are yet laboring,—and some of these may be said to be fairly open for such labors; such as the Bulgarians,—professing the Greek faith,—who, for several years past, have eagerly sought for the word of God; the Wallachians, (of the same faith,) who, though more worldly in their views, are yet, it is said, in a great measure free from the shackles of priestcraft; and the Hellenic Greeks themselves, in the Turkish empire, numbering probably 2,000,000, present a field, if not yet wholly open, still not by any means devoid of promise, and one which hitherto has been but very imperfectly supplied with laborers.

The openings in the Armenian field are the most remarkable, and, though the urgent call for more laborers has not yet been fully responded to, we consider this field as occupied by the American Board, and it may be hoped that the promised reinforcement will soon be sent by that efficient body to occupy it fully.—REV. E. N. KIRK.

METHODIST MISSIONS IN EUROPE.—I. *The several sections of Methodism engaged in this work* (in the order in which they entered upon their labors) are—the (English) Wesleyan Methodists; the (Irish) Wesleyan Methodists; the (Irish) Primitive Wesleyan Methodists; the Methodist New Connexion; the (English) Primitive Methodists; the Wesleyan Methodist Association; and the Methodist Episcopal Church in the United States.

II. *The Countries of Europe* where these several bodies are operating are as follows: besides destitute parts of England, Methodist missions have been established in the Norman

Isles, Ireland, Wales, Spain, France, Shetland Isles, Switzerland, Germany, Sweden, Norway, Corsica, and the Sardinian States.

III. *The mode of operation in the management of these missions.*—With the exception of the Continental missions, which are paid direct from the General Mission Fund, the Home missions of English Methodism are managed in connexion with a fund designated the *Contingent Fund*. This fund is made up from the *Yearly collection* and the *July collection*. The former is made annually in the classes at the time of the March quarterly visitation. The ministers meet every class; and, after hearing the religious experience of each member, hand them their ticket (a certificate of continued membership,) on the receipt of which each member is expected to name the amount which he will give to the yearly collection. This sum is then entered by the leader in the class-book, and collected by him. It is expected that the average contribution to this fund is not to fall short in any circuit of about 12½ cents for each member in society. And the Board of Stewards is expected to do their best to see this carried out in each case. The July collection is publicly made in all their chapels and preaching stations in the month of July. The Contingent Fund also receives occasional donations and legacies; and out of this fund are paid the contingent expenses of the Conference; and the remainder is employed in assisting the poorer circuits in maintaining the ordinances of the Gospel, and to provide means of sending and sustaining additional preachers in destitute localities. This is the oldest charity of the Methodist Connection, having been established by the venerable Wesley himself, at the Thirteenth Annual Conference, in 1756. It has thus been 98 years in successful operation, and has done much for the extension of Methodism in the British Isles. This fund is distributed by a mixed committee, consisting of the president and secretary of the Conference, fifteen ministers appointed by that body, and fifteen lay gentlemen, annually chosen by the stewards exclusively, at the district meetings most contiguous to the place where the Conference is held. The annual amount of this fund of late years varies from \$50,000 to over \$73,000. There is no distinction made between the preachers who receive aid from this fund and their other brethren. But they are practically "Home Missionaries," and this fund is "The Home Mission Fund" of Methodism. After the Gospel has been established by means of this fund in any new place, it is expected of those who receive the Gospel through this instrumentality, that they shall, as soon as possible, begin to help themselves. Unless in extreme poverty, the *minimum* of Methodist contribution for the support of the ministry, "a penny a week, and a shilling a quarter," is expected to be contributed by each member; and the

amount which their united payments fall short of the Home missionary's allowance, is made up from the Contingent Fund. So that each year, as the Gospel gains adherents, the circuit finances increase, and, in the same proportion, the grant from the fund becomes less and less, until ultimately the self-supporting position is reached, and the fund is entirely relieved of the burden; while, for the service rendered, this circuit is considered for ever afterward bound in honor to contribute to both the sources from whence this fund draws its supplies, in order that a similar service may be rendered for other places still destitute. And thus to this simple, but efficient plan of Home Missionary finance do more than one half of the circuits in British Methodism owe their origin.

IV. *The Success which has attended their Efforts.*—As already stated, the English Wesleyan Home Missions commenced when Mr. Wesley instituted the Contingent Fund in 1756; and the results are seen only in the general diffusion of Methodism, because, in proportion as they were successful, they ceased to be missionary. In 1786, Mr. Wesley sent Adam Clarke as a missionary to the *Norman Isles*, near the coast of Normandy, whose labors were blessed; and these isles now form a district under the direction of the English Wesleyan Conference, with 11 ministers and 3161 members. *Ireland* was first included as a home mission by the Wesleys in 1799. But these missions are held under the control of the Irish Wesleyan Conference. *Wales* was taken up in the year 1800. The first missionaries being Owen Davis and John Hughes (since known as the learned author of *Horæ Britannica*), and the result, with the blessing of God, is now seen in 49 Welsh preachers and 12,203 members in society. The *Shetland Isles*, to the north of Scotland, the natives of which are said to be of Norwegian descent, were first occupied as a mission in 1821. For several years they were under the special care of Dr. A. Clarke. There are now six ministers there, and 1265 members.

The English Wesleyans established a mission at *Gibraltar* in 1808. The Gospel is now preached there in both English and Spanish, and of the 250 children in the schools, 224 are Spaniards—a hope of better days to come for their noble and beautiful, but spiritually oppressed country.

*France.*—During the revolutionary war between France and England, Methodist missionaries were regularly supplied to the French prisoners at Chatham, Plymouth, and Stapleton. Soon after the peace of 1815 these efforts opened a way into France itself, where the Wesleyans have now a strong and interesting mission, which has lately been erected into a separate organization, with independent action, but continues to receive pecuniary aid from the English Wesleyans, and also from the Methodist Episcopal Church in the United States.

*Switzerland.*—This is an off-shoot of the French mission. Into Switzerland, the valleys of Piedmont, the hamlets of the Upper Alps, and even *Nice*, within the confines of Italy, Methodist preachers have found their way, and gathered little churches. The societies here, and in the south of France, are now enjoying a revival of religion such as never was experienced by them before. The National Reformed Church, the Free Church, and the Dissenters have also begun to share largely in its blessings. The missionary in the Upper Alps, Mr. Rostan, is a convert of the great and good *Felix Neff*, whose field of labor he here cultivates as a Wesleyan missionary.

*Germany.*—In Winneuden, in the kingdom of Wirtemberg, the Wesleyan Missionary Society have a most precious work going forward, conducted, under very peculiar circumstances, by the venerable Mr. Müller, assisted by 20 local preachers, with 1100 church members.

*Sweden.*—Here they have a chapel, and many members in Stockholm, begun in 1826, but the intolerant laws put in force against all ministers not of the Establishment, obliged the missionary, Mr. Scott, to quit the field. But a work has been done there which intolerant laws cannot extinguish—and which may yet break forth on the right hand and on the left.

*The Irish Wesleyan Methodist Home Missions* were commenced in 1799. These missions are scattered over different parts of Ireland; and by the preaching of a pure Gospel and the maintenance of schools where the Holy Scriptures are taught daily, they are instrumental in preserving and extending the saving power of Protestant truth in distant and necessitous localities, which would otherwise be almost, if not entirely destitute of its enlightening and regenerating influences. Some remarkable men have risen up in connection with these missions, "whose praise is in the churches," among whom are the honored names of *Charles Graham*, *Thomas Walsh*, and *Gideon Ousley*. These men in the streets, and fairs, and markets of Ireland, in Ireland's own tongue, have sown broadcast over the country those seeds of evangelical truth, the fruits of which others are now reaping, in the present reformations from Popery in that land. Perhaps few fields of Christian activity have yielded richer results for the labor bestowed upon them. Besides conserving the interests of Protestantism in many places in Ireland, where Popish error would otherwise have rooted up the last vestige of truth, and also during the past thirty or forty years sending thousands of evangelical Methodist Christians to Canada, Australia, and the United States, where they have helped to spread the Gospel, this mission has given *McKenney*, *Lynch*, *Horne*, *W. Arthur*, and others to the foreign missionary enterprise, and has furnished the Methodist Episcopal

Church with a noble addition to her ministry, among whom stand *James Caughey* and *Charles Elliott*.

*The Irish Primitive Wesleyan Methodists* arose in 1816, on the question of the administration of the sacraments by the Methodist preachers in Ireland. They wished to adhere as closely as possible to the practice of Mr. Wesley's early preachers, and to consider themselves merely as preachers of the Gospel, without full ministerial responsibility. They have for several years sustained a missionary agency, chiefly in the destitute Protestant portions of the country, under the shelter of the Church Establishment, among the members of which they have done much good.

*The Methodist New Connection* in England, which originated in 1797, has a home mission occupying England, the north of Ireland, and Canada.

*The Primitive Methodists*, vulgarly called "*Ranters*," are a devoted and laborious body of Christians, which rose in Staffordshire in 1810. God has greatly owned and blessed the labors of these humble and faithful men. Besides England, the home missions of the Primitives are found in the north and east of Ireland, and in Canada. The rapid increase of this hard-working body of Christians, and the efficiency of their domestic mission may be seen from the fact that while in 1830 they had but 420 chapels, 240 ministers, and 35,733 members; in 1853, they had 1789 chapels, 568 ministers, and 108,926 members; making an increase, in 23 years, of 1369 chapels, 328 ministers, and 72,193 members. This increase has been realized, under God, not by any aggression upon other men's labors, for they have never built "upon another man's foundation," but they have gone forth "into the highways and hedges," and have reclaimed the outcasts and the wanderers, for whose souls no one else has cared. Their prosperity is a matter of rejoicing to all who pray for the coming of the Redeemer's kingdom.

*The Wesleyan Association*, which rose in 1834, under the auspices of Dr. Warren, has domestic missions in England, Wales, Ireland, and Hamburg. But these efforts are only lately originated, and, as yet, have not enjoyed any large measure of prosperity.

*The Methodist Episcopal Church*, in the United States, has several missions of a domestic character in Europe, and some of which, whether from the localities where they operate, or from the rich grace which God has granted upon their labors, are of the most interesting character. They are conducted on the same general plan as their home missions in this country, for which see *Home Missions*. Germany, the land of Luther, the home of the Reformation, now so grievously fallen from its evangelical standards, is the principal post occupied by this branch of the Methodist church; and the wonderful providence which

led her there is thus traced by Dr. McClintock : "In 1821, two young men entered the University of *Tubingen* in Germany, from the gymnasium, to complete their education. They were both well trained according to the German plan; both of promise and talent; both were to be theologians. They formed a friendship at the university, and for six years lived, studied, and formed their plans of life together; and they supposed that their lines of life would be parallel; that they would both be theologians—ministers probably, with the usual ambition of an enterprising and talented German student. In 1827 they both finished their studies at the university. The name of one of them is no less a name than that of *David Frederick Strauss*, the author of the "Life of Jesus;" the name of the other was *William Nast*. In eight years from the time he left the university, Strauss had written that famous book in comparison with which all that infidelity had done before was as nothing. During those eight years William Nast had come to America, with blasted hopes and fainting heart, with no sure Christianity, with no hope in this life, and with no hope and hardly any belief in the life to come; and in eight years he had been led by Providence through many a lane of sorrow and darkness, up to the hour when the memorable awakening occurred which resulted in his conversion.

Thus Providence raised up William Nast to counteract the evil work of his fellow-student, and to be the instrument of converting thousands of his fellow-countrymen here, and then to be a most powerful agency to convert his fatherland. It is now about nineteen years since Dr. Nast's conversion. After laboring here with great success among the Germans—(See *Home Missions*.)—he sailed for Germany in 1848. He found the door of access wide open, and having marked out a plan of action, he returned and reported to the Board. The Rev. L. S. Jacoby (one of Dr. Nast's own children in the Lord) was accordingly appointed, and sailed in 1849, with instructions to establish the head-quarters of the mission in the free city of Bremen. The word of the Lord immediately began to take effect, and to spread, so that it was necessary to send out additional missionaries. These were readily supplied from the German converts which God had given to Dr. Nast in the United States. The mission has extended itself to Hamburg, on the north, and Frankfort on the south, and its influence has to some extent pervaded all the surrounding states. It is also established in the kingdom of Wurtemberg. Helpers have been raised up to preach the Gospel in the places where they have been converted. Persecutions have followed, and some of the brethren have been imprisoned and fined, but they still persist in preaching the Gospel. Some of the ministers of the state churches oppose and persecute, but a few give their in-

fluence and favor to these brethren. The mission in Germany is working among the people and upon the state churches, just as Mr. Wesley's mission did in his early labors in England; and if it could have freedom and protection in all the states of Germany, as it has in the city and state of Bremen, and as Mr. Wesley and his mission and helpers had in England, the work in Germany would probably equal that of early Methodism in England. Already the fruits are great. In the state of Bremen they are formed into churches; in other states, where this is not allowed, they are formed into societies, and are met in class and prayer meetings by the prominent persons whom God has raised up among them, as in the early days of Methodism. And where they may not enjoy this privilege, they fly by scores to the United States, bringing their certificates and joining the German churches here. There are now, besides five colporteurs, eleven missionaries itinerating through various parts of Germany. The localities where they preach and form societies and Sunday-schools, and other means of evangelical instruction, are as follows:—In Bremen they have three chapels: in Bremerhaven, Hastedt, Vegesack. In the kingdom of Hanover they operate in Achim, Scharmbeck, and a few other minor places. In the duchy of *Oldenburg*, in Hasberge, Dwobergen, and six other places; also in the possessions of the princes of *Schleuss-Reuss* and *Greitz-Reuss*, and in the kingdom of *Saxony*, where on account of persecution, they are obliged to have their preaching and class-meetings at the midnight hour; they also have circuits in *Frankfort-on-the-Main*, and in the kingdom of *Wurtemberg*, where they have twelve appointments; and they have also established a mission in *Hamburg*.

In many of these places the missionaries have been invited to come and labor, because the friends of the persons inviting them, who emigrated to the United States in past years, have been converted, and have written home to their families in Germany, explaining the nature and the joys of personal religion, and urging it upon their acceptance. These letters have spread light, and excited the desire to know more of this good way. The missionaries have established a printing-press and a monthly periodical, and have also opened a book concern for the sale and distribution of evangelical publications.

*France, Italy and Corsica.*—The French Methodist Conference having become independent, and having peculiar means of extending the Gospel in that empire, the Board of Missions of the Methodist E. Church have voted appropriations to assist the brethren there to extend their interesting work. The appropriation this year is \$5,000. By this means, additional ministers have been called out into the work, whose labors are under the special patronage of the Board. Access to

the Waldensian valleys, in the direction of *Turin*, having been much enlarged, Mr. Rastau has been stationed there, and another promised to help him. A wide and remarkable door was opened in the city of *Nice*, in *Sardinia*, which is the gateway on the Mediterranean, between France and Italy. Besides the inhabitants, there are great numbers of strangers, who resort here to spend the winter, for the benefit of their health.

There has also occurred a remarkable opening in the island of *Corsica*, in the Mediterranean, which is under the government of France. Occupying, as it does, a central position between France, Italy, Spain, *Sardinia*, and *Algeria*, it is the best position in the south of Europe for a central evangelical Protestant mission. The Methodist missionary is the only Protestant minister in the whole island, containing a population of about 250,000 Romanists. The missionary, *Mr. Gallienne*, is assisted by a zealous Christian, a convert from Popery, of the name of *Dominique Rimathie*. They circulate the Scriptures and tracts, both in the French and Italian languages. They have also obtained a chapel and opened Protestant services, and God is giving them favor in the eyes of the people.

In *Norway* the Methodist E. Church has lately established a mission. Some time ago, a sailor was converted under the ministry of Rev. O. C. Hedstroom, of the Bethel ship, *John Wesley*, New York. He soon became eminent for his piety, and was known among his ship-mates as "Holy Peter." His anxiety for the salvation of his kindred induced him to leave his profession, and return to his native country, Norway, that he might "tell them how great things the Lord had done for him." His simple, earnest exhortations were accompanied with the unction of the Holy Spirit, and many were awakened and converted, so that it was with difficulty he could tear himself from the people, that he might return to the United States. On his arrival here he was sent off to preach among his Scandinavian brethren in the State of Iowa. But the converted souls in Norway earnestly entreated that he might be sent back to them for their sake, and for the sake of spreading the good work among the perishing sinners around them. After the usual instructions and examinations, he was accordingly ordained, and, in October, 1853, accompanied by two other converted Norwegian sailors, as his assistants, he sailed for Norway; and, when heard from, they had hired a place to preach in, and had begun their work with prospects of acceptance and usefulness. Mr. Peterson, the missionary, in a communication, dated March 1st, 1854, "rejoices in God to be able to say that he believes that twelve or fourteen persons have been truly converted since they arrived in Norway."—REV. W. BUTLER.

TABULAR VIEW.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	Number of other Preaching-Places.	Missionaries and Assistants.	Number of Subordinate Field Agents.		Number of Unpaid Agents.		Number of Full and Accredited Church Members.	On Trial for Membership.	Number of Sabbath-schools.	Number of Sabbath-schools of both Sexes.	Number of Day-Schools.	Number of Day-Schools of both Sexes.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-day Schools.		Number of Attendance on Public Worship, including Members and Scholars.	
				Catechists, &c.	Day-School Teachers.	Sabbath-School Teachers.	Local Preachers.							Male.	Female.		Total.
1. Paris.....	2	2	1	..	5	3	36	1	2	24	..	..	..	8	16	24	350
2. Calais.....	1	1	..	..	28	1	35	5	1	189	..	..	..	*	*	189	300
3. Boulogne.....	1	1	..	..	..	1	39	..	..	..	..	..	..	*	*	..	660
4. Caen and Lisieux.....	1	1	..	..	..	1	72	..	..	..	..	..	..	*	*	..	450
5. Bar-le-Duc.....	1	1	..	..	6	3	8	..	..	..	..	..	..	*	*	..	50
6. Nismes, Ardeux, &c.....	10	26	5	2	67	22	397	23	11	505	..	..	..	120	385	506	1750
7. Ganges, (Cevennes).....	2	0	..	..	1	..	38	29	10	520	..	..	..	11	19	30	500
8. Nyons and Alps.....	3	2	..	..	33	6	186	29	10	310	..	..	..	80	230	310	1500
9. Lausanne and Aigle.....	3	2	..	..	20	..	62	..	3	310	..	..	..	80	230	310	200
Totals.....	27	74	19	2	162	34	865	58	32	1653	1	25	..	*	*	1653	5710

WESLEYAN METHODISTS (ENGLISH)—FRANCE AND SWITZERLAND.

TABULAR VIEW—Continued.

SPAIN.																	
1. Gibraltar.....	1	3	2	..	6	18	4	73	6	3	413	5	327	108	219	327	700
GERMANY.																	
1. Winnenden.....	*	67	..	1	..	*	20	1100	*	*	*	*	*	*	*	*	*
WESLEYAN METHODISTS (IRELAND) IRISH.																	
18 Central or principal Stations....	42	231	25	..	64	231	37	2251	76	43	1808	62	3743	2068	1675	3743	7159
PRIMITIVE WESLEYAN METHODISTS (IRISH).																	
In Ireland.....	24	..	26	..	..	..	..	2031	..	..	..	..	..	..	..	..	..
METHODIST NEW CONNECTION.																	
Ireland.....	23	..	19	13	..	..	19	1242	90	..	387	..	..	..	..	..	..
PRIMITIVE METHODISTS (ENGLISH).																	
England, Ireland, &c.....	..	..	50	..	..	..	..	3999	..	..	..	..	..	..	..	..	..
METHODIST WESLEYAN ASSOCIATION.																	
England, Ireland, &c.....	68	26	19	..	..	143	158	2036	86	..	4100	..	..	..	..	..	..
METHODIST EPISCOPAL CHURCH (AMERICAN).																	
Germany, France, &c.....	6	34	15	10	..	..	8	398	32	9	850	..	..	..	..	..	..
Total.....	179	435	175	26	74	654	280	11,995	348	87	6716	68	4095	2187	1783	6723	13,569

**FAIRFIELD:** A station of the Moravians in Jamaica, W. I.

**FAKIR or FAQUIR:** A monk in India. The fakirs subject themselves to severe austerities and mortifications. Some of them condemn themselves to a standing posture all their lives, supported only by a stick or rope under their armpits. Some mangle their bodies with scourges or knives. Others wander about in companies, telling fortunes, and these are said to be arrant villains.

**FALMOUTH:** A station of the Wesleyans, in Jamaica, W. I.

**FALEALILI:** A station of the London Missionary Society on the Island of Upolu, one of the Samoan group.

**FAIR HARBOUR:** A station of the London Missionary Society in the Society Islands.

**FARMERFIELD:** A station of the Wesleyans in Great Namaqualand, S. Africa.

**FASITOOTAI:** A station of the London Missionary Society on the Island of Upolu, one of the Samoan group.

**FATÉ:** One of the New Hebrides Islands, having a station of the London Missionary Society.

**FEARN:** A station of the London Missionary Society in Berbice, S. America.

**FEEJEE ISLANDS:** See *South Sea Islands*.

**FERNANDO PO:** An Island in the Bight of Biafra, on the western coast of Africa, 20 miles from the continent, 40 miles in length, 20 in breadth, and 120 in circumference. Like the adjacent parts of the main land, it is very mountainous, Clarence Peak being 10,700 feet high. The southern extremity is also intersected with steep mountains, from 1,000 to 3,000 feet high; which, with the intervening valleys, are covered with dense forests of large and valuable timber, and watered by numerous rivulets. The dry season commences the latter end of May, and continues till the end of November. The sea breeze is regular, but the land breeze generally deficient, being intercepted by the high range of mountains on the main land. Clarence, the principal settlement, is on the north side of the Island, in latitude 3° 53' N. and longitude 7° 40' E. and is built close to the sea, upon an elevated plain, embracing two small peninsulas, Point William and Point Adelaide, with a semi-circular space, forming a cove, well adapted for shipping. The soil is fertile, and the water of the best quality, and there are no marshes in the vicinity. The English Baptist Missionary Society have a mission here. (See *Africa, Western*.)

**FETISH:** See *Africa, Western*.

**FIRST-HILL:** A station of the London Missionary Society in Jamaica, W. I.

**FISHTOWN:** Station of the American Episcopal Missionary Society in South Africa,

situated to the south-west of Cape Palmas.

**FIVE ISLANDS:** A station of the Moravians in Antigua, W. I.

**FLINT:** A Cherokee town in the Indian territory and an out-station of the American Baptist Mission.

**FORT BEAUFORT:** Station of the London Missionary Society in South Africa, in Beaufort district, near the head waters of the Keiskamma river.

**FOUR-PATHS:** A station of the London Missionary Society in Jamaica, W. I.

**FREDERICKSTHAL:** A station of the Moravians in Greenland.

**FREEDOM CHAPEL:** A station of the London Missionary Society in British Guiana.

**FREEMANTLE:** A station of the Gospel Propagation Society in Australia, situated at the entrance of Swan river.

**FREETOWN:** Chief town of the colony of Sierra Leone, situated near the mouth of the Sierra Leone river. It is well situated for commerce. The Church and Wesleyan Societies both have stations at this place. (See *Africa, Western*.)

**FREE CHURCH OF SCOTLAND MISSIONS:** The Free Church supports extensive Home and Colonial Missionary operations; together with missions to the Jews, and Foreign Missions in Hindostan and S. Africa, notices of which appear under those heads. The income for Missions and Education in 1854, was £46,232, and for all objects, £287,574.

**FREEWILL BAPTIST FOREIGN MISSION SOCIETY:** The members of the Free Will Baptist denomination did not generally engage in the Foreign Mission enterprise till about twenty years ago. The founders of the connection were zealous and pious men, who made great sacrifices to preach the Gospel in the destitute parts of the country. But unfortunately for the cause of religion and the interests of the denomination, they, with those who sympathized with them, suffered their prejudices against what they called the "hireling" system to drive them into strong opposition to the regular support of the ministry. Hence, the appointment of missionaries with the appropriation of definite sums of money for their support was discarded. Yet there were some who ardently desired the conversion of the world, and wished to see the denomination engage in the great work of sending the Gospel to the heathen. Being unknown to each other, hearing but little to encourage them to engage in the missionary enterprise, and being scattered among those who were either opposed or indifferent to the cause, no effort was made in the churches to send the lamp of life to the benighted heathen for some years after other denominations had com-

menced their labors for the conversion of idolators. Rev. Amos Sutton, of the English General Baptist Mission in Orissa, was, under God, enabled to arouse many of the ministers and members from their inaction, and induce them to engage in efforts for the conversion of Orissa. Early in 1832 he wrote to Elder John Buzzell of Parsonsfield, Me., who was one of the oldest and most influential ministers of the Free-will Baptist connection. The letter was an earnest and pathetic appeal for aid; and as it was published in the Morning Star, the organ of the denomination, was heartily seconded by Elder Buzzell, and was written by a missionary of sentiments similar to those of the Free-will Baptists, a good impression was made. In 1833 Mr. Sutton visited the United States, having been compelled to leave Orissa for a season on account of ill health. He came by the permission of the English General Baptist Mission Society, who generously defrayed the expense of his visit. His presence and earnest and persevering labors deepened the favorable impression previously made, and much of the prejudice that had existed against the cause of missions was removed. During his stay the Free-will Baptist Foreign Mission Society was formed. The organization was to a considerable extent effected through his means, and his services were of great value as the work was new to all who were associated with him in forming the Society. Soon after this he went to England, but returned in 1834, and engaged in the duties of Corresponding Secretary of the Society, the Directors having chosen him to that office while he was in England. His health was in a good degree restored, which enabled him to travel and lecture in many of the churches, and take collections in aid of the cause. He was very cordially received not only among the Free-will Baptists, but by Christians of other denominations. His arduous labors were continued for one year, during which time two brethren were appointed as missionaries to Orissa. These brethren were Rev. Eli Noyes of Jefferson, Me., who was a Free-will Baptist, and Rev. Jeremiah Phillips of Plainfield, N. Y., who belonged to the Open Communion Baptists, a sect that subsequently united with the Free-will Baptist connection. These two missionaries, with their wives, sailed for Orissa, September 22, 1835, and were the first sent out by this Society. Mr. Sutton was one of their fellow passengers, and was of great service to them during the voyage, and after their arrival in India.

The Society has but one mission. It has sent out six male and nine female missionaries from this country, and the services of one female have been secured in Orissa. Rev. John Buzzell was the first President

of the Society, and retained the office about fifteen years. Rev. Amos Sutton was its first Corresponding Secretary, and Mr. Isaac N. Sanborn of North Parsonsfield, Me., its first Treasurer. He died in 1835 or 1836. Wm. Burr, Esq., editor of the Morning Star and Treasurer of two other benevolent societies, succeeded Mr. Sanborn as Treasurer of this Society, and has ever since retained the office, rendering his services gratuitously. It has had three Corresponding Secretaries since Mr. Sutton resigned, and their services have been mostly gratuitous.

The affairs of the Society are conducted by an Executive Committee. Its officers were formerly chosen by a Board of Directors; but this Board has been dispensed with, and all the officers are now chosen by the Society at its annual meetings.

A few years after the organization of this body, Miss Sarah Chapin of Rumford, N. H., made it a bequest of some four thousand dollars, which sum was paid in annual instalments. She had previously willed the property to the missionary society of another denomination of which she was a member. On learning the anti-slavery character of the Free-will Baptists, she revoked her will and disposed of her property as stated above. While the denomination held an informal connection with a body of slaveholding Baptists at the South, which union has since been dissolved, the Executive Committee passed a resolution not to receive the contributions of slaveholders.

The following are the Society's annual receipts. From its origin to 1835, a period of about three years, the amount received was, \$2,653 37. In 1836, it was, \$915 43  
 In 1837, \$1,459 79 In 1838, \$2,504 36  
 In 1839, \$2,336 71 In 1840, \$2,777 00  
 In 1841, \$3,137 32 In 1842, \$3,556 42  
 In 1843, \$2,726 74 In 1844, \$2,388 04  
 In 1845, \$3,160 66 In 1846, \$3,219 21  
 In 1847, \$3,544 00 In 1848, \$5,618 63  
 In 1849, \$2,992 20 In 1850, \$4,215 31  
 In 1851, \$4,958 14 In 1852, \$4,475 98  
 In 1853, \$6,245 93. Total since the organization of the Society, \$62,885 24.

Considerable irregularity is seen in the receipts, as the amount of one year is compared with that of another. This is caused mostly by the irregularity of the time of holding the annual meetings when the accounts are made up. Dividing twenty of the twenty-one years of the Society's existence into two equal parts, giving to each its respective receipts, the increase of funds in the last period over the first, is \$17,958 51. This gain was not made by an increase of the numerical strength of the denomination, for there was a decrease of its numbers while the funds were increasing. It was caused by the increasing light on the subject of missions, and the formation of churches

better taught than some of those previously organized. As the denomination was weak in numbers and resources, and most of the churches were small, poor, and not trained to benevolent efforts, the missionary enterprise was commenced with fears of failure, and there were some apprehensions of embarrassment when Miss Chapin's bequest should be expended. But former anxieties and disquietudes have been happily succeeded by the pleasing hope that, under God, the Society has become permanently established, though its operations are limited. However small it may be "among the thousands of Judah," it has something to do in the great work of spreading the Gospel among all nations, and there are indications that the churches will become more active in the holy enterprise.

Most of the funds of the Society have been collected by subscriptions, the circulation of missionary cards, and by contributions. This course, though it saves the expense of agents, yet lacks the efficiency of the agency system. Rev. O. R. Bachelor, a returned missionary, has been on an agency among the churches more than a year past, and is still in the field. The amount of receipts for 1853 was considerably greater than that of any previous year, and his efficient labors were among the means that brought the additional sum into the treasury. Many, however, think that in most cases the services of agents are not necessary, and that all the funds that can be appropriated directly to missionary purposes may be obtained without their aid. The denomination consists of 28 yearly meetings, 129 quarterly meetings, 1146 churches, 1069 preachers, and about 50,000 communicants. Each quarterly meeting is composed of delegates from a convenient number of churches, and the yearly meetings are made of delegates sent from the quarterly meetings. Each quarterly meeting assembles four times a year with such churches in its limits as are willing to entertain the meetings. As there are some five hundred of these sessions annually held, with about the same number of churches scattered throughout the denomination, each meeting usually attended by several ministers and often by large numbers of people, great facilities are afforded in this way for obtaining funds for the cause of missions. It is hoped that these facilities will at no very distant period be so far improved as to dispense with agents.

The small amount of receipts shows that the Society has done but little in the work of converting the heathen. The connection took its rise in the then new settlements of the country, and up to some ten years ago it numbered scarcely a dozen churches in large villages and cities. At the commencement of the missionary enterprise among

Free-will Baptists, their churches were mostly small, poor, scattered, and many of them without pastors, and most of the ministers were uneducated and had no regular support. The mass, which was then in almost a chaotic state, is now assuming form and vitality. There are not many wealthy men in the churches, and not one of the few that are rich has yet made a large donation to the Foreign Mission Society.—REV. E. HUTCHINS.

**FRIEDENSBURG:** A station of the Moravians on the Island of St. Thomas, West Indies.

**FRIEDENSFIELD:** A station of the United Brethren in St. Thomas, W. I.

**FRIEDENSTHAL:** A station of the Moravians, on the Island of St. Thomas.

**FRIENDLY ISLANDS:** A group of islands situated between  $16^{\circ} 21'$ , south latitude, and  $176^{\circ} 186'$ , west longitude. Some of them are barren and desert spots. Others are of considerable size, Tonga containing a population of 10,000.

**FRIEDAÛ:** A station of the French Protestants in South Africa, 183 miles east of Motito.

**FUH-CHAU:** One of the five ports of China, opened to foreigners, situated in latitude  $26^{\circ} 5'$ , N., and longitude  $119^{\circ} 20'$ , E., on the north bank of the Min river.

**FURRACKABAD:** A city in the province of Agra, in Hindostan, situated near the south bank of the Ganges, 82 E. N. E. of Agra, 156 N. W. of Allahabad. Population, 70,000. It is the chief commercial city of the ceded and conquered provinces, and is said to be the common resort of needy and dissolute characters from other parts of Hindostan. It is a station of the American Presbyterian Board.

**FUTTEHGURH:** A station of the Presbyterian Board in Northern India, on the Ganges, 200 miles above Allahabad.

**GABOON:** A river in West Africa, entering the ocean about twenty miles north of the equator, in longitude  $9^{\circ} 18'$  east from Greenwich, on which is situated the mission of the American Board to West Africa. Its width for 40 miles from its mouth, varies from 8 to 14 miles. For the last 30 miles of its course, this river is fully equal in size to the Senegal, Niger, and Congo, and much superior in grandeur and beauty. Its general course is westerly. Many rivers flow into it, the banks of which are interspersed with numerous villages. Forty miles from the ocean it divides into the Rembwe, which is a mile wide at its mouth, and navigable some distance for small vessels, and the big Orombo, or the Olombo-mpolo, which has a width of more than two miles at its junction with the Rembwe, and is navigable to where it divide

branches the Bákwe, which is a quarter of a mile wide where it unites with the Kámá, is said to have a boat navigation of 40 or 50 miles; and the Kámá, which is twice its size, would allow the passage of vessels of a moderate burden a still greater distance, were it not for a sand-bar at its mouth.

*Face of the Country, Climate, &c.*—The country for the distance of 100 or 150 miles into the interior, is quite uniformly level, and covered with forests so dense as to render it next to impossible to thread them, and the native paths (for there are no roads) are not wide enough for a horse, or even for a man, with a pack of any size, to pass. The banks of the rivers are in many places low and marshy; in others, for miles together, elevated. Farther in the interior the country is hilly, and rises at length into magnificent mountains.

Contrary to what would naturally be inferred, there is good reason for believing that no place on the coast is more healthy than the Gaboon country. This is owing to several causes. The rainy season, which, including a month called "the middle dries," when the showers are less frequent, lasts seven months, is the warm season, when the thermometer ranges from 72 to 88 degrees of Fahrenheit. Then, the rains are generally in the night, so that one is still less exposed to take cold. Again, at the close of the rainy season, the sky becomes overcast with clouds, by which means the disastrous effects of a burning sun, operating in the luxuriant vegetation of the rainy season, are entirely obviated. The region through which the upper waters of the Gaboon flow, is supposed to be highly salubrious; and when the way shall be opened to the grand mountains which are in full sight from a hill back of King George's Town, as fine a resort will be found, it is probable, for recovering from the effects of a tropical climate, as the world affords.

Productions are various and abundant, consisting of plantains and cassada,—the staple articles of food, and which are prepared for the table in a great variety of ways,—yams, sweet potatoes, Indian corn, sugar cane, pumpkins, peas, beans, &c. Goats and fowls abound, but cattle and sheep have only recently been introduced. The forests swarm with wild animals, and the waters with fish; and honey is to be had at all seasons.

*People, Customs, Language, &c.*—The tribes which now dwell on the Gaboon and its waters, are not the original occupants of the country. Indeed, judging from present appearances, there is ground for very painful conjectures as to the number of tribes which have successively made their way hither from the interior, and been swept away during the hundreds of years that this

has been one of the centres of the slave trade. The people spoken of by the present inhabitants as the first who lived here, are the Diywas; of whom it is said, only one is now left. The Mpongwes, who then dwelt far back in the bush, occupy their place; but are only a remnant of what they once were, being variously estimated at from six to twelve thousand in number. The Shikanis next came over the mountains, then a wild, fierce, numerous, and powerful tribe; but who, though still more numerous than the Mpongwes, have almost literally sold themselves out, and are scattered among the border towns of the Mpongwes and Bakillis. This last named tribe came over the mountains yet later, overpowering the Shikanis, and are the principal occupants of the branches of the Gaboon. They thus far know but little of trade, have had little to do with rum, the great bane of these tribes, and are in many respects a promising people. Within ten years the Pangwes have made their appearance; though rude, and possibly some of them cannibals, yet a noble race, muscular, healthy-looking and uncontaminated with the vices of civilization. They wear scarcely any clothing, many of them paint their bodies with redwood, and nearly all of them wear ornaments of white beads, ivory, and iron rings. The iron seems to be of a superior quality, and many of their implements are made with a taste and skill equal to that of any people in the world. Already not far from ten thousand of them are settled on or near the waters of the Gaboon; and they say they are only the pioneers of those who are to follow.

The Gaboon people are divided into four distinct political communities, two of which occupy the south side of the river, and two the north. The number of the Gaboon people proper is not large. They act as factors for the interior tribes. The articles of traffic, besides slaves, are ivory, redwood, ebony, beeswax, and gum copal. The annual export of ivory, in 1843, exceeded 30 tons. The entire trade of the river, besides slaves, was at that time, estimated at over \$100,000. The native merchants, through whom this trade passes, are respectable and trustworthy men, who live in respectable style, and associate with foreigners on terms of equality. Their houses are supplied with many useful and costly articles of European manufacture, and their tables spread with delicacies. Most of them speak intelligible English. Most of the men are engaged in trade. The women and slaves manage what they call their "plantations." They pride themselves not a little on their approximation to the habits and customs of civilized life.

The government in all these tribes is purely patriarchal. The term *king* is derived from Europe; no power answering to the name

is possessed by him on whom it is conferred; and no central power exists, which is acknowledged by the separate villages. Slavery in a mild form, polygamy in perhaps its worst character, and on the lower waters of the Gaboon, intemperance, prevail. Witchcraft is universally believed in. Death, whatever its immediate cause, is very generally attributed to this; and he upon whom suspicion fastens as the witch, is made the victim of a relentless superstition. Still the people are farther advanced in civilization than any other on the whole coast, and possess such elements of character as give promise that they will rise rapidly under the influence of the Gospel. Their general disposition is mild and peaceful, and they manifest an unusual desire for instruction. The Mpongwe language is spoken very extensively along the coast, and is supposed to be, with more or less dialectic differences, very largely throughout Southern Africa. It is wonderfully perfect in its structure, of great flexibility, and pleasant to the ear.

**GALLE:** A station of the Irish Presbyterians and also of the Wesleyan Methodists in Ceylon.

**GARAWAY:** A station of the American Episcopal Board in West Africa, 8 miles from Cape Palmas.

**GAWAR:** A district of the Mountain Nestorians, 70 miles west of Oroomiah, a station of the American Board.

**GANJAM:** A station of the General Baptists in Orissa, India.

**GAWLER:** A station of the Wesleyans in Australia.

**GEELONG:** A station of the Wesleyans in Australia. It lies at the bottom of a deep bay, which forms the inner harbor, about 50 miles south of Melbourne. It is rapidly increasing, and likely to become a place of importance.

**GENADENDAL:** A station of the United Brethren in South Africa, 130 miles north-east of Cape Town, near Sergeant's river. This was the first station of the United Brethren in South Africa. It was first called *Bavian's Kloof*, and afterwards *Gnadenthal* or *Genadendal*, which means *Valley of Grace*, or *Grace Dale*. It was originally commenced in 1736; but afterwards given up, and renewed in 1792.

**GENERAL BAPTIST MISSIONARY SOCIETY:** The distinction between *particular* and *general* Baptists, is founded on the belief of the former in *particular*, and the latter in *general* redemption. The former are Calvinists, the latter Arminians. On account of the prevalence of Socinianism among the General Baptists of England, the evangelical portion of them separated themselves and formed a new connection in 1770. The formation of the Missionary Society by the Particular Baptists in 1791, was the

means of awakening the missionary spirit among the churches of the new connection; and at length Providence raised up Rev. J. G. Pike to advocate the cause among them, and his appeals awakened so much interest that a society was formed in 1816. Their first mission was established in Orissa, the province in which the idol Juggernaut is situated. To this their chief energies have been directed. They have also a mission in China. The reports of the Society do not give statistics with sufficient definiteness to enable us to state the number of missionary laborers, church members, &c. The amount of funds raised and expended by the Society is about £2,000 a year.

**GEOG TAPA:** A village near Oroomiah, Persia, an out-station of the mission of the American Board.

**GEORGIAN ISLANDS:** A group of islands in the Southern Pacific Ocean, between latitude 17° 18', S., and longitude 149° 15', West, embracing the islands of Tahiti, Eimeo, Tabuaemanu, Tetuaroa, Matea, and Meitia.

**GEORGETOWN:** The chief town of British Guiana, a station of the Wesleyans. Population 8,000 to 10,000, mostly negroes.

**GERMAN MISSIONARY SOCIETY:** (See *Basle Missionary Society*.)

**GHAZIPOOR:** A town of Allahabad, 41 miles north-east from Benares, a station of the Berlin Missionary Society.

**GLASGOW MISSIONARY SOCIETY:** One of the earliest organizations in the world for sending the Gospel to the heathen, was the Glasgow Missionary Society. It was formed on the 9th of February, 1796; and it originally embraced members of the Established Church of Scotland and Dissenters from that communion. After the lapse of more than thirty years, it was thought expedient to dissolve the union and form two societies; one of which should be composed of persons adhering to the Church of Scotland, and the other of Dissenters. The former retained the old name, and the latter was called the Glasgow African Missionary Society, and the missions were about equally divided between the two. After the division which took place in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in the foreign mission scheme of the Free Church of Scotland; and its missionaries (all being in South Africa) were placed under the care of the latter body. The vote of dissolution and transfer was passed on the 29th of October, 1844, and, on the 27th of July, 1847, the Glasgow African Society transferred its missions to the United Presbyterian Church. See *Africa, Southern*.

**GLOUCESTER:** Town of liberated Africans, in Sierra Leone, West Africa, between Freetown and Regents' Town—a station of the Church Missionary Society.

**GNADENBERG:** A station of Gossner's Missionary Society in Hindostan.

**GOGO:** A station of the Irish Presbyterians in the district of Goelwara, Hindostan.

**GOLD COAST:** (See *Ashantee*.)

**GONAIVES:** A station of the Wesleyans in the West Indies.

**GOOBEE:** A station of the Wesleyans in India.

**GOOD-WATER:** A station of the American Board among the Choctaw Indians.

**GORRUCKPORE:** A town in the province of Oude in northern Hindostan, and capital of a district of the same name. Population 40,000. The Church Missionary Society commenced operations here in 1823.

**GOSSNER'S MISSIONARY SOCIETY:** Germany has one organization for the conversion of the heathen, which is unlike all others. It is generally called Gossner's Missionary Society. This warm-hearted, but eccentric man, belonged to the committee of the Berlin Missionary Society. But as he could not assent to all the principles of his associates in regard to the training of missionaries, he resigned his office in 1836. Soon afterwards he took charge of a number of young men, mostly mechanics, who were anxious to engage in the missionary work as Christian artisans, catechists, and teachers. They were to earn their livelihood by manual labor; and such instruction as they needed, was to be given them gratuitously by pious students.

Gossner had scarcely entered upon this new enterprise, when Dr. Lange, of the Scotch Presbyterian Church in Australia, invited these humble but zealous candidates for missionary employment to make known the Gospel to the natives of Australia, near Moreton Bay; and accordingly, on the 10th of July, 1837, eleven men, one of them having been ordained, and seven married, proceeded to Scotland, whence they sailed at a subsequent date for their destination. A few months later the Rev. Mr. Start, of the Church of England, anxious to establish a mission in Bengal, went to Berlin and selected twelve persons for this purpose, who proceeded to England, July 1, 1838. One of them was a "candidate," and three were married. In 1840, a reinforcement of five was sent to this mission. During the same year also, six laborers set out for middle India, upon the invitation of several Englishmen. In the following year another company left Germany for the Chatham Islands. In 1843 an attempt was made to establish a mission in New Caledonia; but those who were destined to this field, on arriving at Sydney, concluded to join their brethren at Moreton Bay. A similar fate attended an effort to commence operations at Mergui, in 1844; the company sent forth for this purpose having concluded to establish them-

selves in Chuta Nagpoor, some three hundred miles west of Calcutta. In 1846 a man and his wife went to Madras to take charge of an orphan school; of them nothing particular is known. During the same year Gossner was persuaded to send "a dismissed Basle missionary" and three others to West Africa, near Cape Coast. Quite recently three brethren have been sent to Java; and a like number have gone to the Tubuai Islands.

Gossner prepared his young friends for their future labors with little or no expense to himself. He also endeavored to make the missions undertaken by them as light a burden upon his treasury as possible. Indeed, the support of some of these missions was assumed by others. For the large company sent to Australia in 1837, he provided merely an outfit and the cost of the journey to Scotland. The expense of the passage to Australia was paid by the Irish Presbyterian church; and Dr. Lange agreed that the wants of the mission, after its arrival, should be supplied by the Scotch Presbyterian church of Australia, it being understood that the missionaries should connect themselves with that body. The two who went to Madras in 1846, were supported by others. How far the Bengal mission, commenced at the instance of Rev. Mr. Start, was to be a charge upon Gossner, does not appear; and the same is true of the Middle India mission; though it is presumed that both were expected to receive important assistance, if not all which they should require from other sources. The Java mission is to be supported, in part at least, by the Dutch.

The remaining missions looked originally to Berlin for all the aid they should need; but it was a part of Gossner's plan that, as far as possible, they should be cheap and self-supporting. This was one argument, indeed, for sending forth such a number of mechanics, though their qualifications in some respects must have been of a very ordinary character.

It is to be regretted that we have no full and accurate history of Gossner's experiments; for the facts elicited thereby would doubtless throw much light upon the expediency of attempting to conduct missions upon plans different from those which are generally adopted. Certain points, however, appear to have been pretty well settled. 1. It is not always safe to rely upon the promises of individuals for a support. This has been proved, according to the author of *Das Missionswesen der Evangelischen Kirche*, by the history of the missions to Australia, Bengal and Middle India; inasmuch as they were soon left unprovided for, and were obliged to rely upon their own labor, or look to Gossner for help; and they

had, for this reason, but a sickly existence, even if they escaped annihilation. The last of the three, indeed, lived only a short time.

2. The attempt to carry out the self-supporting plan, as far as possible, has occasioned the loss of many lives, particularly in India.

3. A number have abandoned the missions with which they were at first connected, and gone into the service of other societies.

4. And it is even claimed by the author of the *Missionswesen*, that the greater economy of Gossner's missions, as compared with other German missions, is rather apparent than real.

If definite information is asked in regard to the present state of the missions, the commencement of which has been already described, it is not easy to give it. Gossner publishes no annual reports; and his *Biene auf dem Missionsfelde* is deficient in statistics.

Prior to 1842 Gossner had the sole management of his various operations. In that year it was deemed expedient that a society should be organized; and on the 19th of September the "Evangelical Union for the Spread of Christianity among the Natives of Heathen Lands" obtained a legal existence. There has been but little change, however, in the mode of conducting the business. Gossner may be regarded as the embodiment of the society. In an humble dwelling outside of the walls of Berlin, far back in a garden, where no one would think of looking for him without a special direction, he receives those who are candidates for the missionary work; and there he transacts the business of his society. Though quite aged, he is exceedingly active, full of vivacity, simple, benevolent, a Lutheran, yet very catholic; and a transient visitor will have no difficulty in believing that he may have a strong hold upon the confidence and affections of a portion of the good people of Germany.

He has never sought to establish auxiliaries, or other subordinate organizations. His treasury receives the free will offerings (amounting to not quite \$5,000 a year,) of all such persons as see fit to make use of this channel to send the Gospel to the heathen; and that is the whole story. To those who go forth from under his care he makes no pledges. They must trust in God. "I promise you nothing," he says; "you must go in faith. And if you cannot go in faith, you had better not go at all." Those whom he accounts suitable persons to preach the Gospel, he ordains prior to their departure. He was once asked if he had the right to ordain. His reply was, "Not for Germany, but I have for the heathen." None of his missionaries have received any other ordination.

From the January number of the "*Biene*

*auf dem Missionsfeld*," it appears that the receipts of this society during 1853 were 5,308 Thl.; and that the disbursements amounted to 4,871 Thl. Four missionaries were sent forth for the first time, two to the stations on the Ganges, and two to the Celebes.—See *Missionary Herald*, June, 1852.

**GOVERNOR'S HARBOR:** A station of the Baptist Missionary Society in the Bahamas, W. I.

**GOWHATTI:** A city in Assam, a station of the Mission of the American Baptist Missionary Union in Assam.

**GRACE BAY:** A station of the Moravians in Antigua, W. I.

**GRACEFIELD:** A station of the United Brethren in Antigua.

**GRAHAM'S-TOWN:** The capital of the frontier district of Albany, in the Colony of the Cape of Good Hope, in South Africa. It is situated in a rich pastoral and agricultural country, with fine woods, and sources of wealth of every kind. The London and Wesleyan Societies have stations at this place.

**GRAAF-REINET:** A beautiful village in South Africa, in the district of Graaf-Reinet, on a branch of the Sunday river, and at the foot of the *Sneeuwbergen*. The streets are wide, laid out at right angles, and lined with rows of lemon trees. It is copiously supplied with water, and rich in vegetation, in which it exceeds any town in the Colony. It contains about 100 highly respectable English residents, and about 1,500 Hottentots, Kaffres, and emancipated slaves. The London Missionary Society and the Gospel Propagation Society both have missions at this place.

**GRACEHILL:** A station of the Moravians in Antigua, W. I.

**GRAND BAHAMA:** One of the West India Islands, 63 miles long by 9 broad, with but few people—a station of the Baptist Missionary Society.

**GRAND CAYMAN:** A small island about 260 miles N. W. from Jamaica, a station of the Wesleyans.

**GRATEFUL HILL:** A station of the Wesleyan Society in Jamaica, W. I.

**GREAT PLAINS:** A Karen village in Southern Arracan, an out-station of the American Baptist Mission in Arracan.

**GREECE** is situated between the 36th and 40th degrees north latitude, and the 20th and 24th degrees east longitude. It is bounded on the north by Macedonia and Albania proper, on the east by the Ægean sea, on the south by the Mediterranean, and on the west by the Ionian sea. The length of Greece proper is not more than 250 miles, and its mean breadth is about 150 miles. It contains a little more than 23,000 square miles, exclusive of Macedonia, Albania, and the Islands. But notwithstanding the nar-

row limits of Greece, it has attracted more attention than almost any other country for three thousand years, and its poets, orators, sculptors and architects, have been the admiration of the world. By her mental superiority Greece became mistress of nations, and by her own degeneracy she was precipitated from this proud eminence. But this is so familiar a portion of ancient history that the facts need not be repeated here.

At the time of the birth of Christ, Greece had lost her liberties entirely, and was of no importance in the political world. But in the time of the apostles and soon after, the nation was converted to Christianity, and this has been a principal means of preserving its language and of keeping it distinct from other nations. Passing on to the 9th century, we find the Greek or Romish Churches engaged in a fierce controversy, the Pope excommunicating the Grand Patriarch of Constantinople, the acknowledged head of the Greek Church, and the Patriarch thundering bulls of excommunication against the Pope. From this period historians date the separation of the Christian world into the Romish and Greek Churches,—a separation which has ever since been widening.

Some of the points of difference between the Romish and Greek Churches are the following: The Greeks deny the supremacy and infallibility of the Pope of Rome, but regard their Patriarch as head of the *true* Catholic Church. The Greek Church condemns as idolatrous the use of images, as practised in the Romish Church; but for images it substitutes pictures. It does not condemn its priests to celibacy, but no priest can marry a second time, nor can any married priest rise to the rank of bishop. It rejects the doctrine of purgatory, but orders masses for the souls of the dead. Unlike the Romish Church, it does not condemn the people to an ignorance of the Scriptures. But the invocation of the saints and the worship of the Virgin Mary, is carried to as great an extent in the Greek as in the Romish Church.

For several centuries the Greeks were subject to various masters, by all of whom they were harshly treated. Their last oppressors were the Turks, from whose yoke they freed themselves by the revolution which terminated successfully in 1830, and which was followed by the acknowledged independence of the Greek nation.

The geographical situation of Greece is most favorable, being situated in a central position between Europe, Asia and Africa; her climate is delightful without being enervating; her vegetable and mineral productions are various and inexhaustible; her people enterprising, industrious, and intelligent; and only the prevalence of a pure

Christianity is needed to give her again the high relative position which she once held.

#### MISSIONS.

THE AMERICAN BOARD entered upon its mission to Greece in 1830, by the appointment of Rev. Jonas King as missionary to that country. He commenced his labors in the island of Tenos, where, during the first year, he had under his care a female school of thirty or forty pupils. At the same time he employed himself in distributing Bibles and tracts, and in selling a Greek Spelling Book, prepared by Rev. Mr. Temple, and issued from the Mission press of the Board at Malta. Mr. King's school was established in the principal town in Tenos, where had been built a modern church called the Evangelistria, the most magnificent edifice in Greece, and to which hundreds of pilgrims resorted every year, chiefly the lame, the sick, and the lunatic, brought there to be miraculously healed of their maladies. It was the central point of superstition in Greece; and yet the principal men in the place sent their daughters to Mr. King's school. Scarcely a year had passed, however, before opposition was made by the Romish bishop, to whose authority a third of the inhabitants were subject, some of the books used were denounced as heretical, and the school became the subject of opprobrious remark through the town. Still Mr. King held on his way, having usually over fifty scholars present; and just at this time, as if to rebuke the Romish opposition, the government sent him a box of ancient Greek books, and the government gazette published an expression of gratitude to the Americans for the books they were furnishing to the Greeks, at the same time highly commending Mr. King's school and the general course of instruction pursued in it. From this time the opposition ceased. In the autumn of 1830 the Greek School Committee of New York forwarded to the President of Greece, through Mr. King, a box containing 3,456 slates and 74,000 pencils, at the same time placing at the disposal of Mr. King \$335 for the purchase at Malta of elementary school books in modern Greek. The slates and pencils were gratefully acknowledged in the official gazettes of Greece.

But Mr. King had been desirous from the first of making Athens the centre of his operations, and in the spring of 1831 he removed to that place. He immediately opened a Lancasterian school, at the head of which he placed a distinguished Greek scholar, and in one month the school contained 176 scholars of both sexes. He soon divided his school into two, one for boys and another for girls, and established a third in a neighboring village. He also maintained a regular Greek service on the Sabbath in his

principal school, besides a regular preaching service in his own house.

In January, 1833, Mr. Elias Riggs, a graduate of Amherst College and a thorough scholar, arrived in Athens, and became associated with Mr. King in the work of the mission. One month after his arrival the new king Otho, with the regency, reached the country, and Greece became free from Turkish rule. The new government was soon organized, and the Greek church was made the established religion of the kingdom. The highest ecclesiastical authority was vested, under the king, in a permanent council, bearing the name of the "Holy Council of the Kingdom of Greece." This Council was required to watch diligently over the doctrines of the Greek Church, and especially over the contents of books designed for the youth and the clergy, and treating of religious subjects; and whenever they were assured that any man was endeavoring to disturb the established church by false doctrine, by proselyting, or by any other means, they were required to call upon the secular power to apply a remedy to the evil. The laws respecting common schools were liberal, and designed to extend the benefits of education to all the people. On the whole, the missionaries apprehended more embarrassment in the prosecution of their efforts in the kingdom of Greece, than they had experienced under the Turkish government.

In the autumn of this year, Messrs. King and Riggs spent a month in visiting the islands of Syra, Hydra and Spetsæ; and Napoli and Corinth in the Peloponnessus. Another month Mr. Riggs spent in traversing the Peloponnessus, with a view to determining upon the most eligible place for his future residence, as he had resolved upon removing from Athens. But at home or abroad their main objects were kept in view, and within a few months they distributed gratuitously 8,251 school books and tracts in modern Greek, 226 Testaments and Psalters, 19 copies of the Pentateuch and book of Joshua, and one Turkish Bible and one Turkish Testament.

The schools at Athens were at this time less in number, but of a higher order, than a year or two previous. The higher school, called the "Evangelical Gymnasium," planned by Messrs. King and Riggs with reference to a systematic course of instruction, was noticed in a Greek newspaper called "The Minerva," which, in publishing the plan of the Gymnasium, prefaced it with the following editorial remarks, which it is pleasing at this date to recur to. The following is an exact copy of the remarks:

"The venerable Mr. Jonas King, known for his charities and beneficence to almost all the sufferers in the time of our struggle,

and, since the settlement of the affairs of our nation, devoted to the work of enlightening it, has sent us the new organization of his gymnasium at Athens, which we hasten to publish in our paper, that the public may see how well the sincere friends of humanity know what are the best means of benefiting it, and bringing it to its true happiness. Far from attributing to the venerable King, or others, any designs of proselytism, which designs, did they exist, would in the nineteenth century be rather ridiculous than worthy of regard, we cannot but express the gratitude of our nation to Americans who have set such a worthy example, while we would also proclaim the virtues of the venerable King, especially the diligence and assiduity which he, as well as his colleagues, exhibit for our illumination."

One month after this the Gymnasium contained sixty-six scholars, and the preparatory school seventy-six. Mr. Riggs gave a course of lessons on the evidences of Christianity, and went through with an epitome of the Old Testament history, besides conducting a Sabbath school composed of members of the preparatory school; and Mr. King gave lessons twice a week, once on the historical parts of the Old Testament, and once on the doctrinal parts of the New. His Greek preaching in his own house, on the Sabbath, was also continued.

In June, 1834, Mr. Riggs took up his residence in the renowned city of Argos. He immediately opened a school for females, assisted by his wife, and in a month or two they had 40 scholars. During the year 1835, the Scriptures were very extensively diffused among the Greeks. Mr. King alone distributed by sale and gratuitously, 2,656 copies of the New Testament, and parts of the Old, in modern Greek, and 25,896 school books and religious tracts. These were distributed in the Peloponnessus, in continental Greece, Thessaly, Macedonia, and the islands; and he could have disposed of many more, had not his stock been exhausted. Mr. King also continued his Gymnasium, and in this year four of his most advanced pupils came to this country to complete their education. Mr. Riggs, besides continuing his school at Argos, prepared a series of questions in modern Greek on Genesis, and also a series of maps in Greek, illustrating the science of geography. About this time King Otho issued a decree authorizing the establishment of a national bookstore, connected with the royal printing-press, which was to furnish all books on education to be used in the schools within the kingdom. A Greek paper, printed at Athens, boldly took the ground that this was the first systematic attempt to shut out all light from Greece, and that it was a measure which the Greeks could not and would not endure.

In November, 1836, Rev. Nathan Benjamin and wife arrived at Argos as missionaries of the Board. They had begun now to encounter increasing jealousy and opposition, and to increase this feeling a tract was published against the Americans, which meant all missionaries and Bible agents from whatever quarter they had come. Still Dr. King had his usual number of hearers on the Sabbath, and during the year 1836, he distributed nearly 5,000 copies of the New Testament in modern Greek, and over 4,000 school books and religious tracts. Mr. Riggs also distributed 1,600 copies of Scriptures and tracts.

In 1837, Dr. King discontinued his Gymnasium, the government having established a Gymnasium and University at Athens. During this year 24,736 books were distributed, of which 4,432 were new Testaments. On one day Dr. King had 45 Greek soldiers call on him for books. In May of this year, Rev. Messrs. Samuel R. Houston and George W. Leyburn and their wives, arrived at Areopolis, the chief town of the province of Laconia. They immediately commenced the erection of a Lancasterian school-house, large enough to accommodate 200 scholars, and also took measures for the establishment of two other schools, one for boys, and one exclusively for females.

In 1838 the station at Argos was discontinued, and Mr. Riggs removed to Smyrna, and Mr. Benjamin to Athens. The books sold and distributed this year at the depot established by Dr. King at Athens, amounted to 32,410 copies. Not less than 20,000 copies of the Scriptures, or parts of them, were distributed in Greece during the year. Of Areopolis and its Spartan population, Mr. Houston writes at this time:—"They seem never to have been either a commercial, a manufacturing, or an agricultural people. All their buildings, their roads, many articles of their household furniture and their dress, have been evidently designed for a state of war. Their implements of husbandry are of the most ancient and rude methods of construction. The hand-mill, turned by women, is used in most of their villages. Saddles and bridles are unknown, as well as wagons and carriages of every kind. Bedsteads, tables, chairs, knives and forks, are very rare. At the bishop's house myself and two muleteers dined out of the same dish, all sitting cross-legged on the floor. The inhabitants are all Greeks. No Catholics, Jews, Armenians, or Turks are to be found among them."

Early in 1839 the government allowed a teacher to be procured for the Gymnasium at Areopolis, and soon that school contained 170 pupils. In July of this year, Dr. King began to preach in the new chapel, which had been finished through the liberality of friends in the city of New York. The whole number of copies of books and tracts distri-

buted from the depository at Athens this year was 52,285. The printing executed at Athens was 26,800 copies of books, making 1,413,400 pages, all in modern Greek. Among the books printed was Baxter's *Saint's Rest*, translated by Dr. King.

The year 1840 witnessed the translation of Barnes' *Notes on the Gospel of Matthew*, the *Youth's Book of Natural Theology*, and a book of *Scripture Stories*, by the brethren at Areopolis. The printing at Athens this year amounted to 2,880,000 pages. A society was formed this year called the Education Society, designed to provide a juvenile literature, and the missionaries were recognized as fellow-laborers in this work.

In 1841 the government required that one of the catechisms used in the Greek church should be introduced into the school supported by the Board at Areopolis. This catechism taught the worship of pictures, with other superstitions, which could not be countenanced; and as the government would not yield the point, the station at Areopolis had to be abandoned. Mr. Houston joined the mission to the Nestorians in Persia, and Mr. Benjamin joined Mr. King at Athens. The schools at Athens having been given up, the missionaries employed themselves in preaching, translating, and the circulation of books and tracts. Among the translations were Dr. Beecher's sermons on temperance. The abandonment of the station at Areopolis, for the reason assigned, was a testimony against the errors of the Greek Church, of the most public and decisive character, and was regarded as honest and consistent by the Greeks themselves.

Nothing unusual occurred in 1842. In 1843, Mr. Benjamin closed his connection with this mission and removed to Trebizond, and Dr. King alone remained at Athens. The reasons for this change may be found in a long article written by Dr. King, setting forth the peculiar obstacles in the way of a successful mission among the Greeks, and published in the Annual Report of the Board for 1844.

In the early part of 1844, the enemies of the truth made an attempt to oblige Dr. King to retire from the field. This brought him into controversy in one of the principal newspapers of Athens, on the dearest of all the superstitions of the Greeks—the worship of the Virgin Mary—and his opponents were perplexed by the proofs then given that one of the saints of their own calendar, Epiphanius, had taught the same doctrine with the missionary on this subject. Dr. King published also this year a volume entitled the "*Prayers of the Saints*," a collection of prayers from the Bible, and appended "*Directions with regard to Prayer*," consisting of passages from the Bible, showing to whom prayer should be offered, and through what

mediation. He had other works in view, but was interrupted by the passage of a law designed to secure the Greek Church against danger from this quarter. Just before the passage of this law, Dr. King wrote thus :

“The Greeks, though manacled and bound for ages, were not made for slaves. The Greek mind will be free, and being free it will act, and its action will be felt in Europe, Asia, and Africa. Only think of twenty-five newspapers in Athens, a Constitution, freedom of the press, a University, Gymnasium, and many schools both for males and females; and I, a stranger, permitted to make a defence, which, in Spain or Italy, would have consigned me to the Inquisition. And in the midst of all the attacks which have been so furiously made upon me, I have still continued my regular services on the Lord’s day, and have been surprised to see that so many dared to attend.”

This language was too complimentary, as it soon appeared, for Dr. King was subjected to prosecution in the courts of Greece, for his work on the worship of the Virgin Mary, and that notwithstanding he had drawn entirely from the writings of some of the most approved saints in the Greek Calendar, in the form of extracts from Epiphanius, Chrysostom, Basil, Irenæus, Clemens, Eusebius, Pamphili, &c. This book, a duodecimo of 220 pages, received the most pointed condemnation of the Greek Synod, in August 1845, which Synod “excommunicated as blasphemous and impious, the defence of the Calvinist and Nestorian Jonas King, and prohibited to every orthodox Christian the reading of it, and called upon one and all to deliver it immediately to the fire.” It prohibited also “all and every kind of connection with this most impious heretic,” such as saluting or greeting him in the street, entering his dwelling, or eating, or drinking with him. And the Synod, not content with this, demanded that the author be prosecuted by the Government. He was accordingly prosecuted, and the case went against him in three successive trials, the last of which was before the Areopagus, or highest court of appeal. The effect of these judgments was to pass Dr. King over to the Criminal Court for trial as to the truth of the charges, and the infliction of punishment. This trial was to take place at Syra, and to that place Dr. King repaired, with the two Greek lawyers who had nobly and ably defended him before the Areopagus. But before landing it was ascertained that Dr. King’s life would be in danger, and accordingly a postponement of the trial was secured, and he returned to Athens.

Arriving at this place in July 1846, he at once received the generous offer of British protection from the Ambassador, Sir Edmund Lyons; and the American Consul also, Mr. Mulligan, kindly interfered in his

behalf. Dr. King now resumed the preaching service in his own house, which was attended by about thirty persons.

For a little time this persecuted missionary pursued his work, subject to frequent abuse, and threats, and violence; and on learning that the “Minister of the Interior” had the power and had expressed a willingness to banish him from Athens and from Greece, he determined, with the advice of his lawyers and other friends, to depart voluntarily, in which case he could return at any time without a permit. He accordingly set out for Geneva, where he arrived August 25, 1847. From Geneva he proceeded to Malta, where he arrived November 1st; and in June 1848, he returned again with his family to Athens. His letter to the Committee of the Board on this occasion, announcing his arrival and reception, his reasons for returning at that time, the course of the press, and the probable result of his trial, is a document of extraordinary interest, but it cannot be inserted in this work. It may be found in the Report of the Board for 1848.

Dr. King did not for some months resume religious services in his chapel on the Sabbath; but his book depository was opened, and Bibles, Testaments, and religious books of various kinds were in demand.

In January 1848, six months after his return, he had printed one thousand copies of the “Prayers of the Saints;” 6,410 copies of the Decalogue; and 2,000 copies of the “Dialogue between the Bible and a Sinner;” amounting in all to 593,510 pages. On the 13th of February he commenced preaching publicly, and one of his hearers was a military officer, and brother of the King’s attorney. He continued preaching in his chapel through the year without molestation.

In the spring of 1850, the Government took measures for a second prosecution against Dr. King, on the ground of proselytism; and in May he was called to appear before a judge to answer to this charge. The examination at this trial was in the form of question and answer between the judge and the accused, and sets the great prudence and wisdom of the latter in a strong light. See report of the Board for 1851.

Dr. King met with no serious interruption in his labors until September 1851, when he received an order from the Council of Judges in the Criminal Court of Athens, to submit to trial as one guilty of having preached in his own house doctrines, principles, and opinions, contrary to the basis of the religion of the Oriental Church. From this Court he appealed to the higher Court of the Areopagus. The Areopagus decided that the penal law forbidding the expression

of sentiments and opinions contrary to the basis of religion and morals, did not apply in the case of Dr. King. Notwithstanding this, the Criminal Court, to which the case was remanded for trial, declared him guilty of this very offence against that law, and condemned him to imprisonment, and after that had expired, to banishment from the kingdom.

In these circumstances Dr. King enjoyed the friendly interference of our government, as well as the sympathy of a large number of able lawyers and other distinguished gentlemen in Athens. The sentence was not enforced to its full extent, and the persecuted missionary continued his labors, distributing during the year 1852 the Scriptures and other useful books to the amount of nearly half a million of pages.

The Herald for May 1854, announced that Dr. King had been formally notified by the Greek government, that he was free "from the penalty of exile imposed on him by the decision of the Criminal Court of Athens." He therefore continues his labors, preaching and distributing the Scriptures, besides printing and circulating large numbers of tracts and other books. The United States Government has taken up his grievances, of which a full investigation has been made by its representative, Hon. Mr. Marsh, who has made an able report to his government, favorable to Dr. King; but the final settlement of the case has not yet transpired.—REV. E. D. MOORE.

**AMERICAN EPISCOPAL BOARD.**—The mission of this Board to Greece was preceded by an exploring tour by Dr. Robertson. In the fall of 1830, the mission was commenced by him and Rev. Mr. Hill, at Tenos, but was afterwards removed to Athens. They took with them two printing presses, under the superintendence of Mr. Bingham, which were usefully employed in issuing such publications as circumstances called for. They were successful also in collecting poor children into schools, who were instructed in the word of God. This small beginning grew into a large establishment, and in 1834, it was recognized as the *Government Seminary for the instruction of female teachers*. In 1836, it numbered between 600 and 700 scholars. This mission, with its schools, has continued to prosper to the present time, though, on several occasions, a storm of opposition was raised, which threatened its destruction. Yet, by the good hand of God upon them, Mr. Hill and his associates have been able to maintain their ground, with increasing prospects of usefulness. The committee in their report for 1853, say that the mission continues to be an object of regard with the people; and that it is quietly, yet efficiently, doing a work which must exercise an important in-

fluence upon the spiritual welfare of those among whom it is conducted. Dr. Hill says, "Our schools are quite full. We are obliged every day to refuse the most pressing applications. Our pupils are from five to fifteen years of age, and from every class of society, from the daughter of the Prime Minister down to the poorest. The greater part of them are able to read the word of God; and not a week passes without the whole having learned some portion of it, and without, at least, some important truth having been taught them. I have lately received a very flattering testimonial of the favor in which our mission is held by the Greek Government. The Minister of the Interior has sent me a large and elegantly executed map of Greece, accompanied by an official note, in which he says, 'For the use of the Institution, which is so admirably conducted under your direction, and as a mark of the estimation in which it is held by us, we have the pleasure of offering, Reverend Sir, a copy of the new map of the kingdom of Greece.'"

With reference to the general state of the missionary work, Dr. Hill remarks: "While the influence of our missionary operations is every where felt, we are happy to find that God is raising up among the clergy of the Greek Church those who agree with us in making His word the all-important means of salvation." And he quotes from a lecture recently delivered by one of the educated clergy of the Greek Church, who has recently been appointed by the Government as public preacher in the capital, to a Bible Class of young females in one of the public schools, which is replete with evangelical sentiments.

Stations were also commenced and maintained for some time at Syra and Crete; but they have since been abandoned.

**AMERICAN BAPTIST MISSIONARY UNION.**—The mission of the American Baptist Union in Greece, had its origin in the sympathies which had been awakened in the United States in behalf of a people, whose ancient splendor and power present a striking contrast to their present feebleness and insignificance—a people to the genius of whose ancestors the civilized world with one accord acknowledges its unceasing obligations. The Protestant denominations had already established missions in the country, when in the summer of 1836, the Baptist Board of Missions appointed Messrs. Cephas Pasco and Horace T. Love missionaries in Greece. They were ordained in September of that year, and sailing soon afterwards, they arrived at Patras in the following December. The place at which the mission was to be established, had not been determined by the managers, and the missionaries at first fixed their residence at Patras, a town in the kingdom of Greece containing at that time

about 7,000 inhabitants. So soon as their acquaintance with the language would allow, they opened a school with the sanction of the government, which was soon attended by 40 scholars, and also devoted themselves to the circulation of the Scriptures and tracts. They were required to report all their proceedings to the government, and the Holy Synod of the Greek Church, finding that the Scriptures which they circulated were not of the authorized version, soon issued a decree forbidding them to be read, and commanding them to be burned wherever they might be found. The decree, however, was but little regarded, save by a few of the priests, who alone attempted its enforcement. But the attempt was futile, and served only to stimulate a curiosity which before was latent among the people.

In July, 1839, Mrs. Harriet E. Dickson was appointed a teacher in the mission, and went to reside at Patras. She was a Scottish lady who had resided several years in Greece, where, with her husband, now deceased, she had been connected with the government school in the island of Corfu. Mr. Pasco having returned to the United States in consequence of ill-health, the operations of the mission were confined to Patras and its neighborhood, until April, 1840, when Mr. Love was obliged by the unfriendly climate of that place to remove with his family to Corfu, which, for several years, became the principal seat of the mission. Corfu is the capital of the Ionian Republic, and contains a population of upwards of 25,000, of whom perhaps 10,000 are English, Italians and Jews. In August, 1840, Mr. Love baptized the first Greek convert, who, being a person of superior intelligence, soon became an assistant in the mission, and was appointed to resume its operations at Patras, where he labored among his countrymen for several years with commendable fidelity. In the summer of 1841 Mr. and Mrs. Buel were sent by the managers to join the mission at Corfu—the former being already ordained as a minister of the Gospel, while the latter, a lady of superior cultivation, was appointed to teach in the mission schools. Mr. Love preached to such congregations of Greeks as he was able to gather, and Mr. Buel commenced a service in English for the English residents of the island, and also distributed tracts among the native population. In consequence of this latter work in which he was engaged, a report was set on foot that the tracts were against the religion of the country, especially against their favorite Saint Speiridion, and on the day preceding Christmas, 1841, the festival day of the Saint, Mr. Buel having become an object of popular jealousy, was insulted by the mob, and at length attacked with open violence and driven to his own house. Hither he was pur-

sued by the mob, who broke into the house and destroyed the bibles, tracts and other books, as well as much of the furniture which it contained. Mr. Buel and the members of his family were rescued from the peril to which they were exposed, only by the interposition of the commander of the British garrison, who escorted them with a strong guard, to the castle. So intense was the excitement among the people that a few days afterward it gave rise to a collision between them and some soldiers of the garrison, which was brought to a close only after the destruction of several lives. The affair was, on subsequent inquiry, found to have its origin in false and exciting reports which had been circulated respecting Mr. Buel and the character of his tracts. Though the other missionaries were not molested, it was deemed prudent that he should withdraw for a period from active participation in the mission. He accordingly passed the two following years at Malta. Mr. Love, in addition to preaching, had devoted much of his time to the preparation of evangelical tracts and the translation of several of the most approved school books, especially relating to Christian morals and kindred subjects, some of which the Commissioner of Instruction allowed to be introduced into the schools of the island. They were also introduced into many of the schools of Patras in the kingdom of Greece. The assistant, whose name was Apostolos, was here still engaged in prosecuting the labors of the mission. He entered with ability and zeal into the plan of introducing the new books into the schools, and in the winter of 1842 brought to Mr. Love at Corfu, two converts who professed to have received the Gospel, and who now solicited baptism at the hands of the missionary. They were soon baptized, but on their return to Patras, they found their countrymen so excited against them, because they had become Americans, as was said, that, together with Apostolos, they withdrew to Athens, and the mission at Patras was henceforth discontinued.

The health of Mr. Love had long been declining in the climate of Greece, and early in 1843 he was compelled to return to the United States, and here, after waiting for two years in the hope of a return to the mission, he withdrew from the service of the Board. The school at Corfu was continued by Mrs. Dickson. In 1843 the kingdom of Greece was convulsed with a political revolution which had long been threatening. It resulted in the establishment of a freer constitution, which, however, though it contained provision for religious freedom, also specially prohibited all attempts at proselyting. Its operation has been such that, while every man is allowed to exercise the religious faith which he already professes, no one is allowed

to persuade another to change his faith. But as in all other countries, the actual freedom of religion has been found to depend rather on the spirit of the government and the people, than on any specific provisions of the constitution, and though Protestant missionaries are always restricted in Greece, they yet encounter but few obstacles which prudence and address may not remove or overcome. On the establishment of the new constitution, Mr. Buel returned to Greece and went to reside at the Piræus, where Apostolos had for some time been living. He immediately engaged in revising the translations already made by Mr. Love, of books for schools and popular reading. Of these the principal was President Wayland's "Elements of Moral Science," a work which has since passed quite beyond the sphere of missionary influence, and has been received with unusual favor by teachers, professors in the university, and scholars of every degree. It has been adopted as a text-book in the Gymnasia and Hellenic schools both of Greece proper and the Ionian Islands, and has become a common authority in morals among the people, often with the avowed approval of the ecclesiastics themselves.

In February, 1844, the mission was reinforced by the arrival of Rev. Albert N. Arnold and Mrs. Arnold and Miss S. E. Waldo, who had been appointed by the managers. The ladies immediately associated themselves with Mrs. Dickson in the management of the schools. Mr. Arnold, while acquiring the language, commenced a service in English for the benefit of the English regiments stationed at Corfu. Several other philanthropic and religious labors which had hitherto been performed by Rev. Mr. Lowndes, an English clergyman of the Island, were now in consequence of his removal devolved on Mr. Arnold. To these his attention was of necessity mainly confined for a considerable period after his arrival, and in the unsettled condition of the republic at that time, the question of discontinuing the mission was seriously entertained by the managers. At their meeting in May, 1845, they referred the matter to the Executive Committee or Acting Board, as it was then styled, with the authority to discontinue the mission so soon as might be deemed expedient. The correspondence which ensued, however, determined the committee to continue the mission for the present till other events should enable them to decide more confidently respecting its final issue. This experiment has been in progress ever since, and has perhaps exerted an unfriendly influence on the spirit and labors of the missionaries. The question has been considered an open one whether the mission would survive the changes of a few years, and no reinforcements have been sent to strengthen it. Its members, how-

ever, have prosecuted their work with steadiness and fidelity, though with a measure of success so small as to afford but little encouragement to their hopes and plans. In 1846 Mr. Arnold began to preach in the Greek language to a small assembly of Greeks, numbering usually from thirty to forty, while still continuing his other labors among the English population and the regiments of Corfu. The school of Mrs. Dickson also continued to prosper, and awakened a wide interest both among the philanthropic residents of the island and Christian friends in England and Scotland. Mr. Buel continued to preach and prosecute other labors at the Piræus, where the mission was, in many respects, more advantageously situated than it could be at Corfu, or in any part of the Ionian Republic. Its influences here were directed to the people of Greece—the descendants of those whose genius once filled the world with its renown, and who still cherish the memories and traditions of their ancient sires. In one respect, however, the mission has encountered greater obstacles here than in the Republic, and this is in the constitution and power of the "Eastern Orthodox Church," as it is styled, which holds the consciences of men beneath its sway, and tolerates no dissent from the dogmas of its established faith. It controls the authority of the civil magistrate, directs the influence of the press, and even holds the courts of law in bondage to its spiritual despotism. The power of this corrupt combination of priestly bigotry and aristocratic pride has often been brought to bear on those who have sought the instructions of the American missionaries in Greece, and in some instances even upon the missionaries themselves. This remark finds its most prominent illustration in the violent and inquisitorial proceedings against Doctor King, one of the missionaries of the American Board of Commissioners, and is verified by the attempt made in 1847 to extinguish the Baptist Mission at the Piræus. Mr. Buel was suddenly ordered by the Demarch of the city "to dismiss the school illegally taught in his house." The order was complied with, but the missionary still continued his Bible class and preaching on Sunday. A few weeks afterwards he was summoned before the Court of Magistrates and fined 50 drachmas for teaching the Sacred Scriptures without a license. The case, however, was carried before the Court of Appeals at Athens, and ably argued by gentlemen ardently devoted to the interests of religious freedom, and the sentence was reversed. It was regarded as a signal triumph of free principles, and has exerted an influence highly favorable to the independence of Protestant missionaries residing in the country. They have since been molested less frequently than before, though by no means

even now exempt from liability to annoyance both from government and people.

In October, 1851, Mr. Arnold removed from Corfu to Athens. This step was taken in accordance with the direction of the Executive Committee, on account of an impression which had long prevailed that the kingdom of Greece, invested with independence and nationality as it is, offered by far the more inviting field for missionary labor. Mrs. Dickson remained to carry on her flourishing and useful school at Corfu, which she still continues to superintend and instruct. But with this exception, the entire mission since the autumn of 1851 has been confined to Athens and the neighboring city of Piræus. Its members have here continued their accustomed labors with comparatively few and feeble religious results, but to the general spread of intelligence and of liberal sentiments they have undoubtedly contributed an important part. The native converts have at no period numbered more than seven, but these, in one of their communications to the Board of Managers, claim to be the most numerous Protestant communion in Greece. Amid the changes which are now going on both in the kingdom and the republic of Greece, the missionaries still cling to the hope that new opportunities may be presented for bringing the simple doctrines of the Gospel in contact with the minds of the nation. There is said to be a growing dissatisfaction with the prevailing faith and mode of worship, and an indication that the beginning of a Protestant reformation may not be distant. Meanwhile the missionaries prosecuting such labors as their hands find to do, are waiting to take advantage of every change that may favor the dissemination of the Gospel of Christ in its purity among the people of the country. PROF. W. GAMMELL.

*Statistics of the Mission for 1854.*—Stations, 3; Missionaries, 2; Female assistants, 3; Native preacher, 1; Churches, 1; Communicants, 10; Schools, 1; Pupils, 52.

**GREEN-KEY:** A station of the Moravians on the island of St. Thomas, W. I.

**GREENLAND:** (See *Labrador and Greenland.*)

**GRENADA:** One of the West India Islands, about 20 miles in length and 10 in breadth. A station of the Wesleyans, also of the Propagation Society.

**GREGREE:** A charm worn by the natives of Africa, as a protection against evil spirits. These charms are of various kinds and forms, according with the stupid notions of a *fetish* religion.

**GRIQUA TOWN:** Station of the London Missionary Society in South Africa, 530 miles north-east of Cape Town, with 8 out-stations.

**GROENCKLOOF:** A station of the United Brethren, in South Africa, 40 miles north of Cape Town.

**GUANGA:** A station of the Wesleyans in Kaffraria, S. Africa.

**GUIANA:** (See *British Guiana and West Indies.*)

**GUNGREE:** A station of the London Missionary Society in Hindostan.

**GUY'S HILL:** A station of the Wesleyans in Jamaica, W. I.

**HABAI:** A station of the Wesleyan Missionary Society in the Friendly Islands.

**HADGEE, or HADJI:** The title of a Mohammedan who performs a pilgrimage to Mecca.

**HANA:** A station of the American Board in the Sandwich Islands, on Maui. It is situated in a beautiful locality, the whole country being crowned with the richest verdure. In front of the mission house is an immense bluff, with a precipice 400 feet high, in which are two caves, in one of which tradition says Kaahumanu was born, and in the other nursed.

**HANKEY:** A station of the London Missionary Society in South Africa, near Gamtoos, with an out-station at *Kruis Fontein*, commenced in 1825. The site of this station is on a dry, barren land, near the Gamtoos river, surrounded by hills, rendering it unfit for sustaining a large population. Here the genius and activity of the missionary have, by much perseverance, triumphed over the obstacles of nature, in making a tunnel through one of these hills, leading the waters of the Gamtoos over a large tract of land, thus giving the people labor, and affording the means of support and comfort.

**HARMATTAN:** A dry easterly wind in Africa, which destroys vegetation.

**HASTINGS:** A town of liberated Africans, in the River District, Sierra Leone, West Africa, near Regent's Town: Church Missionary Society.

**HAURAKI:** A district in New Zealand, containing four tribes of natives, among whom the Church Missionary Society have a mission.

**HAWAII:** The largest of the Sandwich Island group, being 97 miles in length and 78 in breadth, 280 in circumference, containing a surface of 4,000 square miles. The greater part of the cultivated land is near the sea-shore, along which the towns and villages of the natives are thickly scattered. A gradual and unbroken ascent leads from the sea-shore to the summits of three mountains which enclose a central valley, the crater of an immense volcano, called Mauna Loa. The American Board have 6 stations on this island.

**HAYTI:** See *West Indies.*

**HENTHADA:** A large town in southern Burmah on the Irrawaddy, 120 miles from Rangoon. A station of the mission of the Am. Baptist Missionary Union in Burmah.

**HERVEY ISLANDS:** A group of is-

lands in the Southern Pacific, situated between lat.  $19^{\circ}$  and  $21^{\circ}$  S., and long.  $156^{\circ}$  and  $161^{\circ}$  West. It embraces Mangaia, Atiu, Aitutaki, Mauke, Mitiaro, and Hervey's Island. Population, 7,000.

**HIERARCHY:** An ecclesiastical system, comprehending different orders of clergy.

**HILO:** A district on the western coast of the island of Hawaii, forming, in connection with Puna, the parish of Rev. Mr. Coan, formerly a missionary of the American Board, now pastor of the native church, from whom he receives his support.

**HINDOSTAN: Boundaries and Surface.**—The name *Hindostan*, was given to the southern portion of India by the Persians, and signifies, literally, "negro" and "negroland." But as now used, to designate the entire country south of the Himalaya mountains, the term is of European origin. The vast triangular country, called Hindostan, lies between the 8th and 35th degrees of north latitude. It is bounded on the north by the Himalaya mountains, the highest in the world, on the N. E. and N. W., by the rivers Brahmaputra and the Indus, and on every other side by the ocean. It comprises an area of over 1,200,000 square miles, or about one-third part of the estimated area of Europe. The proportion of solid land is even greater than this, on account of the absence of inland waters. The surface of the country is of a very marked character. In the northern portion are three great ranges of mountains, rising, one higher than the other, as we proceed northward, with elevated valleys between. These valleys, themselves, are from 2,000 to 4,000 feet above the level of the sea. The east and west Ghauts are also noted ranges, some of their granite peaks rising to the height of 8,000 feet. The great coal field, which is a distinguishing feature of this country, is 65 miles in length and 12 in breadth, running on both sides of the river Damoda. Three pits only have been sunk to the depth of 90 feet. The coal is largely consumed in Calcutta for forges and steam navigation. The geology of Hindostan is very simple, compared with that of European countries, consisting of only four classes of rocks, viz.: the granite, the sand-stone and clay slate, the trap, and the alluvial.

**Rivers and Lakes.**—The rivers of this country have their sources either in the Himalaya mountains, or within the great central table-land. The principal of these are the Brahmaputra and the Ganges. The first of these, from its source to the Bay of Bengal, is about 350 miles. Having a rapid current, and passing generally through a wild and inhospitable country, it is of but little use for purposes of navigation. The Ganges has its source in about 20 degrees N. lat., and runs 1,350 miles, emptying into the Bay of Bengal, a few miles from the Brahmaputra.

The Ganges has several important branches, as the Soane, the Hoogly, the Jumna, &c. Hindostan contains no lakes of importance, either of salt or fresh water, at least none that can be compared with those of N. America, or even of Switzerland or Scotland.

**Coast and Climate.**—The coast of Hindostan is very little broken by inlets of the sea. The only gulfs of importance are those of Cutch and Cambary. The only good harbor is that of Bombay. The climate of the country is greatly diversified, owing in part to its alternation of lofty mountain ranges and deep valleys; partly, also, to the monsoons, which, as a general rule, blow from the N. E. during the serene temperate months of winter, and from the S. W. during the tempestuous and hot or rainy months of summer. The year has been generally divided into three well-defined seasons, viz., the hot, the wet, and the cold. The mean temperature of Bombay is  $82^{\circ}$  Fah. At Madras the mean temperature is  $84^{\circ}$ , and at Dawar, on the table-land, it is  $75^{\circ}$ . At Calcutta it is  $79^{\circ}$ . In May, the hottest month, the thermometer rises at Calcutta, to  $100^{\circ}$ , and in winter it falls nearly to the freezing point.

**Native Population.**—The number of aboriginal races in Hindostan, differing in language, manners, &c., is very great. Of these races, eight have been considered as distinguished from the rest by a degree of superiority in civilization, the arts, language, literature, and the richer and more extensive territories which they occupy. These are the *Bengalee*, *Oriya*, *Mahratta*, *Gujratee*, *Telinga*, *Tamil*, *Karnata*, and *Hindi*, or *Hindostanee*. The Bengalee nation occupies above 80,000 square miles of fertile land, chiefly within the delta of the Ganges, and comprises a population of nearly 25,000,000. The Tamil nation occupies 56,000 square miles, at the southern extremity of the peninsula, with a population of nearly 7,000,000. The Telinga people occupy 100,000 square miles of the N. E. portion of the peninsula, and number probably 7,000,000 or 8,000,000. The Oriya nation, covering 17,000 square miles of the low land which connects the delta of the Ganges with the south peninsula, numbers about 4,000,000. The Mahratta nation extends over nearly 200,000 square miles, between the 22d and 23d degrees of N. lat., and its population is estimated at about 12,000,000 of people. The Karnata, or Canara nation, numbers about 5,000,000, and are found upon the extensive table-land south of the 18th deg., N. lat. The people speaking the Hindostanee language, occupy the upper portion of the valley of the Ganges, and number about 20,000,000. The most enterprising of these nations, it is to be observed, have occasionally passed, either as conquerors or colonists, into the territories of each other, or of their neighbors. Thus we find colonies of the Tamils

settled in the Malayalm, of Telingas in Karnata and the Tamil country, of Mahrattas in the Telinga, Tamil, and Karnata countries, &c. These colonies not unfrequently preserve their national language, their original manners, and their purity of descent, in their adopted countries. The barbarous and savage tribes of India are to be found in the recesses of mountains, never in the fertile plains or extensive table-lands. These barbarous tribes are considered aboriginal, in common with others of the plains, and their savage character is ascribed to their unfavorable situation, and the hostility of the powerful occupants of the lower and more fertile regions.

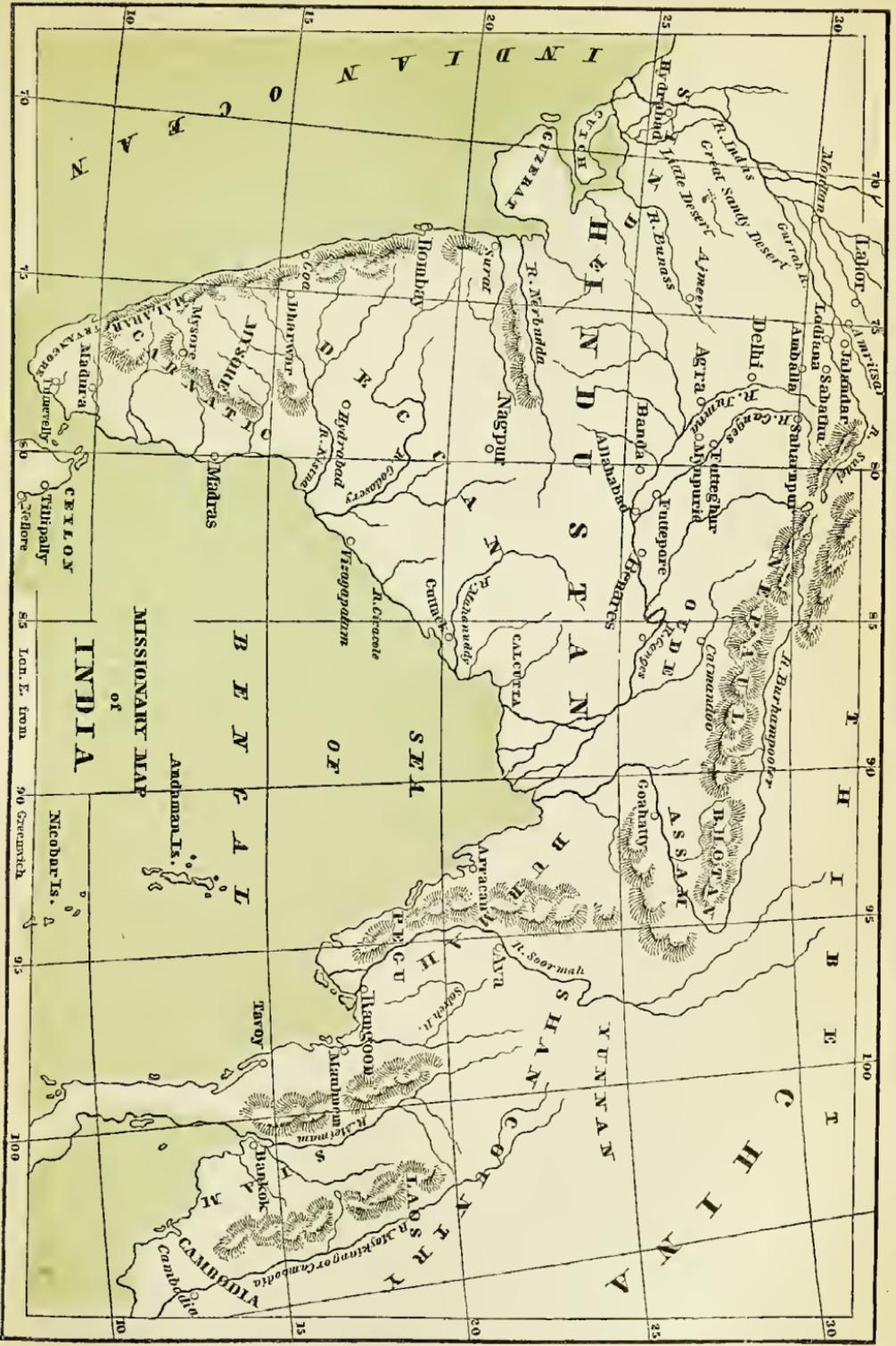
*Foreign Settlers.*—Besides the original and peculiar inhabitants of Hindostan, a crowd of foreign colonists or settlers of different nations, form a considerable portion of the present population of the country. They are confined to particular spots, or scattered indiscriminately over the country, according to the place of their arrival, or other causes. These several classes of foreign population, following the order of their supposed arrival, are as follows, viz.: Jews, Syrian Christians, Arabs, Armenians, Parsees, Persians, Afghans, Tartars, Turks, Abyssinians, Portuguese, English, Dutch, French, Danes, and Chinese.

*Religions.*—The principal religion of the 160,000,000 of Hindostan—about one-half the population of Europe—is *Brahminism*, (which see.) The other forms of religion are the Jain, Bûdhist, Seik, Mohammedan, and Christian. The first of these forms of religion prevails chiefly in the great provinces of Gujrat and Talawa, on the western shore of India, but more or less of it is found scattered throughout the country. The Buddhist religion is supposed to have originated in Bahar, within the great plain of the Ganges; but though so prevalent in Ceylon, and in countries to the E. and N., it is nearly extinct in Hindostan. The Seik form of religion was originated by Nanak, in 1419, and is confined to the N. W. part of Hindostan. The Mohammedan religion appeared in India about the beginning of the 11th century, and its adherents are supposed, for all India, to amount to about one-seventh of the entire population. The Christians abound most in the southern portion of the country. The greater number are Nestorians, who are supposed to have embraced Christianity through the labors of Greek missionaries from Syria, as early as the 2d and 3d centuries. Most of the remainder are Catholics, the descendants of the Portuguese and persons converted by Portuguese missionaries.

*Languages.*—There are more than fifty native languages spoken throughout Hindostan. Some Hindoos of the northern portion of the country are acquainted with three dead

languages, viz.: the Sanscrit, the Saraswatty or Pracrit, and the Pali. Of these three, the Sanscrit contains internal evidence of being the oldest. It was the language of a people who, according to a very probable Hindoo tradition, occupied the Jurnna, a little to the N. W. of Delhi, and with it probably originated the Brahminical religion, and the first dawn of Hindoo civilization. The Pracrit was the language that succeeded it in the same country, and it seems to bear the same sort of relation to it that the Italian does to the Latin. The Pali is a language that sprung up in the province of Bahar. Of this also, the Sanscrit forms the ground-work. With the people speaking the Pali language sprung up the religion of Budha; and the Pali is to this day the sacred language of all the Asiatic nations who have Budhism for their national worship. The existence of these three languages, that have necessarily ceased to be spoken, affords evidence of the great antiquity of Hindoo civilization. One or other of the languages in question, is more or less mixed up, not only with every language of Hindostan, but also with the languages of most of the neighboring countries. To the north they form the ground-work of these languages, as Latin does of Italian; to the south they are engrafted on the language somewhat as the French is on our Saxon tongue. The literary Hindoos reckon that there are ten cultivated languages, having a written character and a literature. The enumeration of these languages, however, is not very distinct as applicable to the present times. The Hindee is the most cultivated and generally spoken of all the native languages of Hindostan. Besides the local language of each district, the Hindee is commonly spoken by all persons of education, throughout all parts of India. Of the dead languages the Sanscrit is as much studied in India as the Latin is in Europe. Then there are eight languages spoken by a very numerous population, twenty spoken by a people less numerous but still civilized, and at least thirty spoken by rude tribes; making in all fifty-eight living languages. This may be taken as conclusive evidence that all India was never subject to one government, and never thoroughly united in large masses. To the native languages above enumerated, must be added the Persian, as much used as Latin is in Europe; the Arabic, often studied from religious motives; the Portuguese, a good deal spoken in some parts of the maritime coast; and the English, which is making considerable progress.

*Literature.*—The largest portion of Hindoo literature is contained in the dead Sanscrit, that which is found in the living languages being little else than translations, or paraphrases from it. To Hindoo literature in any language, prose composition is



**MISSIONARY MAP**  
OF  
**INDIA**

1841. E. from

NICOBAR IS. A

1000

10



1000

10



hardly known. Every thing is in verse, even works on astronomy, medicine, and grammar. These facts are evidence of great antiquity and rudeness, and they also show that for 2,000 or 3,000 years at least, native literature has made little progress. The two most celebrated works of Hindoo literature are the Mahabarat and the Ramayana; the one giving an account of the wars of Bharat, and the other, the adventures of Rama, king of Ayn dhya, a supposed incarnation of Vishnu, the "Preserver of the Hindoo Triad." These fictions are considered not only extravagant and contradictory to all the physical laws of the globe, but prolix, trifling and childish to the last degree.

*Science.*—Hindoo science is confined chiefly to arithmetic, algebra, geometry, and astronomy. They are allowed to be the inventors of the system of notation, which the Arabs borrowed from them and we from the Arabs. In the science of geography, medicine, botany, &c., the Hindoos are extremely ignorant. In grammar they have made large pretensions, and they have constructed a very valuable grammar of the Tamil, and the Sanscrit has been thoroughly subjected to rules. In astronomy the Hindoos pride themselves, but in this they can lay no claim to originality; neither have they ever applied it to any practical purposes, except in a very imperfect manner, to reckoning time.

*Arts and Agriculture.*—The arts in which the Hindoos have made the greatest progress are agriculture, weaving, dyeing, and architecture. Their agricultural implements are simple and rude, and their mode of using them equally so. Their greatest skill in agriculture has been displayed in works of irrigation, consisting of embankments, reservoirs or tanks, and wells. The reservoirs are often of vast extent, and capable of converting 4,000 or 5,000 acres of dreary, sandy desert, into productive corn-fields. Their wells are often sunk to the depth of 300 feet. The articles cultivated by the Hindoos from very early times are wheat, barley, rice, millet, pulse, sugar-cane, mustard—the cocoa, areca, and other palms—cardamoms, black-pepper, cotton, the mulberry, indigo, madder, and the banana—also many other productions common to the climate. The ox, horse, hog, buffalo, elephant, dog, sheep, and goat, have been domesticated and used by the Hindoos from the earliest antiquity. The common poultry is of equal antiquity among them.

In the art of weaving the Hindoos were skilled at a very early period, particularly in the weaving of cotton, silk, and the hair of the Thibetian goat. The cotton plant is grown almost every where in Hindostan. Their silk weaving has never equaled that of China, the raw material being inferior.

The Cashmerians, the manufacturers of the well known shawls which bear their name, are descended from the genuine Hindoos, who were the nearest neighbors to the rude tribes to whom the shawl goat belonged. The invention of the shawl manufacture may therefore be fairly ascribed to the Hindoos. Their architecture is of the simplest kind, except that which is dedicated to religion. Their temples, however, are alike distinguished for their magnitude and durability, and for their grandeur and beauty. The Mohammedans introduced a much higher order of architecture, in the construction of their mosques and mausoleums. In useful architecture, such as dwelling houses, bridges, roads, &c., the Hindoos have made very little progress.

*Physical and Intellectual Character.*—In respect to race, the Hindoos have been regarded by naturalists as belonging to what they call the Caucasian or European; but this is proved by the best modern writers to be untrue. The European is white, the Hindoo black, or nearly so. The European has an endless variety in the color of the hair and of the eye, while with the Hindoo the hair is always black, and the eye a dark brown. In physical force, the Hindoo is below not only the European, but even the Arab, the Persian, and the Chinese. The intellectual character of the Hindoos corresponds to their physical. They have subtlety, but not much originality or practical good sense. In vigor and manliness of mind they are below the Arabs and Persians. In moral character the Hindoos rank extremely low. Candor, integrity, and ingenuousness of mind, cannot be said to exist among them. Judicial perjury is said to be practiced in Hindostan on a wider scale than in any other country. The Hindoos are generally credited with frugality, patience, docility, and even industry; but their frugality is akin to avarice, and their docility to passiveness. They about as readily submit to wrong and oppression, as make an effort to improve their condition.

*British Rule.*—The great body of the Hindoos had, for six centuries before the commencement of the British government, been under the dominion of foreigners, and of foreigners more energetic than themselves, if not more civilized. Their conquerors were Asiatics, with complexion, manners, customs, &c., approaching to the natives, with whom they to a considerable extent associated. Even in matters of religion, where the difference was widest, a good degree of toleration was allowed, and the Hindoo converts to Mohammedanism were admissible to the highest offices of state. So that, on the whole, the Hindoos were rather gainers by their subjection to a foreign dominion.

British rule may be considered as having been practically established in India for a period of about 90 years. This government, in its practical operation, may be regarded as an enlightened despotism; a good deal controlled by the public opinion of Englishmen on the spot, and to a much smaller extent by Parliament and public opinion in England. The British Government in India has been divided into three periods, the last of which commenced in 1814, and comes down to the present time. The influx of Europeans into India since 1814, has resulted in something like a public and independent opinion at the principal seats of commerce, which serves to modify the despotic character of the government. The press of India, which was formerly under a rigorous censorship, is now thrown open, and employs itself in redressing public and private wrongs. The government which England administers in India is in many respects oppressive, and liable to great abuses. An English writer says, "It is not a national government, nor is it as yet a government carried on by conquerors who have made the slightest progress towards naturalization or amalgamation with the party governed. We are aliens in blood, in manners, in language, and in religion, carrying on the administration of 80,000,000 of people, and exercising a control over 50,000,000 more, at a distance of 12,000 miles. The local government is purely vicarial, and the essential administration rests with men residing at a vast distance, who never saw the country, and who have no actual knowledge of its manners and institutions. These men themselves are perpetually changing, and look upon Indian affairs as matters of very secondary importance to domestic and European politics. The local governments, instead of being responsible to the parties whose administration they conduct, are only amenable for their acts to their political friends in Europe, while the affairs of India are too complex, too extensive, and too remote, to be understood by, or for the most part, to excite any interest in, the people and Parliament of England. In India, generally, the acts of the local government are secretly prepared without consulting or attempting to conciliate the parties for whom the laws are made."

However true and just these statements may be, there is another side to the picture, which it is more pleasing to contemplate. With evident candor and fairness, the Committee of the American Board, in their report for 1846, say :

"It is a deeply interesting fact that the British government in India is almost every year assuming a more Christian character, and adopting a more humane and liberal policy. The declaration of the government

now is, that it is not pledged to the support or countenance of Hindooism, that the principle which guides it is, that all religions professed by its subjects shall be equally tolerated and protected; and that, contrary to what has till recently been the law of the land, the Hindoo may embrace Christianity and break caste without the forfeiture of property, or any other of his civil rights and immunities. On this principle the government is going steadily forward, suppressing those disgusting and inhuman rites connected with Hindooism which war upon society, correcting the abuses which have grown up under the unnatural state of things which has long prevailed in India, encouraging education, the arts and usages of more enlightened nations, and giving Christian truth free scope to exert its purifying and elevating power over the public mind. In this manner God is breaking down barriers and opening the way for the spread of the Gospel in India."

This view of the nature and influence of British rule in India, corresponds with the still more recent statements of the missionaries, and will be regarded as more than sufficient to counterbalance the temporal and incidental evils resulting from the administration of the government.

#### MISSIONS.

**AMERICAN BOARD.**—The missions of the American Board in Hindostan, or India, have been of long standing, and have been eminently successful. They now occupy *Bombay, Ahmednuggur, Sátara, Kolapur, Madura, Arcot, and Madras*. Of the work accomplished at each of these places only a comprehensive view can be given, and this will be best done by noticing each field separately, as far as practicable.

**Bombay.**—The first missionaries of the Board to India arrived at Calcutta in June 1812, and were followed by others in August. These brethren all received their instructions from the Board at Salem, Feb. 7, 1812, and as this was the first foreign missionary enterprise of the American Board of Commissioners for Foreign Missions, and these its first missionaries, their names may properly be given. They were, Rev. Messrs. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice. On reaching Calcutta, they found the country so embroiled in war, that to enter upon a mission there was impossible, and after a little delay, Messrs. Hall and Nott proceeded to Bombay. (For a description of the place, see article, *Bombay*.) Mr. Judson and Mr. Rice, soon after reaching Calcutta, changed their sentiments and joined the Baptist mission. Mr. Newell spent some time in visiting the Isle of France and Ceylon, before going to Bombay. It was left to

Messrs. Hall & Nott, therefore, to commence the first mission of the Board in India. At first they were embarrassed by the opposition of the government, and it was not till early in the year 1814 that the missionaries "were fairly settled in their work." Never did men show a more earnest, self-sacrificing devotion to their Master. In a letter dated September, 1815, the missionaries say: "We have made so much proficiency in the Mahratta language as to be able to enter upon the great work of preaching the Gospel to the heathen. We have also commenced the work of translating the Scriptures into the Mahratta language." Two months later they say: "We have translated a Harmony of the Gospels and several tracts, copies of which are now in circulation among the heathen." In November, 1816, Mr. Bardwell and his wife reached Bombay, and joined the mission. In March of this year, the first printing-press at Bombay went into operation, and 1,500 copies of a Scripture tract of eight pages were issued. During this year also, the establishment and care of schools was entered upon. Thus, in three years from the time of entering this field, these devoted servants of Christ were preaching the Gospel to the benighted Hindoos in their native tongue, circulating, from their own press, translations of the Scriptures and of tracts, and gathering heathen children and youth into the mission schools. In 1818 they had eleven schools, and six hundred boys under instruction. In view of so important a fact the missionaries say: "In these schools we seem to see a thousand Hindoo hands at work, from year to year, in undermining the fabric of Hindoo idolatry."

In 1818 the mission reported three stations,—one the seat of the mission, in the "great native town of Bombay;" one at Mahim, about six miles north, with a population of about twenty thousand; and a third at Tannah, the chief town of Salsette, distant from Bombay about twenty-five miles, and separated only by a narrow strait from a dense and wide spread population on the continent. Messrs. Nichols and Graves occupied the out-stations. During this year, Caranja, an island near Bombay, containing 10,000 inhabitants, was explored; and also Choule, a place upon the coast thirty miles south of Bombay. Places still farther distant were also visited, and their population and condition ascertained. The schools had now increased to twenty-five, with 1200 heathen children and a hundred Jewish, and as many more of occasional attendants; and meanwhile the mission press was constantly turning off portions of Scripture, tracts, and elementary school books. Thus rapidly did the field whiten under their labors.

In November, 1821, Mr. Bardwell arrived at Boston with his wife and child, he having

been compelled to leave the mission on account of declining health. Four months after the departure of Mr. Bardwell, the mission sustained another severe loss in the death of Mr. Newell, who, as has been stated, was one of the four young men who first offered themselves to the Board as missionaries to any part of the heathen world. He fell a victim to cholera morbus. In 1822 a mission chapel was erected at Bombay, at an expense of about \$4,500, \$1,700 of which was subscribed in Bombay and Calcutta, and the rest in this country. The dedication of this first Christian temple on the western side of the Indian peninsula, took place on the 12th of May, 1823, and was a memorable event. The dedication services, with the exception of one English hymn, were all in the Mahratta language. In the following June the observance of the monthly concert was commenced in this chapel.

Near the close of 1822, the missionaries sent out two Jewish schoolmasters, with 6,000 copies of extracts from the Scriptures, and numerous tracts, in the Mahratta language, for distribution among the people. They had scattered about 2,000 copies, when they were arrested by the local authorities and sent back with their books to Bombay, the Governor in Council saying that books exposing the corruptions of heathenism would endanger the public tranquillity. In 1824 the mission was strengthened by the arrival of Mr. Frost and Mrs. Graves; but it was visited with sore bereavement soon after, in the death of Mr. Nichols of the Tannah station, who had been seven years among the heathen, most of the time preaching to them in their native language.

In 1825 a society was formed at Bombay, under the auspices of the English Governor, called the Bombay Native School Book and School Society, designed to promote the education of Hindoo children. At this period the missionaries were able to report very gratifying progress in the education of heathen girls, in spite of the strong native prejudices, 75 being under instruction. The whole number of children in the schools was 1,750, 133 of them of Jewish parentage.

On the 20th of March, 1826, the mission suffered a severe loss in the death of Mr. Hall, one of the two by whom the mission of the Board at Bombay was established. He was seized with the cholera, while on a preaching tour on the Continent, and died in eight or nine hours. One of his last efforts was, an appeal to American Christians in behalf of the 12,000,000 of people who speak the Mahratta language, and on whom the Bombay mission might be brought to bear. Just before the death of Mr. Hall, an important event occurred, viz.: the formation of the "Bombay Missionary Union," an association of missionaries of the London,

the Church, and the Scottish Missionary Societies, which had stations in various parts of India, and those of the American Board. The members of these missions all united on the basis of the distinguishing doctrines of the Reformation, and for their common benefit. It presented a pleasing instance of mutual charity and affection, among those who were striving alike for the evangelization of the heathen. Soon after the death of Mr. Hall, the stations at Makim and Tannah were given up, and in 1826 Mr. Graves was the only missionary of the Board at Bombay.

In 1827, Rev. Messrs. Cyrus Stone and D. O. Allen joined the mission, having embarked at Boston in June of that year. During this year the Missionary Union, just named, formed a "General Tract Society," to aid Christians of all denominations in their efforts to benefit the people of the East. In their report for 1828, the missionaries state that there were at that time about 18,000 Catholics in Bombay, most of them of Hindoo origin, whose ancestors were converted to the Romish Church some two centuries before, when Bombay was a Portuguese colony. The Catholics, however, were found to be in the same state of superstition and idolatry as the other natives, and just as much in need of the Gospel.

In 1830 three more missionaries arrived at Bombay, viz.: Rev. Messrs. Ramsey, Hervey and Reed. In July, 1831, Mr. Garrett, for ten years the faithful printer to the mission, died, and soon after Mrs. Allen and Mrs. Hervey were called from their earthly labors. During this year the mission received \$5,600 from the American Bible and Tract Societies, for the publication of the Scriptures and of tracts, and a legacy of \$3,000 from an inhabitant of Bombay, deceased, for the support of public worship in the Mission Chapel. Several Hindoo converts were received to the Mission Church this year, and the Christian marriage of a Brahmin was celebrated.

In 1832, twenty years after the commencement of the Bombay mission, there were twelve schools exclusively for females, containing 320 pupils; and eighteen other schools, containing 63 girls and 1,322 boys, making a total of 30 schools, and 1,705 scholars. Such an advance, especially in female education, must be considered quite wonderful, in view of the total darkness which rested upon the native mind when the work commenced. "There is no doubt," say the Missionaries at this period, "but Hindoo girls are capable of a high degree of improvement in all the departments of knowledge which are appropriate to their station in life."

During these 20 years, the amount of Mahratta printing had been 13,000,000 of

pages, including a Mahratta version of the New Testament; five natives had been received to the Mission Church; and the Gospel had been preached to many thousands in the streets and market places of Bombay and on the continent. A native temperance society was also formed in 1832, on the principle of total abstinence from the use of ardent spirits, opium, tobacco, and other intoxicating drugs.

Ahmednuggur was first occupied as a station in December, 1831. It is on the Continent, 175 miles north-east from Bombay; and Messrs. Read and Boggs were the first missionaries to this field. In describing the place, they say: "There are at least fifty villages within twenty miles of Ahmednuggur. Short tours have been made through most of these villages, and some thousands of religious books and tracts have been distributed. The Hindoos have received them with avidity." A number of English gentlemen residing at Ahmednuggur opened an asylum in 1832 for the infirm poor, and placed it under the superintendence of Mr. Read. It was recorded as an encouraging fact, that within one year, and on the very day appointed by the General Assembly of the Presbyterian Church and other religious bodies in America, for prayer for the conversion of the world, a spirit of inquiry was awakened in this asylum, and nearly half of the inmates, who numbered about forty in all, were led to ask, "What shall we do to be saved?"

A Presbyterian Church was organized at Ahmednuggur on the 4th of March, 1832 consisting of fourteen members, ten of whom were Hindoos. Babajee, the Brahminic convert from the Church of Bombay, was ordained elder, and Dajeeba, also from the Bombay church, deacon. The members of the church soon formed themselves into a society for promoting temperance and Christian morals in general, and 24 rules were drawn up by Babajee himself. Considering their source, and how lately their author was a blind and degraded Brahmin, they form a document of very great interest. (See Annual Report of the Board for 1833).

In January, 1833, 20 natives requested baptism, one of whom was the aged mother of Dajeeba, who was strongly opposed to Christianity for some time after the conversion of her son, but who finally yielded and gave up her last idol to the missionary.

Babajee died of cholera, in April, 1833. His death was felt to be a very great loss to the mission and to the cause of Christianity, in India. Although he had become an outcast by renouncing Hindooism, he was much respected by all classes. His memoir, in two volumes, written by one of the missionaries, may be found in the Library of the American Board. The mission at Bombay





was also afflicted by the death of Mrs. Stone, in August, 1833, after an illness of twelve days. About this time it was remarked by the Board, that of the nine adults, missionaries and assistant missionaries, from this country, who had died in India, only two had died of the peculiar diseases of the climate. A reinforcement of five missionaries and assistants reached Bombay in September, 1834. A charity school for native orphan girls was opened at Bombay this year, thus affording another illustration of the spirit and influence of Christianity in its relation to the woes even of this life.

Itinerating was found to be not only one of the most important means of access to the heathen, but favorable also to the health of the missionaries. They therefore pursued it very extensively. Mr. Read alone traveled not less than 1,100 miles in his excursions into the country around Ahmednuggur, between October, 1833, and August, 1834. It is remarked also that he traveled without arms or a guard, the mode of traveling best becoming missionaries of the Gospel of peace, and that he never met with either insult or harm. After all, but a small proportion of the population could be reached, even by the tracts and portions of Scripture that were scattered by tens of thousands; for the missionaries had before them the appalling and affecting fact that they were almost the only laborers in a field 800 by 1,000 miles in extent, containing not less than 2,000 towns and villages, and a population of 40,000,000.

*Malcolm Peth*, on the Mahabnrlishwur Hills, was occupied as a temporary health station in 1835. In 1836, Alibag was also made a centre of operations. It is in the Concan, the maritime portion of the Mahratta country, and mission schools had for some time been supported there. About the same time a missionary was placed at Jalna, in the dominions of the Nizam, or native Prince, 120 miles north-west of Ahmednuggur.

Rev. Messrs. Ebenezer Burgess, Ozro French, and R. W. Hume, with their wives, and Miss Cynthia Farrar, sailed for Bombay in April, 1838, and arrived there in the following August. In 1839 a boarding school had been established at Jalna, containing 19 boys; and one at Malcolm Peth for girls, containing 30 pupils.

The year 1839 was one of extraordinary interest to the Bombay mission, not so much on account of any remarkable progress made, as for the opposition awakened in the minds of the natives. The immediate occasion of the opposition was, the public profession of Christianity made by two Parsee young men named Narayan and Harripunt. They were baptized by Dr. Wilson, of the Church of Scotland's mission at Bombay,

and were supposed to be the first proselytes from the religion of Zoroaster in modern times. Their Parsee friends became much enraged, and would have laid violent hands on them, but they had taken refuge with the missionaries. A legal process was instituted against the missionaries, but in vain. They then attempted to break up the schools by threats against the parents, and succeeded to some extent. They published a tract in defence of Hindooism, petitioned the Government for protection against the influence of the missionaries, &c., but all with very little effect, except to show that the progress of the Gospel had begun to be such as to disturb the native conscience, and awaken their fears for the safety of their ancient system of idolatry. One year later the missionaries say, "The events of the last year have done much, we think, to spread the knowledge of the Gospel in Ahmednuggur and the villages around. People now understand that there is something in the Christian religion which is powerful to the conversion of men, and they are afraid to come into contact with it. Formerly very few in this place knew the object for which we came here. Now the great mass know that it is our aim to lead men from the worship of idols to the worship of the one living and true God, and to a belief in his Son Jesus Christ. Formerly the people here were not afraid to enter into argument with us, thinking that their religion rested on a sure foundation; now they are unwilling to argue when the subject is proposed." Narayan and Harripunt now appeared among the people with entire safety, the natives simply telling them it was wrong for any one to forsake his religion. At this period the Prudential Committee of the Board in their annual report say, "Those who have attended to the history of this first mission of the Board,—this earliest of the foreign missions of the American churches, from the beginning, must perceive that the Mahrattas, as a people, stand related to the Christian religion very differently from what they did in 1814. Much unavoidable, preliminary ground has been gone over, and the truth is nearer the great mass of the native intellect and heart."

In 1841, the Bombay and Ahmednuggur stations, comprising what was called the mission to the Mahrattas, were divided into two, to be known henceforth as the Bombay and Ahmednuggur missions. These places were so far apart that it became inconvenient and expensive for the missionaries to meet for business, and hence the division. The two missions date their separate existence from the 1st of January, 1842, and from this period will receive a separate notice. The station at Malcolm Peth belonged to Bombay. Mr. Graves, of this station, died

in December, 1843. He embarked on his mission in 1817, and had been 25 years in the service of the Board.

The opposition to Christianity took quite a new turn at Bombay in 1843, when the more wealthy Hindoos commenced printing by subscription, a series of their most popular religious books in monthly numbers. None of these books had ever before been printed, and the manuscripts were scarce and costly, but in the printed form they were afforded at little cost. A Hindoo at Bombay expended nearly \$1,800 in printing and circulating one of the sacred books of his religion. Thus, a new and extraordinary effort to sustain idolatry, showed that the presence and power of Christianity were beginning to be felt. This was still further manifested a year later, when the periodical press was for the first time brought to the aid of the tottering system of Hindooism. Three weekly newspapers and one monthly magazine, all in the Mahratta language, and bitterly opposed to Christianity, were published at Bombay. A paper was also issued at Poona, a little to the south-east of Bombay, and a monthly journal and three weeklies in the Goozerattee language, spoken by seven or eight millions in the region north of Bombay, besides two papers printed in the Persian language. The Goozerattee papers especially attempted to refute Christianity by quotations from the writings of Paine, Voltaire, and other infidels. Thus ten newspapers and magazines in and around Bombay, armed not only with all that heathen learning could furnish, but with the most approved weapons of infidelity, were brought to bear against the religion taught by the missionaries, and of course the tendency was most injurious. But meanwhile the mission press at Bombay was never more efficient. It had the means of issuing periodicals, tracts, and portions of Scripture, in English, Sanscrit, Mahratta, Goozerattee, Hindostanee, Persian, Arabic, &c., and thus the issues of the idolatrous and infidel presses were met face to face, and their influence in great measure counteracted. It was with great joy and thankfulness that the missionaries at Bombay were able to say, in 1845, "Thirty-three years ago the doctrine of Christ crucified was unknown to the people of the Mahratta country. No portion of the Sacred Scriptures had been given to them in their own language. Not a single tract from which they could learn the way of salvation, was in existence. Unbroken unmixed darkness covered the land. Now the sound of the Gospel has gone out into all the land. The people of the most distant villages have heard, at least, that "there is none other name under heaven given among men whereby we can be saved, but the name of Jesus."

The year 1847 was marked by an event of great importance, viz : the translation of the entire Scriptures into the Mahratta language, thus rendering the whole volume of inspiration accessible to a numerous people in western India. In noticing this fact, the Prudential Committee say, "It may be stated as a fact of some interest to the friends of missions in this country, that all the Scriptures which have been printed in Mahratta, except one of the Gospels, have issued from the mission press." For a history of this great work they refer to the following statement, by one of the missionaries, Mr. Allen :

"The Gospel of Matthew was printed in 1817. The translation of the New Testament was not completed and printed till 1826; though, meanwhile, some of the Gospels and the Acts of the Apostles had been printed several times. In 1830 a second and revised edition of the New Testament was printed. The original translation and the revised edition were both made by our mission. Since then all the New Testament has been printed once, and some parts of it several times, by the Bible Society, as altered and revised by its translation committee. Of this committee I have been a member for nearly fifteen years."

Mr. Allen proceeds to explain the reasons which had delayed the translation and publication of the Old Testament till the above date, and adds that the whole Bible has been published, not only in the Mahratta, but also in the Goozerattee language, the two principal languages spoken on the western side of India.

Amid some discouragements, especially the fact that the number of converts was comparatively small, the missionaries had ground for saying, in 1848, "Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different thing from that of their fathers. Christian ideas, and Christian doctrines, are quietly gaining an influence over the minds of many. There is a Christianizing, so to speak, of the ideas and even the language of the people."

*Satara* was occupied as a missionary station in 1848. It is about 170 miles south-east of Bombay, and is situated in a very populous and fertile district. The size of the place, which is about equal to Ahmednuggur, and the numerous villages around it, seemed to point it out as a very important station, as it has proved to be.

The custom recently adopted by the missionaries of selling tracts and books, instead of distributing them gratuitously, was found to work admirably, and it strikingly illustrated the increasing desire of the natives to

read and learn. "The readiness to purchase Christian tracts and books," says one of the missionaries in 1849, "is without a parallel in any part of the heathen world. The fact that we have, in a single year, sold 9,000 of these publications, is full of encouragement." A further proof of the waking up of the heathen mind was found in the fact, that the paper issued from the mission press called the *Dnyanadaya*, was widely circulated and much read by the natives. In 1849 two prize essays on the *Holce*, a shameful feast observed among the *Hindoos*, were published in this paper, and read by great numbers of the *Mahrattas*, and one of them was copied into the native papers, and translated into the languages of upper India. About the same date the missionaries speak of very interesting discussions with the *Parsees*. The scene of debate was the sea-side, where the *Parsees* assembled to worship the sea or the setting sun; and the disputants were accustomed to sit down on the sand, the auditors, to the number of several hundreds, standing around. The fact that these discussions lasted sometimes till two hours after dark, and that the crowds listened with untiring interest to the end, indicated a spirit of inquiry, and a deep solicitude among the people to know the difference between heathenism and Christianity. In these debates the works of Paine, Voltaire, and other infidels, were brought forward with great skill and familiarity by the *Parsees*.

An event of deep interest to the missions and to the cause of Christianity in India, in 1849, was the passage of a law by the government, giving equal rights to all its subjects. Up to this time, in western and southern India, there had been no special law for the protection of converts to Christianity, who were tried by heathen laws and subjected to every indignity, with confiscation of goods. After various efforts of Christians in India, they at length succeeded in getting a repeal of the old laws, and the passage of an act protecting converts against all civil disabilities and forfeiture of rights. Thus one of the most serious obstacles in the way of the progress of Christianity in India was removed.

The influence of Christianity and its missions in the education and elevation of females, has ever been regarded as one of its most interesting features; and on this point the missionaries at Bombay are very explicit and satisfactory in their report for 1850. At first there was an extreme jealousy on this subject, but a gradual change was wrought, the wealthiest natives began to send their daughters to the mission schools, and at the above date thousands of females in various parts of India, of all castes, were acquiring the rudiments of an education. It had been

proved, the missionaries say, that native females were not wanting in capacity, and the way had been prepared for the establishment of female schools by the natives themselves, and by the government. The Governor-General of India, this year, issued a very important declaration, requesting that the Council of Education would consider its functions as comprising the superintendence of native female education; and that wherever any disposition was shown by the natives to establish female schools, said Council would give them all possible encouragement.

During the years 1850 and 1851, Mr. Allen had devoted himself to the work of revising the *Mahratta* Scriptures. A complete translation had been made, as before noticed, but different books had been issued at different times, in differing type and style, and the effort now was to correct the translation, give uniformity to the style, and put the whole into one octavo volume. This work would not be completed, Mr. Allen thought, till the spring of 1855. While the press was thus at work, doing more, it was believed, in various ways, to make known Christ among the people than ten men could do faithfully preaching daily in the streets and bazaars of the city, the direct business of preaching was by no means neglected. At the close of 1851 there were three stated places for preaching in the city of Bombay, besides which "touring among the villages" occupied a considerable portion of each year.

Among the interesting events of 1852, was a series of public lectures in the mission chapel, followed by a free discussion, in which the natives present were allowed to make inquiries and to state objections. The discussions were in the *Mahratta* language, but were reported in the religious paper of the mission in both *Mahratta* and English, and their influence was very extensive. The Native Missionary Society also held meetings on the first Monday of each month, for the communication of intelligence, prayer, &c., and they were among the most interesting of the *Mahratta* meetings. About \$70 was collected, and appropriated to the erection of another place of preaching in a native city. Another occurrence of special interest this year, was the publication of a work entitled "*Principles of Hindooism*," written by an educated Brahmin, to explain and defend his religion. He admits that the missionaries have turned the minds of many from Hindooism to Christianity, that a large portion of those educated in the schools abandon and seek to destroy their ancestral faith, that they deny the divine appointment of caste, &c., and adds:

"The ancient and noble edifice of Hindooism is now on all sides stoutly assailed by the adherents of a hostile faith, and we are

filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling?"

The year 1853 was marked by no peculiar changes in the mission, yet an event occurred that will be celebrated in the annals of Hindostan, and so nearly related to the cause of Christianity as to be entitled to a notice here. It was the opening, on the 16th of April of that year, of the first Asiatic railway connecting Bombay and Tannah, a distance of twenty-four miles. One of the missionaries, Mr. Hume, in describing this event says, "Great was the interest excited in the minds of assembled thousands, as the first train of ponderous cars, with 400 passengers, hasted away, moved by some mysterious agency. From the neighboring heights, at the various crossings, and for a considerable distance along the line of the road, multitudes gazed with astonishment and delight at this triumph of science and skill. New and more vivid impressions regarding the immense superiority of the Christian nations of the West, were unconsciously received by those living masses. Many of them must have felt, as they never felt before, that Hindooism is in conflict with the spirit of the age, and that its days must ere long be numbered."

Dating the commencement of the Bombay mission in 1812, the whole period thus briefly reviewed is forty-one years. The general view taken is sufficient to show that during this period changes of immense importance have been wrought, and an incalculable amount of good accomplished. For general remarks and statistics the reader is referred to the close of the article on missions in Hindostan. Also for a more particular account of Bombay—its various classes, religions, commercial importance, &c., see article under that head.

*Ahmednuggur.*—Previous to 1831, Ahmednuggur was simply a station of the Bombay mission, and was noticed in that connection. In December of that year it became a distinct mission, and from that date the present account commences. At this period there were three missionaries here, viz: Messrs. Graves, Hervey, and Read. Mr. Hervey died very suddenly, of cholera, in the following May. The mission church at Ahmednuggur was formed in March, 1833, with 14 members, and public worship and preaching were regularly maintained, with from forty to sixty hearers, though they had no chapel, and were obliged to meet in a temporary building, "a sort of shed." Preaching tours in the surrounding villages

were also extensively maintained. The system of education was nearly the same as that at Bombay, and at the close of 1835 there were 9 schools and 422 scholars. The establishment of free schools in the neighboring villages, twenty or thirty miles around Ahmednuggur, was also a favorite and successful method of doing good. In 1837 a substantial house had been erected for the seminary, which contained fifty boys, all taken from respectable castes, and the same house was used also for a chapel. A boarding school for girls was also in successful operation.

*Seroor*, 28 miles from Ahmednuggur, was occupied as a station in 1841. At this period the missionaries, after describing a preaching excursion, say: "We hope to be able to adopt this plan more than we have done,—to occupy a village for some days, having as much intercourse with the people of the village as possible, and making excursions to the small villages in its vicinity as may be convenient." The plan thus proposed was carried out very successfully. In their labors in and around Ahmednuggur, the missionaries came much in contact with a class of Hindoos called Mahars, who, they say, "are thought to be the original inhabitants of the country." They are a low caste, and the more intelligent of them discard idolatry, and maintain the doctrine of one invisible God. They adhere but slightly to the rules of caste, are free from bigotry, manifest a desire to know the truth, and exhibit none of that wrangling and angry disputation which are so common among the Brahmins." It was among them that the missionaries, in 1842, found a remarkable spirit of inquiry into the Christian religion, and in their excursions through not less than a hundred villages, they had access to crowds of eager listeners. During this year seventeen natives were received to the Ahmednuggur church, one of whom had been a robber and murderer by profession. The number of church members was thus more than doubled. In 1843 twelve more were added, and five in the beginning of the year 1844, making the whole number of members 48.

The importance of this field, and the increasing interest felt in it, may be gathered from the fact, stated in 1844, that "within a distance of fifteen miles around Ahmednuggur there are more than one hundred villages, the population of which, including Ahmednuggur itself, amounts to more than one hundred thousand souls. The distinctions of caste are numerous, amounting to 60 in Ahmednuggur, and varying from ten to thirty in the villages." It was to such a people that the missionaries were carrying the Gospel as they went out from their respective stations. In their report for 1844 they say: "These excursions are becoming

more and more interesting in consequence of the increased knowledge of Christianity which we find among the people, and of their increased acquaintance with us and our native converts, and also in consequence of the confidence which many of them have learnt to place in us, and in the doctrines which we preach." In the same report they say: "Women of all castes had the opportunity of learning the way of salvation through Jesus Christ. In some places which we visited, nearly all the women of the village came out to see us and to hear the message of mercy." This work was prosecuted during 1845 with increasing interest.

In 1846 this mission was strengthened by the arrival of two new missionaries, and the return of Mr. Burgess, whose health had been improved by a short residence in this country. At this period a new station was formed at Bhingar, a large town of 4,000 inhabitants, two miles east of Ahmednuggur. Early in this year peculiar religious interest began to be manifested in the seminary for boys, and a little band were in the habit of meeting together for prayer, and of visiting the house of their teacher for religious conversation and worship. At length one of the company, named Rama, the most advanced boy in the seminary, determined to confess Christ, and to request baptism. This he did in spite of the opposition and entreaties of his mother and brothers. At the same time another boy in the seminary, named Sudoo, professed his faith in Christ. This seminary, under the care of Mr. Burgess, was considered of very great importance to the missionary work.

Two out-stations were formed in 1845, one at Wudaley, about forty miles north of Ahmednuggur; and the other at Wadagaum, a village about 30 miles south of Ahmednuggur. At the former place the Mahars were favorable to Christianity and very desirous of a station among them, and one of them gave land for a chapel, with a written guaranty that it should remain the property of the mission. This chapel was opened in February, 1846, at which time ten adults were admitted to Christian fellowship. Others were admitted subsequently, so that the whole number of church members connected with this out-station in January, 1847, was twenty-one. Not long after eleven children were baptized, and one adult was examined for admission to the church. These fruits were the more remarkable, as this station did not enjoy the labors of a missionary, but was under the care of a native catechist, Dajeeba. An interesting account of the opposition he met with, and the numerous obstacles overcome in erecting a chapel at that station, will be found in the annual report of the Board for 1847. In the same report will be found an account of Ha-

ripunt, the native catechist at Wudaley, who was forcibly ejected from a temple, in consequence of which the important decision was obtained from a magistrate, that native Christians were entitled to the same privileges at the temples and rest houses, as are conceded to Mohammedans. This decision indicated the determination of the government that no one should be deprived of his rights merely because he professed his faith in Christ.

The toilsome and ceaseless efforts of the missionaries in this field, so noticeable at every step, are indicated again by the fact, that in 1848 one of them made a preaching circuit of 122 days, traveling 912 miles and visiting 509 towns. In many places he was heard gladly, crowds, especially of the working people, flocking to his tent and listening attentively till late hours at night. Ten persons, three males and seven females, were received to the Ahmednuggur church this year. Four were also added to the church at Serour.

In 1849 a new station was established at Newasse. In accomplishing this object great opposition and even danger were encountered, an account of which will be found in the *Missionary Herald* for August, 1850. The effort was successful, however, and in 1852 there was a school in Newasse of fifty scholars. In the report of the Board for 1853, the interesting fact is stated, that the number of baptized children was 159, and it is added, "The families of the church members form a most interesting field of labor, and one which promises the richest fruits. As the children of our converts grow up, they exhibit an interest in religious things which encourages us much; and the number of those of this class who have been already received into the church, or are now candidates for church membership, shows that God is faithful to his covenant, and willing to bless the instructions and prayers of parents to the conversion of their offspring, as well as our efforts in their behalf." In the same report a preaching tour of Mr. Munger is described, in which he traveled over a thousand miles in 135 days, and preached in 400 towns and villages. He found every where "an open door," and an increasing conviction in many minds, that they were the dupes of Brahmin cupidity and selfishness.

In the city of Ahmednuggur there was at this period, a growing disposition among an interesting and increasing class of young men, to inquire into the truth of Christianity. Some of them were teachers in government schools, and writers in the public offices. They held the absurd superstitions of Hindooism in utter contempt, but inclined to deistical opinions, and were not prepared to receive Christianity, though they approved of some of its doctrines. This class of young

men had formed a society, the object of which was to discuss subjects connected with morals and religion, and in these discussions the truths of Christianity were ably maintained by two native converts, members of the mission church. (See *Herald* for June, 1853.)

The printing for this station is done at Bombay, and is included in the report of that mission. A condensed view of the churches and schools will be found in the table at the close of this article. From what has been presented, it is apparent that Ahmednuggur and the country around it, afford an extensive and most important field of missionary labor, and that it has been cultivated with great diligence and most encouraging success, affording reasonable ground for the hope, that still greater and more rapid changes will ere long be witnessed.

*Satara*.—This was a station of the Bombay mission until 1851, when, in connection with Mahabulishwar, it became a distinct mission, and was occupied by Messrs. Burgess and Wood. Schools were already established there, and also a church, with nine native members. In 1852 this mission experienced a severe bereavement, in the death of both Mrs. Wood and Mrs. Burgess.

The first native who embraced Christianity at Satara, was Krishana Row, a Brahmin, and his case excited extraordinary interest in the minds of the people. "For some days after his baptism hundreds came to see him and his wife. Some even came from distant villages to behold the great wonder of a Brahmin become a Christian." The excitement was attended with an unusual degree of calm inquiry.

Another event of interest at this time, was the discovery of a secret society among the educated Hindoos, the object of which was to make war upon some of the more flagrant absurdities of their religious system, such as the distinction of caste, and the prejudice against the remarrying of widows and female education. This society numbered nearly one hundred, and had several branches. Its members were educated in the missionary and government schools, chiefly the latter, and while many of them only sought to reform Hindooism, others exposed its utter worthlessness, and advocated the peculiar claims of Christianity.

A small chapel was completed by this mission in 1852, and regular preaching exercises were commenced. The exercises took the form of a discussion generally, and Mr. Burgess, alluding to this fact, says: "I doubt if any other mission in India can present such well maintained religious discussions, attended with continued interest on the part of the people. Certainly I never had such opportunities for preaching to the masses of the people as I enjoy at Satara. At the

latest dates from this mission a larger chapel was about to be erected, and the villages around presented an inviting field of labor. Two boys' schools and two girls' schools were in successful operation, and there was also what was called a "parochial school," with from fifteen to twenty pupils, taught in the yard of the mission house by a son of a native Christian. About 5,000 books, tracts and portions of Scripture were sold by the mission during the year 1852. A reinforcement has sailed for this mission, but no returns have been received.

*Kolapoor*.—The mission at this place is of quite recent date, having been commenced in 1852. It is about 130 miles distant from Ahmednuggur, nearly south, and contains a population of some 44,000. No missionary labor had ever been performed here before, and the people were entirely unacquainted with the Gospel. On the arrival of the missionary, Mr. Wilder, the people sent a remonstrance to the King and to the political superintendent, against his being allowed to remain; but they soon became acquainted with him, and the opposition died away. Kolapoor is the centre of a population of 550,000 souls, and presents an immense field for missionary operations.

*Madura*.—The mission at Madura was commenced in July, 1834. A tour of observation was previously made by Mr. Spaulding, of the Ceylon mission, accompanied by three native helpers, and after visiting various places, this was decided upon as the most desirable and important in that part of India for a missionary station.

Madura is in the southern part of Hindostan, and is the city of the ancient Tamil kings and the seat of Brahminical pride in that quarter. It has a population of about 50,000, and the district bearing the same name contains 1,300,000 souls. Several large villages lie within fifteen or twenty miles of the city. As the result of their observations concerning the country itself, the missionaries say: "Southern India has no vast alluvial plains, like the deltas of the Ganges, the Jumna, and the Burrampootur, nor is its coast marshy, like those of Cuttack, Bengal, and Arracan. Beheld from the sea, it appears mountainous down to the beach. But along the eastern shore for more than 500 miles from Cape Comorin, there is a strip of sandy waste extending three or four miles from the sea; when the land rises into detached hills, and farther back into mountains, till at length the scenery combines the magnificent with the beautiful. The mountains assume every varied form, and are clothed with extensive forests, while the smaller hills, which skirt the plain, are here and there graced with temples and choultries, exhibiting exquisite specimens of architecture. Winding streams flow from

every hill, and the soft and lovely valleys are in striking contrast with the dark and mighty forests which overcap them." Among these hills and valleys dwell that portion of the Tamil people on the continent, for whose immediate benefit the mission was commenced.

In July, 1834, Messrs. Todd and Hoisington removed from Ceylon to Madura, accompanied by three interesting young natives who had been connected with the boarding school and seminary at Ceylon almost from their commencement. It will be seen, therefore, that a very intimate relation subsisted between the Ceylon and Madura missions; and this will be still better understood by quoting the preamble and resolutions adopted by the brethren at Ceylon. They were as follows:

"Whereas, it is considered very desirable that the missionaries from America stationed in Jaffna and on the neighboring continent, be on the most intimate terms, not only because they are connected with the same Board, are situated among a people of the same language and religion, and are dependent, at least for the present, on the productions of the same press; but because a mutual exchange of counsel and help, and sometimes an exchange of labors either for the promotion of health, or for the advancement of the cause generally, may be most salutary; therefore resolved,

"1. That the American mission in Jaffna and that about to be established on the continent of India, be *associated missions*.

"2. That the mission on the continent have equal power with the mission in Jaffna in all secular and ecclesiastical concerns; such as the erection of all necessary buildings for themselves and families; the establishment of schools; the mode and extent of church discipline; the employment of such native helpers as they may consider necessary and expedient for the furtherance of the cause of Christ in that place; and the general management of the mission in all its bearings.

"3. That each mission exchange copies of all its official communications to the Board, journals excepted.

"4. That in case of any serious difficulty in either mission, either the majority or the minority may apply to the other mission for advice."

In Feb., 1835, Mr. Eckard and his wife left Jaffnapatam to connect themselves with the Madura mission; and in the May following he makes some statements which are important, as showing the nature of the field into which he and his brethren had entered. He speaks of Madura as a city where idolatry has peculiar power, an intense sanctity, a numerous priesthood; and a place into which, at certain seasons of the

year, tens of thousands of votaries crowd to worship, they know not what. "Heathenish abominations reign here," he says, "in full malignity; and the people are generally capitions and careless respecting any religion other than their own." Their principal temple, that of *Meen Aatche*, he describes as of vast dimensions, there being no building in the United States that can compare with it in size. This temple is almost completely covered over with images of human and superhuman beings, executed in plaster. Most of the houses in Madura are of mud, one story high, covered with leaves and straw; but there are a few really good dwellings, in oriental style.

In planning the Madura mission the design was to make it a large central station, while single families and schools should be established in each of the surrounding villages, so that the whole mass of the community should be brought under the influence of Christian truth, and united and concentrated action secured. Soon after entering upon the mission, Mr. Eckard commenced a school upon the Lancasterian plan, similar to the one in Calcutta, which had been conducted with eminent success. Instruction was given chiefly in English, and Mr. E. himself assumed the duties of teacher, believing, as he said, that "no English school taught by a native could compare with one taught by an educated missionary." He began with eighteen boys, some of them of high caste, and all were required to attend public worship on the Sabbath. Preaching was added to teaching, and besides these labors in the city, an effort was soon made to reach the surrounding villages. "There are two of us," said Mr. Eckard, "and our immediate circle of influence sweeps in about 100,000 souls. I mean by this, that if our bodily strength did not fail we might reside at Madura and be sensibly felt by one hundred thousand people in the city and adjoining villages."

Mr. and Mrs. Poor left Ceylon and joined the Madura mission in 1836. At the close of this year there were in connection with the mission thirty-five schools, containing 1,149 boys and 65 girls. Nine of these schools were in the city, and the others in the neighboring villages. Books and tracts were also freely distributed.

In general the most intimate and reliable knowledge of heathen countries is derived from the missionaries, and comes to us after they have been upon the field a sufficient time to make investigations. Hence the necessity of interrupting the missionary narrative by the introduction of important historical facts illustrative of the character of the field, and essential to a correct understanding of the responsibilities and trials of the missionary. In regard to that section

of Hindostan now under review, the missionaries say, in 1836, "The region inhabited by those who speak Tamil on the continent, is bounded on the north by a line which we may suppose to be drawn from Madras towards the west. It extends from this limit to Cape Comorin, at the extreme south of Hindostan, from the sea shore on the east to the western branches of the southern Ghaut mountains on the west. This space comprises an area of from 75,000 to 100,000 square miles. The population has been variously estimated at from 3,000,000 to 10,000,000. Perhaps 6,000,000 or 8,000,000 approximates most nearly to the truth. Comparatively few of the Tamil people dwell among the mountains on the west. They reside chiefly in the wide plains which extend to the sea, and which are known as the Carnatic. There are more than twenty cities within the limits above described, inhabited in whole or in part by Tamil people; and there are probably 500 towns of from 50 to 1,000 people each."

Passing on to 1838, we find four stations around Madura, viz.: Dindigul, 40 miles north-west of Madura; Sevagunga, 25 miles east, Teroopoovanum, 12 miles south-east, and Teroomungalum, 12 miles north-west. At each of these places there was a missionary, and in some instances two, with schools, and other means of systematic effort. The whole number of schools connected with the mission at this period was 66, and of scholars 1866.

In 1840 the work had progressed so that there were in all the schools of the mission a total of 3,316 scholars. About 1,000 of the pupils in the native free schools could read, and nearly the whole number had committed to memory the ten commandments, the Lord's prayer, and a small catechism. There were 12 additions during the year to the four native churches. Mr. Spaulding made a second visit to the Tamil district this year, it being just seven years since his first exploring tour, previous to the establishment of the mission. Of the changes which had occurred he speaks in very strong terms. The roads had been improved, bridges had been constructed, numerous shade trees had been planted, the tanks, from which the cultivated lands were irrigated, had been repaired, and the revenue in some parts of the district had been more than doubled. "When I went over before, our boat was blown out of its course by the strong wind, and Mr. Harrington and myself were obliged to walk about 70 miles in the sun by day, and with no rest house by night. Now we had good conveyances and good rest houses and mission houses and pleasant gardens through our whole tour. Then there was no missionary station nor Christian teacher within the district.

Now there are five stations and nine missionaries, who have under their care about eighty native free schools and four English boarding schools, all of which are in a very interesting and flourishing state, and fifteen or twenty native assistants of very good promise."

The increasing importance of this field, and the opportunities offered for enlarging the operations of the mission, induced the brethren in 1841 to make an urgent appeal to the Board for *twenty* additional missionaries. But instead of such a reinforcement, or even *one* additional missionary, the mission was weakened and severely tried by the removal of Mr. Poor to Ceylon, a change which his health rendered indispensable. The appropriations for the schools also fell short this year, and there appeared to be a painful necessity of disbanding some of them, but on submitting the matter to the native teachers they said, "You must not discharge us; we will take what you have to give." In another instance, after a consultation among the teachers, one of them reported to the missionary in behalf of the others, "If a father have ten sons, and unfortunately loses half his property, will his sons allow him to turn away five of their number to starve, while the rest are supported in comfort? No! These sons will consent to live on less and to have the parent divide the amount equally among them. This is our decision. We are each of us willing to live on rice congee rather than to have any of our number dismissed." The schools were accordingly continued as usual.

An event of great importance, about this time, was an act dissolving all connection between idolatry and the government of British India. This act threw upon the heathen themselves the whole expense of building and repairing their temples. By another act, passed the same year, simple affirmation in the name of the living and true God was made binding on all as an oath, instead of the former swearing on the sacred waters of the Ganges and on the Koran. In this also the missionaries had occasion greatly to rejoice, as the land would no longer mourn because of the swearing by false gods and a lie. These great changes resulted in no small degree from the steady operation of Christian missions upon the public conscience, and the value and power of such missions as reformatory agencies are thus placed in a very strong light.

In 1843 the mission was called to a severe trial. Mr. Poor had already been removed to Ceylon, and Dr. Steele had died in 1842, and this year Mr. Ward was transferred to Madras, besides which, the cholera made its appearance, mowing down great numbers of the native inhabitants, and not entirely ex-



**SOUTHERN INDIA**  
AND  
**CEYLON**

Lon. East from 80 Greenwich



emptying the mission families. Rev. Mr. Dwight, Mrs. North, and Mrs. Cherry, within eleven days of each other, were carried from one house to the silent tomb. Other missionaries however soon arrived, and the work suffered but a temporary interruption.

It is recorded as a fact worthy of special notice during this year, that the Papists residing in three distant villages, amounting to twenty-five families, and numbering 106 individuals, were received under the spiritual care and instruction of the mission. And further, whole communities, villages, and hamlets, applied to be acknowledged as no longer pagans or Roman Catholics, but as Christians and Protestants. In one village three families, in another four, and in another forty families, entered into an agreement, either by their head men or over their own signatures, to renounce idolatry and receive the Gospel, or else refund the expense the missionaries should incur to meet their wishes. For copies of some of these agreements, see annual report of the Board for 1844. Many interesting features in the progress of the Madura mission during the years 1844 and 1845 must be passed over. In 1846 the native churches received an accession of ninety-seven members. At this date the villages are spoken of as not only all open, but more than open, as they not only would receive the missionaries, but come to them. Fifteen or twenty companies, from villages thirty and forty miles distant, and where the missionaries had never been, visited them for tracts and instruction, and some of them manifested great anxiety for the salvation of their souls. Dr. Scudder removed to Madura with his family, in 1847, thus supplying the want of a physician, which had been deeply felt.

It was in the year 1847 that the mission entered upon a formal and uncompromising conflict with *caste*, which, the missionaries at this date say, "has existed to the present time, with various degrees of strength in the churches established by Schwartz and his devoted fellow laborers, as well as in those of more modern date." The missionaries of the Board were at length determined to free the Church of Christ from "a foe most insidious as well as powerful," and *seventy-two* were suspended from church fellowship on account of their adherence to this sin. At the same time many left the seminary on account of the encroachments made upon the rules of caste. The results, however, showed the wisdom of the measure, and proved that the time had fully come for so decisive a step. It should be stated, however, that caste has never been tolerated in the churches planted by the missionaries of the Board. Rev. Dr. Allen, who has been for more than a quarter of a century a missionary of the Board in India, says :

"The Missionaries of the American Board in India and Ceylon have always required a renunciation of caste, just as much as of idolatry, and other parts of heathenism, of all converts before they were baptized. No arrangements, nor accommodations, nor changes have ever been made in the seats, or in the sitting in the churches, or in the administration of the ordinances on account of caste. Caste was in no respect recognized. All were treated as of one class, as much as Christians in this country are so treated.

"It would naturally be expected that such a public renunciation of caste, and such subsequent treatment of it, would be sufficient to extinguish it in the church. But experience has shown that it was not sufficient. Caste has been found to be surprisingly insidious in its influence; and to be capable of assuming almost any complexion and shape, suited to the native character and their circumstances."

Passing on to 1851, we find the Committee of the Board drawing a new and more modern sketch of this great field, and one which sets in a striking light both the astonishing changes which had been wrought and the immense labors devolved upon the missionaries. After alluding to the fact that in 1836 this mission had only one station at Madura, and that all the schools were in its immediate vicinity, they proceed to say that now they have extended their operations till they have ten stations, one of which is more than thirty miles south, and another about the same distance north; one about twenty-five miles east and another forty north-west from Madura; with families under their care associated in the form of village congregations in about 100 villages, scattered singly or in clusters through a populous region, extending in length more than 100 miles from south-east to north-west, and more than sixty miles in breadth. This field, thus in some measure taken possession of by our missionaries, has been almost wholly left to them by the missionaries of other societies laboring in adjoining districts in India, and it seems fitting that it should be fully occupied by this Board. It is larger than the State of Massachusetts, and has a population, as is supposed, of 1,500,000. It has become one of great interest and great promise, and the labor demanded in it has obviously increased much beyond the ability of the present band of laborers. Hitherto the natural growth of the mission has been one of expansion, but there is now a call for more thorough culture."

The year 1852 was one of great favor to this mission, 72 having been received to the churches at the different stations, fifty-six of whom were adults. There were now nine churches in all, and 335 members in good standing. The system of education had been

gradually changed, and, say the missionaries at this period, "We can have but little to do hereafter with the general desire of the heathen to have their children receive from us an English and Tamil education. The Lord in his providence has given us a people to educate for him. Among the members of our congregations we have 1,588 children, of whom 647 are studying in our free schools. From these it is easy to make a selection for our own boarding schools." It is the main design of the boarding schools and of the seminary to raise up an educated and efficient class of helpers for the missionary work, and it is considered a great advantage that the pupils can now be taken from families connected with the mission and nominally Christians.

*Madras.*—The mission at Madras was commenced in 1836, with a special view to forming there a printing establishment for printing the Scriptures and religious tracts in the Tamil language. But in order to the successful execution of this plan, it was deemed necessary to establish there a distinct, efficient, and responsible mission; and with this view, Mr. Winslow and Dr. Scudder removed to this new field. Madras is on the eastern side of Southern India, and the population of the city and suburbs is estimated at 416,000. It was intended to establish the press at Chintadrettah, a suburb southwesterly of the walled town, and at this place Dr. Scudder took up his residence, while Mr. Winslow resided at Royapoorum, a little north of the town. They immediately found the demand for Tamil books and tracts to be very great, and expressed the wish that they had 25,000 copies of the New Testament to distribute within a year. Schools and preaching stations were immediately established, and a mission church was formed in 1837, and one native was admitted on profession of his faith in Christ.

In 1838 the mission came into possession of a large printing establishment which had belonged to the Church Missionary Society. It comprised eighteen printing presses, besides a lithographic and hydraulic press, fifteen fonts of type, English, Tamil, and Telooqoo, together with a type foundry and book bindery. This enabled the mission to enter vigorously upon the work for which it was chiefly commenced. In one year from this date there had been printed 3,500,000 octavo pages of Scripture, and 2,500,000 duodecimo pages of tracts, making 6,000,000 pages in all. In 1840 the printing in Tamil amounted to 11,660,700 pages, over nine millions of which were octavo pages of Scripture. At this period there were also in existence sixteen schools, comprising 485 scholars.

Important tours for preaching and dis-

tributing books were made by Messrs. Scudder and Winslow in 1840. One of these tours was to Conjevezam, a sacred place 46 miles south-west of Madras, during which they preached the Gospel to numerous small companies of people, and distributed over 4,000 books and tracts. Dr. Scudder also journeyed 200 miles south, into the Cuddalore and Tanjore districts, taking with him 6,000 copies of one of the Gospels, and 11,500 tracts. Mr. Winslow, for the special benefit of his wife and child, went west 200 miles, into the Mysore district, which he describes as an immense terrace of table land, elevated about 3,000 feet above the level of the sea, and altogether a splendid country, well watered, fertile, populous, and promising as a field of missionary labor. In all their visits to the sacred places, Messrs. Scudder and Winslow found a great falling off in the number of attendants upon idolatrous festivals.

In 1841 the mission had four places of stated preaching, and the aggregate of the congregations was 550. A piece of land was bought this year at Royapooram for a chapel, and \$1,500 subscribed for its erection. At this place Mr. Winslow established an evening meeting, in a bungalow on the premises of a very respectable native merchant, and upon this a persecution arose, in describing which Mr. Winslow says, "The Romanists immediately began to annoy us, and to send letters threatening our lives. They threw stones, both in times of meeting and at other times, at the family, set up a noisy meeting in the adjoining house, and disturbed us by offensive smelling lights and fire works, as well as by the noise of bells and various instruments; and when this was stopped by the authorities, they burnt the bungalow with the furniture it contained." The native merchant however, remained firm, and the persecution failed entirely of its object.

In their report in 1843 the Board take occasion to remark, that the Madras, Madura, and Ceylon missions are all to a people alike in religion, language, manners, and customs. The station at Madras being intended to do the principal part of the printing for all these missions, it was not intended to enlarge it beyond what was necessary for this purpose. The Madura mission has never had a printing press within its bounds, and that at Jaffna has done much less work than the one at Madras.

In 1845 the missionaries found that caste was exerting an undue control over the minds of the native church members, and wishing to see how far this unchristian feeling would be carried, they took measures to test it. The result was that five were suspended; but their Christian principles prevailed, and in a few months they all came

back, made a full and humble confession, and promised to conform to the rules of the church respecting caste.

A prospectus for a railroad from Madras to Arcot, sixty miles, issued in 1846, gives the population of Madras in 1842, as upwards of 900,000, an increase of more than 200,000 since 1822. This increase was supposed to be owing chiefly to political causes, tending to centralize the population in the cities of the coast.

This vast community is distinctly spoken of in 1846, as showing signs of the wide spread and powerful working of the truth, and the organized opposition made to the Gospel was one evidence of this fact. An anti-missionary society existed among the natives of Madras, which employed a press in printing small tracts and a newspaper, and the same society established several opposition free schools, employed tract distributors and declaimers against Christianity, and sent out agents into the country for similar purposes. The people were thus mightily stirred up, and on one occasion 8,000 people assembled to see if measures could not be devised to prevent the spread of Christianity. Say the missionaries, "Now, light and truth have so far gone forth that the bearings of missionary operations on caste, custom, and idolatry, begin to be manifest. The Brahmins and head men begin to feel that their craft is in danger. They are therefore bestirring themselves." They proceeded even so far as to seize and forcibly carry off several hopeful converts, and one of them was put in irons and threatened with death. All this however, while it showed that the pillars of superstition had been shaken, occasioned no permanent interruption to the mission. In the autumn of this year Dr. Scudder, who had been spending a few years in his native country, greatly to the edification and quickening of the churches, returned to his chosen field of labor. Instead, however, of remaining at Madras, he was persuaded, by the urgent want of a physician at Madura, to resume his labors at that place.

The opposition continued to be very bitter and violent in 1847, and on one occasion Mr. Scudder, son of Dr. Scudder, was openly assailed in the streets. In defiance of the popular rage however, the *women* came, at a communion season, and sat down with the men at the table, with their husbands, a thing which they had never done before. The most serious troubles were occasioned by the spirit of caste, and Mr. Scudder is led to remark, "If I were asked to tell in one breath what I thought the mightiest present obstacle to the onward course of the Gospel in India, I should unhesitatingly say, caste. It is a monster that defies description. Idolatry in no way compares with it, as to its rrasp on the people."

Dr. Scudder returned to Madras in 1848, and in the following year he was called to mourn the death of his wife, Mrs. Harriet M. Scudder. She commenced her labors in connection with the Ceylon mission in 1819. In November, 1850, Mr. Winslow announced that the printing of the new version of the Tamil Bible was completed. It had been in hand three years, and for two years the united labors of Messrs Percival and Spaulding of Jaffna, Brotherton of the Church of England, and Winslow in Madras, had been devoted to it, most of the time daily except on the Sabbath. In point of accuracy, conciseness, elegance, and idiomatic correctness, it was thought to be far in advance of any previous work of the kind. Another interesting event of this year was the meeting of all the members of the church except four, with the mission families, on the evening preceding the annual meeting, which was held in connection with the Board. It is described as an interesting sight. "Husbands and wives, little accustomed to eat together, high caste and low caste, and no caste, brethren and sisters in Christ, thus acknowledging their unity in him as members of the same body."

During the years 1851 and 1852, the press at Madras continued its operations, and the mission moved on without any very marked changes. The whole amount of printing at this place since the establishment of the press, is 219,408,221 pages.

*Arcot.*—This city is seventy miles from Madras, on the road to Bangalore, and is the centre of a very populous and destitute district. At this place Mr. H. M. Scudder commenced a mission in March, 1850. Having already become quite distinguished for his medical and surgical skill, his services were in immediate demand, from forty to fifty visiting him daily. His custom was to meet his patients in the morning, read and explain a passage of Scripture, and pray with them, after which he attended to their maladies. Through his medical labors he gained access to many Hindoo women, who could not have been reached in any other way. A regular dispensary was established, and Mrs. Scudder, who could speak Tamil fluently, visited it daily to converse with the patients.

In 1852, Henry M. Scudder, William Scudder, and Joseph Scudder, all sons of the venerable Dr. Scudder, and all born in India, were laboring as missionaries at the Arcot station. In the report of the Board for 1853, will be found a very interesting account of the conversion of a Teloo-goo Brahmin, at Arcot. In addition to the labors of the dispensary, the Gospel was preached "in towns and villages, in streets and by-ways, in choultries and under green trees." The mission however is of too recent a date to exhibit any very marked results, or to require an extended notice.

The statistics of the missions of the Am. Board in Hindostan are given below, as far as it was practicable to arrange them in a tabular form :

MISSIONS.	Commenced	Missionaries Stations.	Assistants.	Churches.	Members.	Schools.	Pupils.	Aggregate of Printed Pages.
Bombay,	1812	1	4	2	1	20	14	456
Ahmednuggur,	1831	6	5	16	3	136	9	939
Satara,	1851	1	1	2	1	8	4	100
Kolapur,	1852	1	1	1	1	1	1	1
Madras,	1834	10	11	77	9	335	89	1626
Madras,	1836	3	4	7	2	42	11	679
Arcot,	1852							
		22	26	106	16	641	127	3800
								344,289,174

In the above table, assistant missionaries and native helpers are all included under the head of assistants. The summary of schools also embraces those of every description. The printing for the Mahratta people, it will be seen, has all been done at Bombay, and for the Tamil people at Madras and Ceylon.

**CHURCH MISSIONARY SOCIETY.**—The Church Missionary Society commenced its labors in Hindostan in 1815. Beginning at Madras and South India, they subsequently extended their labors to Calcutta, and to Bombay, and at each of these places they have now a diocese embracing many towns and villages within its sphere of effort. Adopting the chronological order, we begin with

*Madras.*—The first missionaries of the Society to this field were Rev. Messrs. Schnarrè and Rhenius. At the end of their first year, they reported themselves as comfortably settled in Madras, as having acquired the Tamil language sufficiently to compose, converse, and publicly read in it, and also as having formed a Missionary Committee, and raised a small missionary fund.

It should be observed here, that although this society had no regular station in India previous to 1815, they had promoted missions in various places much earlier, through English chaplains, and in connection with what is termed the oldest Protestant mission in India, the Danish mission. Thus, Messrs. Schnarrè and Rhenius had been laboring for some time in Tranquebar, more than a hundred miles south of Madras, partly in aid of the schools established there by the Royal Danish Mission College, and partly for the acquisition of the Tamil language. About this time the Danish mission was obliged to withdraw its patronage from these school establishments, and the care of them was assumed by the Church Missionary Society. To Tranquebar and its schools frequent allusion will be made.

In the early journals of this society much is also said of Abdool Messech, a Christian reader. He was a Mohammedan by birth,

named Shekh Salih, born in Delhi, and received his first Christian instruction from that devoted missionary, Henry Martyn. He was baptized in the "Old Church," Calcutta, in 1811, by the name Abdool Messech, which signifies "Servant of Christ." At the close of 1812 he left Calcutta and proceeded to Agra, 800 miles north-west of Calcutta, in company with Mr. Corrie, chaplain of the East India Company at that station. There he sustained the office of reader and catechist with wonderful fidelity and success, and his journals fill a large space in the Church Missionary Society's publications.

To return to Madras, we find at an early date the reasons stated for choosing this as the seat of the mission in Southern India; and they may be noticed with the more propriety because, although the American Board preceded the Church Missionary Society by several years in India, they were twenty-one years later than that society at Madras. Consequently many facts of interest belong to a period over which the mission of the Board does not extend.

The choice of the Corresponding Committee fell upon Madras for the following reasons: "Its high consideration as head of the whole peninsula, the desire for Christian knowledge which appeared to prevail therein, the frequent demands for the Scriptures in three or four languages, the existence of a Malabar congregation—a secession from the Roman Catholics, and a translated liturgy of the Church of England just completed for this congregation, by Rev. Dr. Rottler, chaplain of the E. I. Company." To enter into these labors, keep open the Tamil Chapel, provide against the failure of the venerable Dr. Rottler, and build upon his foundations, though limited, seemed very important; and further, the society would thus commence its career in the South of India, at the seat and within the eye of the English government.

Attention was early given to schools, and the distribution of tracts. The latter, however, were difficult to obtain, as the mission had at this period no means of printing. To supply this deficiency as well as they could, one of the best school boys was employed at certain hours in writing, and thus two books were prepared for the English Tamil school, with a dictionary affixed appropriate to them. These books consisted of small portions of the Scriptures. At the close of one year there were two schools in Madras, but the want of funds and of teachers prevented an immediate enlargement of the system of education. A seminary for the education of native missionaries was a favorite idea from the first; but it was encumbered with many difficulties, and the project could not be entered upon at once.

Much interest was awakened, near the

close of the first year, by the conversion of a native, who called himself a Christian, and who, without any suggestion from the missionaries, entered at once upon the business of reading from house to house. His book was the New Testament. He began by the request of a single heathen neighbor, who saw him much devoted to this book, and by this his own soul was stirred up to read the word of God daily to the perishing around him.

It is worthy of note, that the missionaries of the Church Society at Madras, from the very start, excluded caste from their schools. No little surprise and opposition were awakened, but the truly scriptural and sensible answer was, that "the caste of the natives is not at all compatible with true Christianity; because a man cannot be meek, humble, and loving, in the manner in which our Lord Jesus has set us an example, and as the Holy Spirit works within the heart, and, at the same time keep up his notions of caste; in which the station, or rank, or esteem of any or every person is determined by birth alone, and not by intrinsic worth and dignity of mind."

Such were the labors of the first year,—two missionaries able to preach the Gospel in Tamil; two schools in successful operation, without the least encouragement of caste; a native Christian reader, sufficiently informed to be listened to with attention by respectable natives; and a general spirit of inquiry awakened among the people.

In 1816, the mission received a reinforcement, and at the same time Mr. Schnarré returned to Tranquebar to take the entire care of the school establishments in that place. On the first of January 1817, Mr. Rhenius formed a regular congregation in Madras, consisting of the mission servants and their families, and a few converts received the previous year. That more were not received from the heathen, is accounted for in a manner most creditable to the character and principles of this mission, when Mr. Rhenius says, "If I had thought it any advantage to the Christian church, or any honor to our Lord Jesus Christ, to pay persons for becoming Christians, I should have had already the pleasure of reporting hundreds, yea, thousands, that would have embraced Christianity." During this year, schools were established at Vadadelli, about 30 miles north-west of Madras, through the agency of the native Christian Sandappen, residing at that place. Other native converts were employed in a similar manner, in different directions.

In the autumn of 1818, the cholera broke out with great violence in this part of Hindostan, and the natives in their consternation attributed it to the anger of an idol, which for forty years had been locked up by

public authority, on account of the dissensions which occurred at one of her festivals. The idol was therefore brought out, and a *human sacrifice*—an idiot boy, was offered to appease her rage. Only one member of the mission—a catechist—died of the epidemic. But the mission property was much damaged by a whirlwind which occurred about the same time—all the school-houses, and many other buildings, having been completely prostrated.

An important branch of this mission, was that among the Syrian Christians, in Travancore, at the southern extremity of Hindostan, on the Malabar coast. The history of these Syrians, and the manner in which they came to be residents in this quarter, are fully stated in the Report of the Missionary Society for 1818. There were then not less than 50,000 of these Christians, with churches, a ministry (exceedingly licentious) and a form of worship resembling that of the Roman Catholics. So deep was the interest felt in this particular department, that in 1820 a three-fold division was made of the work, the instruction of the Syrian clergy being assigned to one missionary, the college and higher schools to another, while a third took charge of the schools intended for the great body of the people. The clergy were regarded as the first and most important branch of this mission. They are described at this period as a numerous body, and deplorably degraded. A total disregard of the Sabbath, profanation of the name of God, drunkenness, and adultery, were their prevailing crimes. Yet, in this degenerated condition they were considerably above the other castes. They did not justify their crimes, but tried to conceal them, and exhibited considerable moral sense. They accepted most gratefully the services of the missionaries, and concurred in all their plans. The metropolitan even remarked, that he did not expect much improvement among his people "till the Bible was circulated."

The college, at Cotym, had, in 1820, forty-two students. Some of them could read English well, understood the simple rules of arithmetic, and had considerable knowledge of the Malay and Sanscrit languages. The method of teaching the Syriac was found very defective, and a more thorough system was entered upon. The third object of attention, that of schools, embraced the establishment of a school for the preparation of native schoolmasters, the gradual promotion of schools for general instruction, the superintendence of these schools by personal visits, and the compiling of small tracts for their use. The establishment of parochial schools to be attached to every church under the jurisdiction of the metropolitan, was an object much desired, and at the above

date ten of these schools existed, embracing 253 children.

The mission at Madras and South India had now become systematized, and was annually reported under the following heads, viz.: *Madras and its vicinity*; *Tranquebar*; *Tinnevelly*, lying south of Tranquebar, and not far from Cape Comorin; and *Travancore*, which included Cotym, Cochin, and Aleppi; *Cannanore* and *Tellicherry*, on the western side of southern India, and considerably north of Travancore; and *Vizgapatam*, north of Madras, on the eastern coast. At all these places the usual missionary operations were carried on with zeal and marked success. But it is impossible in so brief a space to notice each of them in the annual progress of the work, and many facts worthy of record are omitted, with a simple reference to the Missionary Register, the very ably conducted monthly journal of the Church Missionary Society, and to their annual reports.

In 1824, a new mission was established in the Nellore district, where the Teloofoo or Gentoo language was vernacular. The reasons which determined the Corresponding Committee to occupy this field were, the vast extent of country throughout which the above language was spoken, the limited efforts hitherto made for the enlightenment of that people, and the circumstance of the Madras printing-press being now furnished with Teloofoo types, so as to give speedy circulation to school books, tracts, and portions of the Scriptures, in that language.

In 1825, ten years having elapsed since the society commenced its labors in Hindostan, with two Lutheran clergymen, designed simply for the charge of the Tranquebar schools, their report presented nine stations, with eleven European missionaries, and one on his passage; 117 boys' schools and 101 girls' schools, with an aggregate of 4,585 scholars; five seminaries for the training of natives on a more liberal scale, with a view to their becoming teachers and missionaries among their countrymen; besides a vast work accomplished through the mission press, congregations gathered, houses of worship erected, &c.

During the next ten years there was considerable opposition, and even bitter persecution, from the natives, especially at Tinnevelly; yet the mission was at no time essentially interrupted. One or two new stations were added during this period, and the spirit of inquiry among the Syrian Christians was greatly increased. In 1838, the missionary at Tinnevelly reported a remarkable case of the effect of the Gospel upon a whole village, which had then lately occurred. The Shanar village of Pragaspoooram, became entirely Christian; and the people, who had been ten or more years un-

der instruction, and had made great progress in Christian knowledge, became very anxious to see a Christian church in the village, which should not only last their lifetime, but stand and testify to their children's children, the sincerity of their religious profession. Accordingly a subscription was set on foot among themselves, and the mission added a sum equal to what they could raise, and the object was accomplished. It was in this year that the mission at Aleppie reported an extraordinary effort of the Papacy to establish itself in that place. A large number of priests from Ireland, with their bishop, arrived, and began putting forth every effort by preaching, opening a college, seminary, &c.

Although the work at Tinnevelly was considered of a diffusive character, extending to different villages through a wide district, so that nothing more was expected than to see here and there a few embracing the truth; yet, to the surprise of all, whole villages, as in the case just noticed, were found embracing Christianity. The bishop of Madras, in 1842, says, "Among many sources of comfort during my journey through Tinnevelly, one of the greatest has been a sight, for which, I candidly confess, I was not prepared—the sight of WHOLE CHRISTIAN VILLAGES. He alone who has passed some time in a heathen land, engaged in the work of the ministry, can understand the delight which I felt at finding myself met, welcomed, and surrounded by crowds of native professing Christians, whose countenances spoke a most intelligible welcome." Some idea of the extent of the mission at Tinnevelly may be gathered from the fact, that at this period the field was divided into six districts, each containing from 50 to 90 villages, and each district having a missionary, with from 40 to 70 catechists and schoolmasters under his superintendence. A very remarkable occurrence is recorded in 1841, in one of the Tinnevelly districts, and should be repeated as an evidence of the divine blessing upon this mission. At a village in the Palamcottah district, south of Tinnevelly, belonging to a respectable Brahmin, a number of families applied to a catechist for instruction. The Brahmin, hearing of it, assembled the whole of the villagers, and addressed them as follows: "I hear that some of you have determined to learn the Vedam (Christian religion.) Now, I don't want any divisions and quarrels in my village, nor shall there be two parties here; therefore, all of you either remain in a body in your old religion, or else all of you in a body join the new. If you like to embrace Christianity, do so; I will make no opposition. You may turn your temple into a prayer-house if you like, only all be of the same mind; and if you do not act justly towards me, I

shall look to the missionaries to see me righted." The result was, that they all put themselves under Christian instruction, demolished their idols, and converted their devil temple into a temple of the living God. The evidence that real Christianity prevailed along with these outward forms of it, was most satisfactory, and one proof of this was found in the constancy with which the native Christians bore persecution. In one instance, when compelled to flee from their native village, they said to the catechist, "We might escape all these troubles by denying Christ, and returning to our former ways, as most of our relations have done; but we cannot do so; and as the Lord has said, *when they persecute you in this city, flee ye into another*, we will avail ourselves of his permission." As a further evidence of genuine Christianity among these converts, it is added, that they formed religious and benevolent societies among themselves, thus supporting the widows of catechists, relieving the sick and indigent of their own number, and sustaining Christian readers, who traveled about making known the Gospel. They also established a Church building fund, on the principle that every person in the district capable of working, should give the best day's income of the whole year to the fund, with as much more as they liked. Besides these evidences of the reality of the work of grace among the converts of Tinnevelly, there were many bright examples of Christian faith and hope at the hour of death.

Particular instances of conversion and Christian fidelity might also be given, illustrating the success of the missionaries at the four stations in Travancore. One is that of a Syrian convert, who was reclaimed from a most degraded course of life, and who soon commenced preaching the Gospel with a zeal and boldness seldom witnessed in a native. He went from place to place, and on one occasion as he was preaching, a Syrian became so incensed that he went out, and procuring a knife, returned and stabbed the preacher (Curiathe) to the heart. Curiathe put up a prayer to God not to lay this sin to the charge of the murderer, and fell down lifeless.

In 1844, the mission at Tinnevelly was further subdivided, so as to make eight districts, each having a faithful missionary. In addition to the seminary in the Palamcottah district, for the superior instruction of promising youths from all the district schools, there was also established this year a normal school, for the instruction of native children in the English language, and upon Christian principles; and also a normal female school, under the care of two English ladies. Measures were also taken for the establishment of a printing-press for the use

of the mission, thus rendering the mission complete in all its departments.

The missionary in one of these districts mentions this year the case of a school girl, who labored unweariedly to bring her father and mother to the mission church. They allowed her to come into their house, without persecution, and to pray with them, and after more than a year of such effort, her mother, and then her father, came to hear the missionary, renounced heathenism, and were regular attendants on the preached word. In another Tinnevelly district twenty-five families, all that remained in heathenism, gave up their devil temple, and came in a body, and placed themselves under Christian instruction; thus leaving not one idolator in the district. The zeal of the people of these districts to erect substantial houses of worship in their villages, afforded pleasing evidence of the progress of the Gospel among them. The one day's earnings which they had formerly contributed did not satisfy them, and they made quite large subscriptions in money to this object. In regard to real spiritual progress, in connection with these wonderful outward developments, the missionaries spoke favorably from time to time, as they saw the converts abounding in labors, in sacrifices, and in efforts to bring their relatives to renounce idolatry and embrace Christianity.

An out-station was commenced this year about 12 miles from Trichoor, a station in Travancore, among a class of heathens called Nayards, the very lowest class of natives, who lived by begging, and were extremely ignorant. Several dwelling houses were erected for them, schools were opened, and within a year as many as sixty of them were under instruction, both in religion and in habits of industry.

Madras had not, for several years, received its proportionate share of attention, the interest having been concentrated more upon the southern portion of the field, particularly Tinnevelly and Travancore. The consequence was, that in 1845, thirty years from the commencement of the mission, there were but three congregations in Madras, and these not so large as at an earlier period. An urgent appeal was made for more missionaries, but the society could not respond favorably, as they had no more men to send. Two years later, however, more missionaries arrived, and the mission was much strengthened and revived.

The Tinnevelly mission was again subdivided in 1845, making 11 districts, with 14 missionary clergymen. The number of persons under Christian instruction at this period, in these eleven districts, amounted to 23,868, and in January 1846, they had increased to 30,698. The number of baptized converts was now 12,525. A similar suc-

cess attended the labors of the "Society for the Propagation of the Gospel in Foreign Parts," occupying in some measure the same field, and of which fraternal mention is made by the missionaries of the Church Society. But while Christianity was thus advancing, and whole villages were demolishing their idols and embracing the Gospel, a spirit of violent persecution was rising. In one district, several houses of worship were destroyed, converts were handled with violence, and many were falsely accused; but in spite of all this, 1402 souls embraced the Christian religion in that very district, within six months. In the latter part of this year (1845) the persecution became more systematic and violent. A mob of more than 3,000 attacked some Christian villages, robbed the people of all their goods, and beat them in the most cruel manner. The destruction of property was great. A civil force at length interfered, and put an end to the disturbance. Some of the converts were led, through fear, to renounce Christianity, but the great body of them remained firm, and one of the missionaries wrote, a few months later, "I have often been surprised at the unshaken and uncompromising attachment which, during this trying season, these poor people have manifested. They, as well as some of the catechists, have worked night and day to support the Christian cause, and with an alacrity and zeal which have often revived my own. Had it not been for this, I do not know what, at times, I should have done. I know also, that some of them have resisted temptations which an English Christian is little prepared to resist,—bribes, and such things."

The Bishop of Madras visited the Tinnevely missions in 1845, and in his report he says, "More than 18,000 souls have renounced idolatry and placed themselves under Christian instruction, since January 1841, when I last visited these missions. Thus, in four years and a half, the Christian community in Tinnevely has doubled itself—the increase during that period being equal to the total increase of the fifty-four years which preceded it."

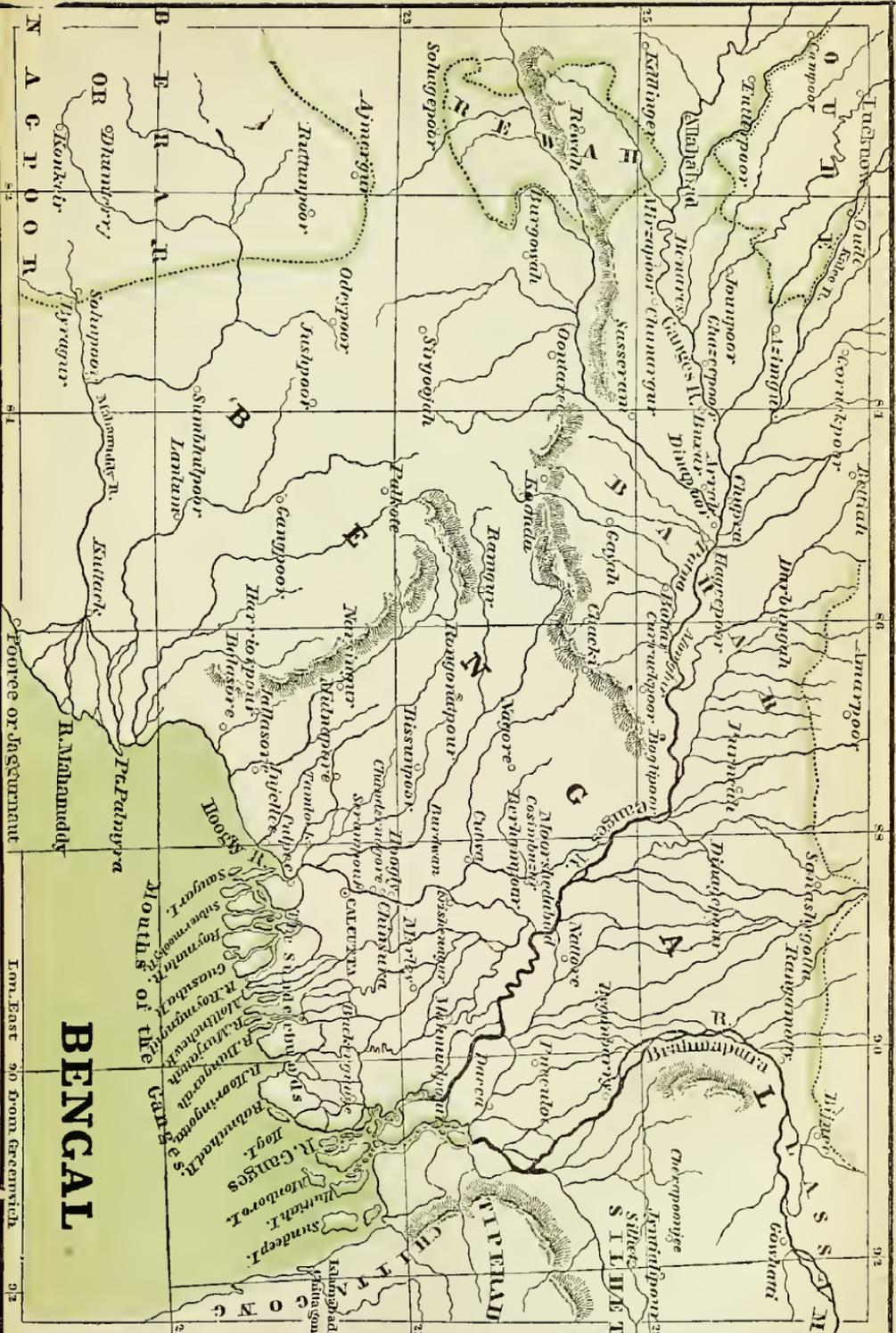
Many of the chief actors in the persecutions were, in the following year, tried and punished, but some escaped altogether; and it was found that the Christian congregations had some of them considerably diminished. But this did not hinder others, in great numbers, from coming forward to fill their places. About this time the subject of caste was taken up by the missionaries in Tinnevely, and a declaration was drawn up, condemning it in the severest terms, with a solemn pledge forever to renounce it, and to discourage it both by word and example. This protest and pledge

every native teacher was required to sign, before he could become a candidate for holy orders.

The most diligent attention continued to be bestowed upon the Syrian population, in the Travancore district. While the progress here was slow, compared with that in Tinnevely, the missionaries still felt justified in saying that there was a shaking among the Syrians—a state of great disorganization in their church, and a general dissatisfaction with their religion and a willingness to receive the truth. Two years later (1851) a missionary remarks, that although the Syrians hold many doctrines in common with the Roman Catholics, yet there is this wide essential difference between the two churches, viz.: that the Syrians do not disallow the perusal of the Scriptures, and neither do they mutilate the sacred text, like the Roman Catholics, to suit their own interpretation; but the authorized version is acknowledged by them, and they profess to draw their doctrines from thence. Still a year later, the same missionary says, "Some great crisis is probably at hand, with regard to the Syrian church in this place. The whole Syrian community is in a most divided state, and many are anxious to be joined to a purer faith." This missionary had widely distributed the word of God among the 12,000 Syrians of his district, when a Romish priest ordered the people to bring all these books to his church, on pain of excommunication; and, as soon as they were collected they were publicly burnt. Opposition of this nature from the Catholics, was among the most serious hindrances to the progress of the mission among the Syrian people.

Slavery is spoken of as prevailing extensively in Travancore, the slaves numbering about one-sixth of the whole population. They are an extremely degraded class, being regarded by the higher classes, and even by the laborers, as utterly unclean and polluting. "Their persons are entirely at the disposal of their masters, by whom they are bought and sold like cattle, and are often worse treated." Yet even these slaves were often reached, and brought under Christian influences.

The intelligence from the Madras and South India missions is to the close of 1852. Much that is of special interest might be added to the foregoing statements, particularly in regard to the Tinnevely and Teeloo missions, but it is necessary to omit further details. It has been seen that this branch of the Church of England mission, extending over a period of 48 years, has been conducted on a very broad scale, and upon principles as enlightened and philanthropic as they have been Christian. For learning, practical wisdom, and sincere and unremitting exertions for the temporal and



# BENGAL

Footnote or Description

Long. East 90 From Greenwich

92

Ashtang end of  
White Ganges

Latitude and Longitude markers: 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100



spiritual elevation of the heathen, the missionaries of this society in Southern India have been distinguished, not less, certainly, than those in any other field. The results of these labors appear in a table at the end of the article on the Church of England missions in Hindostan.

*Bombay.*—The Church of England commenced its mission in Bombay in 1820, under the labors of Rev. Mr. Kenney. Although it was not a new field, the American Board having had an efficient mission there for eight years, yet Mr. Kenney occupied a separate and independent station, and had the Mahratta language to learn. After laboring with great zeal and success for five years, his return to England was rendered necessary by the health of his family, and he was succeeded by Rev. Messrs. Mitchell and Steward. Mr. Kenney had established three schools for boys, with 113 scholars, but no school for girls had yet been opened. Mrs. Steward soon died, and Mr. Steward left for another field. Other laborers succeeded from time to time, but for fifteen years or more the operations of the Church Missionary Society in Bombay and Western India were quite limited. They had however established a mission at Nassuck, 100 miles east of Bombay, and at both these places they had opened schools for both boys and girls, and had preached the Gospel to multitudes of people, and the Arch-Deacon of Bombay was led to remark that "much precious seed was vegetating in the hearts of natives, though little appeared externally." For the last few years more visible fruits have appeared, at Bombay and at Nassuck. The latter place has a population of 30,000, and is the resort of numerous pilgrims, and the seat and centre of Brahminism in Western India. Here the missionaries have had to encounter very fierce opposition, the Brahmins having become enraged at the weakened influence of Hindooism on the minds of those who have received instruction in the mission schools, and particularly on account of the relinquishment of caste by two Brahmmin youths. The Brahmins even expressed the belief that they should be able to expel the missionaries, who, nevertheless, went steadily on with their labors. Considerable attention was bestowed upon the translation of the Scriptures into Mahratta, and preaching tours were frequently performed into the neighboring towns and villages. In the Society's report for 1852, they say, "The missionaries at Bombay and Nassuck are persevering in their patient and faithful labors, though they have hitherto reaped but little fruit, and can scarcely discern its promise. The advantages which have been gained have been chiefly the formation of schools, the translation of the Holy Scriptures and of tracts, and that increased respect and atten-

tion to Christian truth which form an important vantage ground for future operations."

In 1843 mention is made of an Asylum at Nassuck for poor and destitute natives, supported by the alms of the benevolent; and here the missionaries were accustomed to give instruction to the inmates, some of whom received the Gospel and were baptized. The last notice of this mission is in the Church Missionary Record for May, 1853, in which the missionaries say, "There are no great achievements to tell of—no brilliant successes to call forth acclamations. Our pages contain nought but the record of humble, patient and persevering labors, carried on amid much natural discouragement, but sustained by the gracious assurance that they who are called to do the work of the Lord shall find that their labor is not in vain." The native congregation at Bombay, at this period, numbered 56, of whom 22 were communicants. There was also a divinity class of four students, and a "Money Institution," so called, containing in the English department 230, and in the Marathi department 175 pupils. The vernacular schools were eighteen in number, eight for girls and ten for boys, the former containing 362 pupils, and the latter 630. At Nassuck there was one English school, containing 20 boys, four Marathi schools with 272 boys, and one Hindostanee school with 16 pupils. At Junin, east of Bombay about 100 miles, little had been done, the station having been occupied only a short time. The Sindh mission was commenced as late as 1850, and presents no facts of importance. A complete summary of the six stations of the Church of England mission in Western India, will be found in the statistical table.

*Calcutta and North India.*—The Church Society's mission in Calcutta, was commenced in 1816, by Rev. Mr. Jetter. Early attention was paid to schools, and to printing and circulating religious tracts. Success attended these labors, and in 1824 the number of schools reported was 22, and the number of scholars 500, a large number of whom were females. Great interest was awakened on the subject of female education in India, and a "Ladies' Society" for this purpose was formed, under the patronage of Lady Amherst. At an examination of female schools in February, 1825, out of 323 girls, in eleven schools, 292 came together. They were examined in Watts' Catechism and the New Testament, to the gratification and surprise of all present.

The death of Bishop Heber, in 1827, was an afflictive event to the Calcutta mission. He had been in India but little more than two years, and in that short period had visited almost every station where a Christian church could be assembled, performing not only the higher duties of his office, but

the more humble and laborious duties of an ordinary pastor. He had thus become known to all his clergy and people, in the plains and mountains of Hindostan, in the wilder tracts of Central India, in the stations of Guzerat, the Deccan, and the Western Coast, in the hills and valleys of Ceylon, and in the southern provinces of India, the scene of his last labors, and henceforth of his dearest memory." The Bishop on coming in from a laborious tour, in which he had confirmed a large number of persons, went to the bath as usual, and in a few moments was found dead beneath the water.

The missions at Calcutta were not at any time conducted upon so liberal a scale as in some other places, and yet there is evidence of great fidelity on the part of the missionaries and teachers, who from time to time were called to labor here. In the report for 1852, the number of native Christians under the missionaries in Calcutta and its neighborhood, was stated at 230. Services were held in the mission chapel, both in Bengali and Hindostance, and preaching to the heathen was regularly kept up, in the vernacular languages, both at out-stations and in the public thoroughfares.

Throughout the entire history of this mission, schools of various grades and departments have been maintained. In 1853 the boys' boarding school embraced 28 pupils, and a similar school for girls had 30 pupils. The vernacular schools connected with the mission had an average attendance of 660 boys. At an out-station a little distance from Calcutta, there was, at the above date, a boys' school containing 87 pupils, and also a school for girls with 25 pupils. These were taught not only in books, but in needle-work, cooking, &c. The English school contained 350 pupils.

The native press in Calcutta has been conducted with much energy, though not entirely under missionary control. Rev. J. Long, who at the last accounts had a connection with this department, writes, "Calcutta sends out from native presses, annually, not less than 30,000 volumes in Bengali. Among these are more than twelve newspapers and periodicals. Some forty native presses furnish a supply of intellectual food, much of which is anything but favorable to Christianity. Calcutta is, in this respect, a very important sphere, and I have given to it as much time as I could spare."

At a little earlier period Mr. Long gives a view of Calcutta as a missionary field, which is so comprehensive and satisfactory that parts of it may with propriety be quoted: "In the city is a population of at least 500,000, and within a radius of fifteen miles a population of more than 2,000,000. It is the centre of missionary operations from North India—the heart of Bengal. All

translations of the Scriptures, rules for their circulating, the translation of tracts, the printing of Christian school books, the machinery of missions,—all are managed by committees in Calcutta, and chiefly by the extra labors of missionaries; for were it not for the exertions of missionaries, all these committees would languish, or perhaps become defunct. Many benevolent European gentlemen in Calcutta, who are brought into connection with the missionaries, have their attention directed to certain branches of missionary work, which they support very liberally."

"Calcutta, as far as regards education, in some respects resembles Cambridge or Oxford. Thousands of youths come and lodge in Calcutta for the sole purpose of their education. Of my scholars—150 in number—who study the Bible, Horne's Evidences of Christianity, Milton, and Natural Philosophy, through the medium of the English language, four-fifths merely take lodgings in Calcutta, while their parents live fifty or a hundred miles in the country. Educational labors afford a great field here. There are more than 100,000 boys in Calcutta, of whom not more than 10,000 attend school. \* \* What a scene for missionary labors. Besides, it is generally admitted that Calcutta missionaries do twice as much work as those in the country. Their sphere of labor is near them; they have not to exhaust their physical energies in traveling, &c. All the labor connected with translations, a native Christian literature, &c., is performed almost entirely by Calcutta missionaries; and yet the Church Missionary Society has always been weak in Calcutta. The Scotch Missionary Society have five laborers, the London Missionary Society five, the Baptist Missionary Society six, while our Society have only Mr. Sandys and myself. I may be mistaken, but I have long been of opinion that Calcutta is the Waterloo of India,—the depot where the grand battle between Christianity and Hindooism will be fought. The English language is sweeping away as with the besom of destruction, any lingering attachment that may remain to Brahminism, in the minds of youth, and now is the glorious era to control the storm, and direct the mental energies into the path of salvation."

Since the above was written another missionary, Mr. Bost, has arrived in Calcutta. In other respects Mr. Long's remarks apply to the present state of that mission.

*Benares.*—This is a city of great importance, and is about 500 miles north-west of Calcutta. The mission here was commenced in 1817, by Rev. Messrs. Morris and Adlington, successively schoolmaster, catechist, and preacher; but of their labors little is recorded. They were succeeded by other

laborers, who remained but a short time, and for many years there was a great deficiency of systematic effort. Gradually however, a change took place, and for the last ten or fifteen years this has been one of the most important of the Church Society's missions in North India.

The mission premises are situated about a mile and a half south-east of the cantonments, at a village called Sagra. The enclosure contains about five acres of ground. The situation is airy, healthy, and quiet, with three large and one small bungalows (houses), the former designed for the residence of ordained missionaries, and the latter for European schoolmasters. There is another building devoted to the use of Christian orphan boys, who form a very interesting part of the mission; and not far distant is the school establishment for the native girls. In the city of Benares, and connected with the mission, there is a large school for native boys, founded by a native, named Jai Nairain, who left at his death two bungalows, the rent of which should apply to its support, and also a large building to be used as a school house and residence. Government added a liberal monthly donation, and this has been one of the most important institutions connected with the mission. It is called "Jai Nairain's College," and has at present about 500 students, which is as many as the building will accommodate. At the last dates, an enlargement of the premises had been commenced. The Brahmin boys outnumber those of any other caste. The usual schools for boys and girls have been maintained for many years with increasing interest. A pleasing fact is mentioned in the Record for November, 1853, by Mrs. Smith, teacher of the "heathen girls' school," viz.: that during the whole year the school had not been once closed on account of a heathen festival. She had told the girls that she desired their attendance on those days especially, that their minds might not be contaminated by the ceremonies practiced.

The native Christian congregation at Benares numbers 314 individuals. The missionaries, of whom there are five, devote much time to itinerating among the surrounding towns and villages, and they usually have no lack of hearers and disputers.

*Birdwan.*—At the close of the year 1816, the corresponding committee received a communication from Lieutenant Stewart, stationed at Birdwan, 40 miles above Calcutta, proposing an extensive plan of native schools at and near that place. This proposal was adopted, and in a short time ten schools were established, one at Birdwan, and the others in places not far distant. Within a year from their commencement

there were 1,000 children in these schools, all taught in the Bengalee language. The number of schools was subsequently increased, but disbanded again for the want of means to sustain so many. The present number is ten, and in the last report—1853—the missionary says, "The number of heathen children who enjoy plain education, founded on the Christian religion, is about 500. In these schools you meet the proud Brahmin sitting at the side of, or below, the Sudra, in harmony and love, deriving the same instruction. The fear of having youths taught in mission schools has, in this neighborhood, almost passed away." Particular mention is made in the circular of the Board for October of last year, of the orphan girls' school, with 150 orphans, upwards of 30 of whom had died while receiving their education, some of them very happily. "This," says the teacher, Mrs. Weitbrecht, "has been one of the most pleasing and encouraging branches of our work in this mission, and has often sustained our spirits when all besides has been dark and trying."

*Krishnagur.*—This station is a little to the north-west of Calcutta, and was commenced in 1831. The work was continued in the usual way, instruction being given in schools, chapels, and by the distribution of the Scriptures and tracts, till 1835, when a bitter persecution arose against a sect composed partly of Hindoos and partly of Mussulmans, called "Kurta Bhoja," worshippers of the Creator. They worshiped one God, had nothing to do with idols, and believed that God would come into the world in human form. They bore persecution with great patience, and the missionary, Mr. Deerr, on visiting them, was convinced of their sincerity, and was led to admire especially the great love and affection which they bore one to another. In 1836, Mr. Deerr renewed his visit, and was received with increased cordiality. He established public worship among them, in which they united with much joy; and upon this a more rigorous persecution commenced against them. They were treated as out of the pale of heathenism, their caste was gone, and their wives and children were taken from them, and only restored by an order from the magistrate. In 1838, the leading men in ten villages belonging to this sect, avowed their belief in the Gospel, and after instruction, were baptized into the Christian faith. They straightway confessed Christ before the heathen, and established public worship in their villages. This created great excitement, and a still more violent opposition was the result. But the truth spread, the Christians were more in earnest, inquirers were multiplied, and the Word of God prevailed.

At the request of the Corresponding Committee, the Bishop of Calcutta made a careful and thorough investigation into the facts, and made a written report, from which the following is extracted :

"It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree. They stretch to the north and north-east of Krishnagur to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for baptism, in various measures of course, is between 3,000 and 3,500. The Arch-Deacon assisted himself at the reception of about 500 souls, including women and children, into the Christian Church, and there seems the fairest prospect, if we can but enter the wide and effectual door in time, that not only these three or four thousand, but the whole population of the fifty or sixty villages, may receive the Christian faith. Such a glorious scene has never before been presented to our longing eyes in Bengal; and after making all deductions for overstatements, sanguine hopes, &c., it appears that a mighty work of divine grace is begun,—a work wide and permanent, as we trust,—a work for which our fathers in India, Brown, Buchanan, Martyn, Thomason, and Bps. Corrie, Middleton, and Heber, would have blessed and praised God in the lowliest strains of gratitude and joy."

Archdeacon Dealtry, who visited the district, and made very diligent and patient investigations as to the origin and history of the sect, says :

"It appears that they have been about sixty years settled on the banks of Jelingha, (a branch of the Ganges). They called themselves 'Kurta Bhoja,' worshippers of the Creator. They had some connection with the sect of Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being, rejected with abhorrence all idolatry, held very slightly if at all by caste, and considered the test of proselytism, not eating, but praying to the one true God. They showed an acquaintance generally with the lost estate and sinful nature of man, with the incarnation and holy life of Christ, with the atonement, justification, and sanctification, in their substantial import, and with the necessity of following Christ's example. Jesus Christ was the beginning and end of their religion, and prayer to him was the test of discipleship. They had learnt the ten commandments, the Lord's Prayer, the Creed, and Dr. Watts' Catechism. It appeared further, as far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecutions might come upon them."

The result was, that the Archdeacon said to the missionaries, "Can any forbid water,

that these should not be baptized, who have received the Holy Ghost, in his sanctifying influences, as well as we?" And upon their unanimous vote, baptism was administered to them in separate companies, and from village to village, to the number of over 1,000. In 1841, the Bishop of Calcutta visited the Krishnagur district in person, and after surveying the villages and conversing with the Christians, he said, "I have not a word to retract on reading over my communications of 1839. Time has only developed and confirmed the statements then made."

In 1845, the Papists made an incursion into these Christian villages, under the lead of a Spanish Jesuit Priest, with a view to seduce to Popery the numerous converts from heathenism. They came with large charitable funds, and secured an extensive piece of ground in the centre of the chief station, with a view to erect thereon a church, dwelling house, school, &c. With much force and justice do the society, in their report, speak of the Church of Rome as "turning aside from the 130 millions of heathen in India, to address its labors to a few recent Christian converts who had been taught and fostered by the care of others, thus seeking to enlarge its borders, according to its ancient character, foreshown in the word of God, through the apostasy of Christians rather than through the conversion of the heathen." For a time the efforts of this Jesuit appeared successful, but after two years it is recorded, that "the priest who had intruded upon our work and led astray many of our converts to his errors, has been arrested in his career, and has evidently failed of his designs. Most of his converts are very anxious to be re-admitted into our communion."

Although there were many apostasies from time to time, of those who "did run well," yet a favorable account is given of the stability and Christian consistency of a large number of the professed converts, and in very few instances has there been a more signal display of the grace of God among the heathen, than at Krishnagur. In 1848, the missionaries say, "Seventeen years ago the name of Krishnagur first appeared in the records of our society, as an out-station to Birdwan. This was the first attempt of the missionary to disturb the unbroken heathenism of the district. Now, Mr. Cuthbert, one of the missionaries, reports missions and mission work as rooted and settled in the land as firmly as the English people are in India, and more so." Seven stations were occupied, substantial and durable churches, school houses and dwelling houses, had been built, neat and convenient cottages had sprung up in all the Christian villages, and the labors of the missionaries and school teachers were attended with the most grati-

fyng success. Were there space for it, it would be gratifying to present much more full details of the revival in this district, and of its results; but the narrative must be closed, with a reference to the Church Missionary Record for 1837, and onward, for a complete history of the work.

*Chunar.*—This station is near Benares, far to the north-west of Calcutta, and its missionary operations date a little earlier than those of Benares. But it has seldom, if at any time, had more than one missionary, and less has been expended upon it than upon almost any other station of the Church Society, of so long continuance. The most recent report says, "This station cannot be continued much longer on the Society's list, being only occasionally visited by a missionary, and the native Christian flock consisting of persons connected with the cantonment, and therefore properly belonging to the ministerial charge of the chaplain of the station."

*Mirut.*—The first missionary to this station, which is about 32 miles north-east of Delhi, and near the Ganges, arrived in 1815. It was considered an important position, and for fifteen years or more the mission was conducted with ordinary zeal and success, though the number of laborers was never great. In 1842 the station was left without a missionary, only the Government chaplain being on the ground. In his appeal for help, he says, "There is still a native flock of 32 Christians, without a pastor, and altogether depending on the care of a native reader. The widowed state of the mission is a constant source of grief to the local committee." At the same time the Bishop of Calcutta speaks of this mission as one of the oldest in that part of India, and now in danger of becoming entirely extinct—a mission with all the heavy external apparatus complete—a mission which possesses a mission residence, with alms-houses for native Christians when destitute—a mission in one of the largest stations, and most healthy, in all India, and where almost unlimited funds might be raised if it were vigorously sustained. In 1846, after four years' suspension of operations, a missionary, Rev. Mr. Lamb, was provided for this station, and its prospects brightened. During the four years preceding 1850, eleven adults were baptized, and have given satisfactory evidence of sincerity. The latest account is contained in the Record for November, 1853, when the congregation of native worshippers numbered 150, the English school contained about fifty boys, houses had been built for widows, and the Christian village was extending its limits. Mirut is memorable as the place where the distinguished native catechist, Anund Messeeh, was baptized, in 1816, and where he commenced those labors

which have been of such signal service to the cause of missions in India.

*Delhi.*—For several years Delhi was the seat of an interesting mission, chiefly under the care of Anund Messeeh, the distinguished native catechist and reader. He had been for some time a teacher at Mirut, not far distant, and his first visit to Delhi after his conversion appears to have been in 1818, his wife, a brother and two sisters being there, and some hope of their conversion being entertained. While there a report was in circulation, that a number of strangers from several villages to the west of Delhi had assembled together, nobody knew why, in a place near the imperial city, and were busily employed in friendly conversation, and in reading some books in their possession, which induced them to renounce their caste, to bind themselves to love and to associate with one another, and intermarry only among their own sect, and to lead a strict and holy life. Anund immediately set off for the place of rendezvous, and found about 500 people, men, women, and children, seated under the shade of the trees, and employed in reading and conversation. On further inquiry it turned out that these people belonged to a sect of native Christians, called *Saadhs*, and that the book they had was the New Testament. Many copies of it were in the possession of the party, some printed, in the Hindostanee tongue, and some written. They professed great love for this book, called it the book of God, and said that the written copies they wrote themselves, having no other means of obtaining a supply. Subsequent investigations led to the discovery, that these poor strangers had existed as a distinct sect for 5 or 6 years, having separated themselves from the authority and control of the Brahmins, both in temporal and spiritual things, being disgusted by their tyranny and extortion, as well as determined to exercise their own judgment more freely in matters of religion. Before this general secession of the *Saadhs*, the Brahmins, it is said, had hated them, and subjected them to such exorbitant exactions as to cause general misery and discontent. When once the leaven of their discontent began to work, their numbers increased daily, and their tenets continued to spread. The particular tract of country occupied by the *Saadhs*, lay to the north-west and west of Delhi, some fifty miles. They had five villages, in one of which was found ten copies of the Gospel, which they accounted more precious than gold, and would give any thing for a larger supply.

In his tour among these villages, Anund Messeeh was received with great reverence, and would have been almost worshiped had he not rebuked such a tendency. At the

principal village, the people gathered together every night, for worship, each praying extemporaneously, and blessing and praising the one true God for all his mercies.

It was with particular reference to the care and instruction of these people, that Messieh, about this time, was stationed at Delhi, for there the Saadhs could visit him, and he in turn could visit them at their houses, so that they would be sure of religious instruction. It is supposed that the copies of the Gospel in their possession were those distributed by a missionary, Mr. Chamberlain, while on an exploring tour in that quarter. Favorable accounts continued to be received of Anund's labors, until 1827, when he was removed from Delhi to another station, and subsequently to this the intelligence respecting the Saadhs is very imperfect. A full account of them may be seen in the Missionary Register, for 1818, pp. 17, and 203.

*Agra.*—Incipient missionary labors appear to have been commenced at Agra, some 50 miles south of Delhi, as early as 1815. The mission was for some time under the care of the Rev. Mr. Corrie, chaplain at this station, assisted by a native Christian, Abdool Messieh, whose character and labors are spoken of in terms of high commendation. An institution for orphan children was an object of special care at this place, and in the calamitous famine of 1838, when 300 children were preserved from starvation by the benevolence of the Christian public, these children were all received by the committee of the Orphan Institution, and provided with a home and suitable instruction. Agra has been provided with schools of various grades, and with missionaries, so as to render it one of the most efficient and important of the Church Society in northern India. A new building for the high school, or college, had been completed, in 1853, and 200 boys were under instruction in this institution. This mission has had the advantage of a printing press, and many of the orphan boys have labored in connection with it so as to provide for their own support.

*Jaunpore.*—This was an extension of the Benares mission, effected in 1838. The missionary was soon removed, however, and for four years this station was without a missionary. But the Record for November, 1853, says, "This station has once more a resident missionary, and a small Christian flock, numbering about 30 individuals."

*Gorruckpore.*—This place, at a considerable distance north-west of Calcutta, was visited from Benares in 1823, and a mission was commenced which has been continued to the present time. It has now one missionary, two native congregations, a large English school, orphan schools, and a vernacular school

*Bhagulpur.*—The mission at this place was commenced in 1850, and at the last accounts there had been 41 baptisms. The hill tribes around this mission are said to have no caste, and no antiquated system of religion, and are regarded therefore as more likely to receive the Gospel freely and at once.

*Himalaya.*—This mission was commenced in 1844. Its labors consisted for a time in the establishment of small village schools, and itinerating among the population of the mountains, but it became a very important mission, and is still so regarded. Being in the mountain regions in the north of Hindostan, and among a people little known before, some notice of their character, religion, &c., may be expected.

The principal station of the mission is Kot-gurh, situated 7,000 feet above the level of the sea, and 100 miles from the plains of India. It is the key of central Asia, and the granary of all the countries to the north and east. The missionary, Rev. J. D. Prochnow, describes the country, the influence of the Sikh war, and the various means by which this vast field had been opened to missionary labor; and then proceeds to give a description of the people themselves. They consist of three classes:

"First, the Hill people, who are all Hindoos, though their ways of living and of worship are very different from those of the plains. In their rites, they bear a great resemblance to the Jews of old. They carry their Deotas—wooden chairs dressed up, with human faces fixed to them—on their shoulders, and dance before them in a peculiar manner, as the Jews of old before the ark. In their music, their observances of the new moon, fasting, and many other things, they also resemble the Jews; but more than any thing else, in their sacrifices to atone the wrath of the Deota, viz.: the sprinkling of blood on the posts and doors of the temple and houses. All this shows that the hill tribes of the Himalaya mission at Kot-gurh, are far from being in a savage and entirely uncivilized state. They understand all the terms of our religion. I never found the least difficulty in making them, even the women, understand the great truths of the Gospel, if only brought before them in simple language. To the Hindoo mountaineers, as we have been without assistance, our labors have hitherto been chiefly confined."

"The second class are the wandering Tartars, or the Buddhist mountaineers of the higher hills. These people are very peculiar every way, in their habits, religion, language, &c. They come down from the high tablelands by thousands, to spend the winter months in the valleys, all divided into small families, bringing their sheep and goats along

with them, together with the produce of their country,—raisins, borax, wool, dried apricots, silk, precious stones, &c. These they dispose of during the winter months, feeding their flocks in the valleys of the rivers, for they would find no food for them in their own country at this season; and in May all these families move again towards their native hills, with their bags filled with grain. So they avoid the rainy season of the lower hills, and enjoy the fine summer of the higher hills. These wandering tribes alone form a very interesting field of labor. Their religion is Buddhism, and there are plenty of monks and nuns among them.”

“The third class is the Sikhs. They are all of one caste, and are readily influenced by the preaching of the missionaries. Those of them who have been converted to Christianity at Caupore and Benares are very highly spoken of, as being far superior to the Hindoo converts.”

As to the success of this mission, Mr.

Procknow says, “I must confess with deep humiliation, visible fruits have been few; but considering all the difficulties which have beset us from our very first beginning until now, I am by no means discouraged. The seed has fallen into good ground; it will spring up in God’s own time.” The greatest difficulty in the way of giving success to this, and many other new and important missions, the committee say, is the “paucity of missionary laborers.”

*The Punjaub.*—The mission to the Punjaub was commenced in 1852, and has two missionaries, assisted by three native catechists and readers. Portions of Scripture, books and tracts, in Punjaub, Urdu, and Hindi, have been put into circulation. A school has been commenced, with 50 scholars, half of whom are Sikhs, and the rest Hindoos and Mussulmans. For a fuller account of the Punjaub mission, see *Missionary Intelligencer* for May and November, 1852.

TABULAR VIEW.

NAMES OF DISTRICTS OR PRINCIPAL STATIONS, 1853.	Number of Stations.			Clergy- men.	E. India Lay Teachers.	European Lay Teachers.	Native Teachers.		Native Communicants.	Baptisms in 1852.		Seminaries and Schools.	Boys.		Girls.		Youths and Adults.	Sexes not specified.	Total Scholars.			
	Commencement of Mission.	English.	Lutheran.				Native.	Male.		Female.	Total.		Adults.	Children.	Total Baptisms.	Boys.				Girls.	Total Boys and Girls.	Total Youths and Adults.
North India.	Calcutta District,	1816	3	4		1	46	4	65	133	12	42	54	18	513	55	10	1400	1978			
	Burdwan District,	1817	1	2			17	3	22	47	4	29	33	10	513	50	60	623				
	Krishnagar District,	1831	8	8	1	1	2	93	8	113	403	189	195	49	1759	352	30	40	2181			
	Bhagalpur,	1850	1	1		1		2	5	19	35	14	49	4	150	28			178			
	Benares,	1817	1	6		3	1	34	4	48	96	6	14	20	8	541	60	7	200	808		
	Jaunpore,	1831	1			1	1	17	1	20	12		4	5	398	11	21		428			
	Goruckpore,	1823	2	1		1	1	8	0	10	34	1	10	11	4	265	24			289		
	Agra,	1813	2	2	4		1	27	2	36	168	2	48	50	10	456	26		27	509		
	Mirat,	1815	1	2				9	0	11	55	15	10	25	3		6	92		98		
	Himalaya, Punjaub, At Home,	1844	1	2				6		8				4		71	15			86		
1852	1	2					2		2													
S. India. W. India.	Bombay,	1820	1	3		2	17		23	22	1	1	20	1219	214				1483			
	Nasik,	1832	1	1			2	1	4	12	4	4	6	307	16				323			
	Juair and Malligaum,	1846	2			2	2		4	14	8	8	16	6	168	19			187			
	Sinde Mission, At Home,	1850	1	2				5	3													
	Madras, Tinnevely Districts, Travancore Districts, Telooogo, At Home,	1815	1	2		2	2	13	10	32	209	9	17	26	12	264	276			72		
1817	12	11		7	6	4	412	81	522	3357	519	875	1394	286	5203	2758			7963			
1816	6	8		2	3	2	116	6	135	1256	185	195	350	76	1775	433			2208			
1841	1	4			2	1	16	7	29	18	2	8	10	4	113	66			169			
Totals,		47	64	6	13	22	14	839	127	1094	5815	809	1363	2272	526	13776	4339	67		17873		

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—This society commenced its operations in Hindostan in 1818, not long after the arrival of Bishop Middleton, the first bishop of Calcutta. He was at this time devising a plan for the foundation at Calcutta of a missionary college, but as the Society’s funds were pledged to already existing missions in the western world, no resource was left except in vigorous efforts for the augmentation of its income. Accordingly a memorial was presented to the Prince Re-

gent, praying that a royal letter, authorizing a general collection, might, as in former reigns, be issued; and an appeal was made to the public for the means of entering upon that new sphere of labor which the establishment of the Episcopate in India had opened.

*Bishop’s College.*—The first great work, therefore, to which the Society, under the advice of the Bishop, gave itself in India, was the foundation of a Missionary College near Calcutta. To this the proceeds of

the royal letter of 1819, amounting altogether to £45,747, were devoted. The college was designed on a scale to meet not merely the present wants of the missions, but such as would be required by a growing church. The plan combined chapel, hall, library, and printing-press; and the establishment was meant to afford instruction, not only in the sacred and classical languages, but also in the principal languages and dialects of India. Accommodation was to be provided for three professors and twenty students. A most eligible site, about four miles below Calcutta, and on the opposite side of the Hoogley, was presented by the Honorable East India Company.

The original object of the college was the education of native, East Indian, and European youth, for the service of the church; but the college was some years afterwards enlarged for the reception of law students. Another purpose was the translation of the Holy Scriptures and of the Liturgy into the native languages of India. The Rev. W. H. Mill, fellow of Trinity College, Cambridge, was appointed the first Principal, and embarked, in company with Rev. J. H. Alt, of Pembroke Hall, as Professor, in August, 1820. It was a considerable time, however, before the necessary buildings were completed; and the actual work of education did not commence till March, 1824, which was after the death of Bishop Middleton, to whom the College owed its foundation, and who had done much more than provide for the erection of the material fabric. He had suggested that a connection should be established between Bishop's College and the "School for the Orphans of Clergy," in St. John's Wood, which might generally be looked to as a nursery of lads who might afterwards be transplanted to Calcutta, and be there educated for the same ministry as that in which their fathers had served, though it was to be exercised in a far distant land. This suggestion, which met with the cordial and unanimous approval of the Society, received also the approbation of the governors of the Clergy Orphan School. Three boys were, with the full consent of their guardians, at once dedicated to the missionary service. This connection, however, between the Orphan School and the College, was not long continued.

As soon as the college began to send out its alumni, missions were established in some of the more important villages to the south of Calcutta. The first ones formed were at Cossipore, Tallygunge, Howrah, and Barripûr; and no sooner had the laborers entered into the harvest than fruit was gathered in. Each year's report contains the account of many baptisms of infants, and not a few conversions of adults. Substantial stone churches, which had been erected at great

cost, at Barripûr and Mogra Hât, were consecrated toward the end of 1846; and at the same time eighty persons from those two districts were admitted to the rite of confirmation. The last report which has been received from Calcutta contains the following gratifying notices: "In the missions of Tallygunge and Barripûr the converts continue steadfast, and numerous accessions to the household of faith are taking place, but have ceased to attract persecution or obtain notice." In the circle of Mogra Hât and Dhanghatta, the congregations have continued steadily to increase, and other adjoining hamlets now contain believers. The missions extend over an area of forty miles north to south, by from twelve to twenty miles east to west. In the summer of 1850, they embraced 113 villages, 26 chapels, 7 schools, 55 readers and schoolmasters, 1,127 communicants, 2459 baptized persons, and 1,215 catechumens.

*Cawnpore.*—The mission of Cawnpore, a large city about 600 miles north-west from Calcutta, with a population of 100,000, and an important military post, was established in 1841. In 1845 the Society, in compliance with the earnest recommendations of the Bishop of Calcutta, voted the sum of £700 for the erection of substantial missionary buildings. The two first missionaries, Rev. Messrs. Perkins and Schleicher, are still on the ground, and besides the ordinary duties of preaching they superintend a school for boys, and an asylum for orphan girls, which has been the means of training several Christian girls for the duties of life, and preparing others to meet an early death.

*Madras.*—The missions in the south of India, which had originally been founded by Frederic IV., King of Denmark, in 1705, and which had afterwards passed into the hands of the Society for Promoting Christian Knowledge, were by them consigned to the Society for the Propagation of the Gospel, in 1825. (See p. 328). There were then in the Madras presidency, in connection with that society, only nine missionary stations and seven missionaries—all of them German.

The interruption and discouragement of missionary work occasioned by the death, in quick succession, of four bishops of Calcutta,—Middleton in 1822, Heber in 1826, James in 1829, and Turner in 1831,—tended grievously to retard the progress of the Society's operations in India, and though during this period name after name was added to the missionary roll, no remarkable advance was made till after the subdivision of the diocese of Calcutta, by the erection of the See of Madras, in 1835. Even up to that time, the number of missionaries in that part of India had not been raised beyond nine; but in 1836 four were added; and in the following year the total number

was sixteen. Bishop Corrie was removed by death, only a little more than a year after his return to Madras as bishop, and again the active direction of the missions of Southern India was suspended. Since that period, however, they have been abundantly blessed, more especially those in the district of Tinnevely. This district had, for missionary purposes, been for a long time dependent on the mission of Tanjore, and all the missions in the South had for many years been sustained by the interest of the munificent legacy of £10,000, which the devoted Swartz had bequeathed to them.

*Tinnevely.*—The first resident missionary for Tinnevely was appointed in 1829; a second was sent in 1834; and a third in 1843. It was in the next year, 1844, that the very remarkable movement towards Christianity took place in the mission of Sawyerpuram. Many villages expressed their desire of Christian instruction, and many hundred natives were at once admitted as catechumens.

Another mission in which wonderful progress has been made of late years, is Edeyenkoody. For two or three years little appears to have been effected, but from 1844 to the present time, the progress of the work has been very observable. The number of persons under Christian instruction is 2,054. From 1844 to 1849 inclusive, twenty adults, on an average, were baptized each year. During the year 1850, though the same strict system of examination was maintained, 75 adults were admitted to baptism, of whom 70 were baptized in one day, in the presence of a congregation of 800 native Christians.

Another mission, Christianagram, was opened about the same time as Sawyerpuram, and in 1849 there were 1,579 persons under Christian instruction.

The mission of Nazareth has also been a very flourishing one. At the beginning of 1850 there were 2,292 baptized persons, and 1,563 more under Christian instruction. Much has been done of late to raise the qualifications and increase the efficiency of the catechists and native readers. The seminaries at Sawyerpuram, VEDIAPURAM, and VEPERY, serve for the education of missionaries, while a school for the boarding and education of native girls has forty-four pupils under instruction. A seminary for theological students, and such as may be candidates for the office of catechist, has been formed at Madras.

*Bombay.*—In the year 1839, a mission was commenced in Bombay, and a substantial chapel and school-houses were erected.—Each school comprised one department for day scholars and one for boarders. The latter has been made the means of rescuing many orphan and other poor children from destitution.

*Guzerat.*—The mission in the province of Guzerat was first established in 1830, but it met with a sad check in the early death of its first missionary, Rev. Mr. Pettinger. Years elapsed before his place was filled, but at length two missionaries were sent to Ahmedabad, the chief city of Guzerat. But subsequent removals weakened the mission, and in 1850 it was transferred to the Bombay Diocesan Committee.

ENGLISH BAPTIST MISSIONARY SOCIETY.—(For an account of the origin of this Society and of its mission to India, see *Baptist Missionary Society.*) In March, 1793, Messrs. Carey and Thomas attended a farewell service of great solemnity at Leicester, and soon afterwards proceeded to Ryde, in the Isle of Wight, and embarked on board a ship for India. The Captain, however, was informed that he must not proceed with ministers who were unlicensed by the East India Company, and he returned to the shore. Mr. Carey hastened to London in the deepest distress, and even Andrew Fuller quailed at the news, and said, "We are all undone." Mr. Thomas was more hopeful and cheerful. The interval before the sailing of another vessel was employed in renewed efforts to persuade Mrs. Carey to accompany her husband (she having steadily refused,) and with success. This joyful result indicated to Mr. Carey the design of Providence in their disappointment.

In June, 1793, they all embarked in the Kron Princessa Maria, a Danish East India-man, and on the morning of sailing one of them addressed a London minister, saying, "The ship is come, the signal made, the guns are fired, and we are going with a fine fair wind. Farewell, my dear brethren and sisters, farewell. May the God of Jacob be ours and yours, by sea and land, for time and eternity. Most affectionately adieu." They had a prosperous voyage of about five months, and arrived in Balasore roads on the 7th of November, and on the 10th went on shore.

After the arrival of the missionaries in Bengal, they were much perplexed respecting a place of residence, and after three weeks they proceeded to Bandell, a Portuguese settlement about thirty miles from Calcutta. Not finding it expedient to remain long here, Mr. Carey, with only his own family and a native guide, removed to a considerable distance into the interior, and found a resting place and a field of labor at Collahullah. Here he erected an humble dwelling, and entered upon the work of teaching a wild and fierce people, from whom, and from the tigers and other wild animals that roamed through those forests, the rest of the population had fled to a distance. But this proved to be but a temporary field, for another call, which to the mind of Mr. Carey was imperative,

invited him to a place called Mudnabatty, about 260 miles north of Calcutta. Owing to unavoidable causes, the investment of money taken out for Mr. Carey's immediate support was lost, and he was left in a strange land with no means of subsistence: added to this was personal illness, the sickness of his family, and the irreligion of the Europeans by whom he was surrounded, all which pressed heavily upon his spirits. In this condition, early in 1794, a gentleman who afterwards filled some of the most important stations in the government of India, offered to Messrs. Carey and Thomas the superintendence of two indigo factories, which he was about to establish in the vicinity of Malda. This opened the way for the removal of all pecuniary difficulties, and also promised the most beneficial results by placing each of the missionaries in the midst of more than a thousand people to whom they would have access. They therefore accepted the proposal, and Mr. Carey fixed his residence at Mudnabatty, about thirty miles from Malda, and Mr. Thomas settled at Moy-pauldiggy, sixteen miles further north. Soon after reaching his new home Mr. Carey was visited with affliction, in the death of one of his children. Of this event Mr. Carey writes, January, 1795: "When my dear boy died, I could not prevail upon any one to make him a coffin, though we had carpenters in our own employ: and it was with difficulty that I engaged four Mussulmen to dig a grave for him. We went seven or eight miles for two persons to carry the body to the place of interment, but in vain, and my wife and I had agreed to do it ourselves, when a lad who had lost caste, and our *mater* (servant), who performed the most servile offices, were induced to relieve us of this most painful service." The four Mussulmen lost caste, and all the people in the village were forbidden to eat, drink, or smoke with them.

On the 1st of November, 1795, the missionaries formed a church at Mudnabatty, consisting of themselves and two Englishmen. In 1796, Mr. John Fountain was sent out to reinforce the mission. In the early part of 1797, Messrs. Carey and Thomas made an excursion to Bootan, preaching Christ in many places where his name had never before been heard. During the year 1798 a school was established, and a printing-press was set up at Mudnabatty for the printing of the Scriptures, the translation of which was nearly completed.

In April, 1799, four missionaries, Messrs. Ward, Brunson, Grant, and Marshman, sailed for India, where they arrived on the 12th of the following October. They proceeded to Serampore, a village on the banks of the Hoogly, fifteen miles from Calcutta, described by Mr. Grant as "a beautiful little town, and esteemed the most healthy in all

India." It was a Danish settlement, and very much the resort of decayed tradesmen, and gentlemen who had been unsuccessful in business at Calcutta. It contained about 50 English houses, and was inhabited by Danes, English, Scots, Germans, Greeks, Armenians, Irish, Bengalees, and Portuguese. They waited at an inn a few days, expecting the arrival of Mr. Carey, when one of their number, Mr. Grant, suddenly sickened and died. In November, Messrs. Ward and Fountain went to Mudnabatty, to consult with Mr. Carey respecting the removal of the whole mission family to Serampore. The factory at Mudnabatty had declined, and added to this were other considerations of great force, and the removal was determined upon.

Mr. Carey arrived at Serampore on the 10th of January, 1800, and was kindly received by the Governor. They purchased a large house in the middle of the town, situated by the river side, with a large piece of ground walled round, a garden at the bottom and a pool of water in the centre.

On the 17th of March, 1800, is recorded at Serampore: "On this memorable day, the first page of the New Testament was composed for printing in Bengalee." Immediately upon their settlement at this place, they commenced a system of itineracy, and going out, generally two and two, they preached and held discussions with the natives. On the 24th of April, the missionaries united together as a church, Carey being chosen pastor, and Fountain and Marshman deacons. May 26, they began to print the first sheet of the New Testament; 1700 copies were printed on Patna paper, and 300 on English. A Bengalese school of 40 children was also in operation.

In June, this missionary circle were called to a severe affliction in the death of Mr. Fountain. He died at Dinagepore, at the age of thirty-three. About the same time Mr. Thomas fell into a state of temporary insanity, which deprived the mission for a time of his services. On the 22d of December, five individuals, four natives and a son of Mr. Carey, appeared for baptism and church communion, and on the 29th Mr. Carey writes, "Yesterday was a day of great joy. I had the happiness to consecrate the Gunga, by baptizing the first Hindoo, Krishno, and my son Felix." In January, 1801, two other natives were baptized and received to the church. The 7th of February was observed as a day of thanksgiving, it being the day on which they finished the composition of the New Testament, which had occupied nine months. About this time, Krishno, self-moved, erected a house for God opposite his own, and Mr. Carey preached in it to about twenty natives. This was the first native place of worship in Bengal.

In the spring of this year, Serampore,

which had been under the Danish government, quietly passed into the hands of the English, without the firing of a gun. Mr. Carey writes, "Serampore is in the hands of the English, but we have nothing to fear. I was appointed Bengalee and Sanscrit professor in the college of Fort William, by Lord Wellesley, expressly under the character of a missionary. I have now gone through one term." The year 1801 was mournfully distinguished by the death of two more of the missionaries—Mr. Brunsdon, at the age of 23, and Mr. Thomas, the early coadjutor of Carey.

In May, 1802, Rev. John Chamberlain sailed for India, with his wife, by way of America, and reached Serampore on the 27th of January, 1803. He added great strength to the mission, both by his pious zeal and his learning. His progress in acquiring the language was so rapid, that in one year he could speak the Bengalee with a facility and accuracy that equaled any of his cotemporaries.

The English Baptist Mission in India is now brought down to the early part of 1804, a period of ten years from its commencement. During this time, amid many changes, sorrows, and discouragements, the missionaries had penetrated the regions of idolatry, and gained a footing for the Gospel by the breaking of caste; they had obtained a victory almost as great over the language, and had produced the New Testament in Bengalee; they had established a printing-press, by which the translations were capable of indefinite multiplication, and by means of which, also, tracts or other works could be put into the most extensive circulation; they had secured the conversion of many natives, some of whom were becoming valuable helpers in the diffusion of the Gospel; they had opened schools for native youth of both sexes; and finally, they had, by their letters and journals, given a powerful impulse to the spirit of missions at home. In view of these results, and the fact, also, that this mission was prior to any other, either English or American, in India, it will be admitted that a degree of success had been realized far beyond what could have been reasonably anticipated.

On the 9th of January, 1804, Mr. Chamberlain left Serampore to visit Saugur Island, whither thousands were daily flocking to their annual poojah, or festival. He was accompanied in this important journey by Felix Carey, Krishna, and another convert named Bhyrub. Some details in regard to the island in question will shed light both upon the shocking and degrading customs of the Hindoos, and upon the obstacles which the Gospel had to encounter in that quarter.

The island of Gunga Saugur is situated at the extreme point of land where the great

western, or holiest branch of the Ganges unites its waters with those of the Indian Ocean; and is so called from the Sanscrit appellation *sagor*, or sea, and *ganga*, or river, the latter term being emphatically applied to denote the Ganges, the chief of rivers. The island is a flat, swampy, and cheerless shore, but it is the scene of one of the most celebrated places of pilgrimage in India. Its peculiar sanctity arises from its situation at the junction, or point of confluence of the Ganges and the ocean, where the purifying virtue of the waters is believed to be mightily increased. Here there is a ruinous temple, erected in honor of the great sage of Kapila, the founder of one of the chief schools of Indian philosophy, who is here revered as a god. Twice in the year, vast crowds of Hindoos resort to this temple and neighborhood, to perform obsequies for the good of their deceased ancestors, and to practice various ablutions in the waters of such efficacy. "The reverence with which the Ganges is regarded," says Dr. Duff, "almost exceeds imagination. At the January festival at Gunga Saugur, hundreds of mothers were accustomed to throw their unconscious infants into the turbid waters; and they bewailed the sacrifice as lost and the gods unpropitiated, if they commissioned not the sharks and other monsters of the deep to crush and devour them before their eyes." Mr. Chamberlain says, Jan. 13th, 1804, "Words fail to give a true description of this scene. Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazaars, &c., and crowds upon crowds of men, women, and children, high and low, rich and poor, are seen bathing in the water, and worshipping Gunga. The mud and water of this place are esteemed very holy, and are taken hundreds of miles on the shoulders of men. The lowest computation of the people here is one lac, or 100,000, and perhaps two lacs is nearer the truth." To these deluded multitudes Mr. Chamberlain preached the Gospel, and gave books and tracts as opportunities occurred.

In the spring of this year Mr. Chamberlain was stationed at Cutwa, seventy-five miles north of Calcutta. His wife was his only companion in this dark region, and of her he was bereaved in the following November. Fourteen months later he married Mrs. Grant, widow of that lamented missionary. But she also died in a few months, and he was left to mourn under a second bereavement. But notwithstanding his trials, he pursued his work with unremitting diligence. In reviewing his labors, Mr. Chamberlain says, "It is now five years since Providence fixed my lot here. What can I write of the works of God? Millions of the heathen have heard the glorious report,

either from preaching, or from the distribution of upwards of one hundred thousand tracts, and many hundreds of the Scriptures. Some read the Scriptures, some the tracts, many converse on these things. The heaven is at work, though as yet its operations are in silence. At present converts are few." Amid all his other labors Mr. Chamberlain kept an occasional school of about 40 scholars, for whose benefit he had translated Dr. Watts's Catechism and a few hymns. He also made several visits to Berhampore, a military station 45 miles from Cutwa, preaching the Gospel to the soldiers with so much success that he gathered a church there of twenty-four members.

In September, 1809, Mr. Chamberlain was married to his third wife, Miss Underwood, with whom he had been acquainted in England, and who was one of the first to direct his mind to the missionary service. About this time, by advice of his brethren, he removed to Agra. On account of his facility in acquiring languages, his acquaintance with the original Scriptures, especially the Hebrew, and his tried zeal and experience in the missionary work, they considered him as exceedingly suited to engage in a mission where at least two versions of the Scriptures, the Hindoo and the Sikh, would require to be carefully examined and improved.

During the five years through which we have followed Mr. Chamberlain, the brethren had been steadily pursuing their work at Serampore and other places. In the early part of 1805, four additional missionaries from England arrived in Bengal, having sailed by way of America. In January of this year a new place of worship was opened at Calcutta, 4,800 rupees having been contributed for the purpose. In June following they built a new printing office, with room for three presses and a bindery. During this year fifteen natives were added to the church, and some Europeans. Some idea may be formed of the labors of the indefatigable Carey, from a letter of his to a friend in England, in which he says, "You may perhaps wonder that I write no more letters, but when you see what I am engaged in you will cease to wonder. I translate into Bengalee; and from Sanscrit into English. Every proof sheet of the Bengalee and Mahratta Scriptures, the Sanscrit Grammar, and the Ramayunee, must go three times at least through my hands. A dictionary of the Sanscrit goes once, at least, through my hands. I have written and printed a second edition of my Bengalee grammar, wholly worked over and greatly enlarged, and a Mahratta grammar; and collected materials for a Mahratta dictionary. Besides this, I preach twice a week, frequently thrice, and attend upon collegiate duties. I do not mention this because I

think my work a burthen,—it is a real pleasure,—but to show that my not writing many letters is not because I neglect my brethren, or wish them to cease writing to me."

In the missionary journals of this period particular mention is made of the death of two native converts of distinction,—Petumber Shingee, and Krishno Presaud; and deeply interesting obituary notices are given.

In 1806, and onward for two or three years, the missionaries experienced severe trials from the opposition of the Indo-British government, which was determined to conciliate the Hindoos by protecting their idolatrous forms of worship against all interference from the missionaries. Prejudiced and infidel Europeans circulated the most false and injurious reports, and kindled in Britain the fire of hatred to the missionary enterprise, on the ground that it was fraught with danger to their eastern possessions. Rev. Andrew Fuller was at once looked to as the most suitable person, from his station, talent, and familiarity with the subject, to repel these assaults, and with characteristic zeal and power he met the exigency. His first production was "An Apology for the late Christian Missions to India, in three parts." The first section was issued separately in 1807, and so nearly did its work that the court at the India House dismissed the complaints, and refused to interfere with the propagation of Christianity in India. The two other sections followed in quick succession, and so thoroughly silenced the adversaries of missions, that no effective opposition was ever afterwards made. The Quarterly Review, in this controversy, rendered valuable assistance to the missionary cause.

At the close of 1809, Mr. Ward remarks, in a review of the mission, "that from the year 1788, when Thomas began to converse with the natives in Bengalee, to the end of 1800, when Krishno was baptized, the work of God in Bengal made but little apparent progress. Much preparatory work, however, was performed; but from the time when this, the first native who had ever publicly renounced caste in Bengal, entered the church, the word of the Lord seemed to have a more free course, and was glorified. The church at Serampore had now received 190 members, by the various modes of admission, in its two branches of Serampore and Calcutta. The number baptized in all the churches in 1809, amounted to sixty-seven; two or three only having been suspended or excluded. The cost of the chapel at Calcutta, amounting to about 30,000 rupees, was nearly paid; several native itinerants had been sent forth, and a valuable mission property had been created. Besides the labors of brethren at Cutwa, Berhampore, &c., a door of entrance had

been opened in Burmah, and important preparatory measures undertaken."

The state of the translations at this date—1809—is given by Mr. Ward as follows: "In Bengalee, the whole Bible was printed and published in five volumes. In Sanscrit, the New Testament was published, and part of the Pentateuch printed. In Orissa, the New Testament and the practical books were printed and published, and a considerable part of the prophetic books printed. In Hindostanee, the New Testament was printed to the end of Romans. In Mahratta, the New Testament was finished as far as the middle of Acts. In the Sikh language, the New Testament was put to press. Besides the progress at press, the greater part of the whole Bible was translated into Hindostanee, the New Testament and part of the Pentateuch into the Sikh, the New Testament and nearly all the practical books into the Mahratta; the New Testament and part of the Pentateuch into the Kurnata and Telinga; and the books for nearly the whole of Matthew were cut and some sheets of the first part thrown off for revision, in Chinese." "Thus," continues Mr. Ward, "mountains of difficulty, common to first efforts, have been removed; formidable attempts to overturn the work have been rendered abortive; facilities of the most important nature opened to us; a number of persons acquainted with the languages have been raised up, and are at their posts; access to the people of Bengal, Bootan, Orissa, Burmah, and China, obtained by a knowledge of their languages; the Holy Scriptures are distributing or are to be distributed among all these, and other nations, in their own tongue; the printing office belonging to the mission contains Sanscrit, Hindostanee, Arabic, Persian, Bengalee, Orissa, Telinga, Sikh, Mahratta, Greek, Hebrew, and English types, besides presses, and every other article necessary for printing the sacred volume. And now, brethren, has not God completely refuted the notion that all attempts to promote the Gospel among the Hindoos are vain? This happy degree of success, which surprises even us who are on the ground, has been gained within the space of nine years, for it is no more since the baptism of the first Hindoo."

In 1810 the missionaries arranged their labors under the specific designation of "The United Missionaries in India," comprehending the Bengal, the Burman, the Orissa, the Bootan, and the Hindostan. This afforded a convenient method of keeping in distinct view the information they communicated respecting their diversified operations.

The Bengal mission included five stations, Serampore and Calcutta being considered one, Dinagepore and Saddamahl another,

Goamalty the third, Cutwa the fourth, and Jessore the fifth. Dinagepore is about 260 miles north of Calcutta; Cutwa 75 miles north north-west; and Jessore, 60 miles north; Goamalty was soon abandoned for a more eligible station, called English-bazar, in the Poorniya district.

The Burman mission had not yet made any considerable advances, the labors being of a preparatory kind. The same was true of the Orissa and Bootan missions.

The Hindostanee mission consisted of two stations, Patna and Agra. The former is a large city, 300 miles north-west of Calcutta, and the latter is reached by a journey of a thousand miles up the Ganges. The missionaries, Chamberlain and Peacock, reached this place in May 1811. Mr. Chamberlain was soon called to great affliction in the death of two daughters, one of whom could read and converse in three languages, and gave decided evidences of piety. A few months later he was called to part with his only remaining child.

In 1811 the number of members in all the churches exceeded 300, one-third of whom had been added within little more than a year; and among these it was said that the proportion of members who were qualified for public labor, was much greater than the average in the British churches. Fifteen years before this time the church in Bengal numbered *four* members, and it had doubled six times, or once in three years.

On the 11th of March, 1812, the mission printing house was entirely destroyed by fire. The building, which was 200 feet long, was a total loss; and the articles consumed were, upwards 1,400 reams of English paper; 4,460 pounds of English types; a double font of Greek, and a small one of Hebrew; twelve fonts of types in the different languages of India, among which were a font of Persian, worth 3,000 rupees, a valuable font of Arabic, and a double font of Nagree, containing 1,600 lbs. weight; all the cases, frames, and other printing utensils; books in various languages, to the amount of 5,000 rupees; manuscripts to the value of 7,000 rupees, among which were a Sanscrit dictionary, in five folio volumes, and the materials for a Polyglot dictionary of all the languages derived from the Sanscrit. There were burnt also more than fifty-five thousand sheets printed off but not folded, among which were seven sheets, of a thousand copies each, of Mr. Martyn's Hindostanee New Testament in the Persian character; five sheets, five thousand each, of the Tamil New Testament; four sheets of the Calcutta Bible Society's Report, &c. A paper mill, and some presses and materials in a building adjoining the printing office, were saved. The loss amounted to nearly £10,000, no part of which was insured. But

they recovered from the ruins the punches and melted metal, and immediately commenced recasting the type, and in about a fortnight, with the presses they had saved, were able to renew the work of printing in one language. In a month or two the fonts were so far restored that the printing of the Scriptures was resumed on a large scale, and the presses were going day and night. This sudden rising from what seemed an overwhelming misfortune, occasioned the remark in a Calcutta paper, that "zeal and perseverance are qualities that happily distinguish the character of the missionaries; their ardor, instead of being repressed, derives a new impulse from difficulties and misfortunes."

No sooner did the sad intelligence of the fire at Serampore arrive in England, than the Christian public hastened to repair the loss. "A strong sensation," writes Mr. Fuller, "was felt throughout the kingdom, not only in our own denomination, but among Christians of every name, each vying with the other to repair the loss." The entire sum required was raised in the short space of fifty days, and even after this contributions continued with unabated liberality. But the greatest advantage was the powerful impulse given to the mission, by rendering it more generally known, and producing a simultaneous feeling of interest in all denominations.

In October, seven months after the conflagration, Mr. Carey writes to Mr. Fuller, that though his manuscript of the Sanscrit translation had been destroyed, yet he had re-translated the whole of it, and had begun new translations in the Nepalese; the Push-too, or that of the Affghans; the Biblochee, which was spoken on the west shore of the Indus, towards Persia; and the Maldivo Islands. Mr. Chamberlain had also translated the Gospels into Brij-Bhasha. Such was the surprising courage and energy of these men.

At the close of 1812, the general state of the mission was encouraging. A work of grace was proceeding in the 24th regiment, then in the fort at Calcutta, from which eleven had made a public profession of religion during the year. Nearly seventy had been added to the church at Serampore and Calcutta during the same time, and nearly every native capable of speaking, itinerated on the Sabbath through the neighboring towns. About this time Mr. (now Dr.) Carey, wrote to Mr. Fuller, that there was a general spirit of inquiry about the Gospel throughout the country, and that Christians, either Europeans or natives, were to be found in every direction. He mentioned five natives of high caste, near Serampore, who had recently been baptized, but who had come to the knowledge of the truth

without any communication with the missionaries. The Bibles and tracts with which they had met, had been the instruments of their conversion.

Early in 1813, there was a demonstration of hostility from the government, and several of the missionaries were threatened with expulsion. One was actually compelled to leave in haste for England. But the evil was of very limited extent, and the scene of the persecution, Calcutta and the vicinity, "blossomed like the garden of the Lord." In Calcutta there was a congregation of 120 attentive hearers. Thirty had joined the church, and many others were about to do so, from the 24th regiment. In the schools there were 353 boys and 117 girls, making a total of 470. This year Dr. Carey was permitted to rejoice over the conversion of his third son, Jabez, who at once devoted himself to the missionary work; so that now he had three sons, Felix, William, and Jabez, engaged in preaching the Gospel to the heathen. In regard to the translations at this time, Dr. Carey writes, "We are engaged in translating the Bible into twenty-one languages, including the Bengalee, which is finished. We have obtained a person to assist in the translation of the Scriptures into the Kassai language. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman dominions. We have also obtained help for the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, from the sea about 500 miles; Wuch then continues along the same shore, till it joins the Punjaub. I believe we have now all the languages in that part, except that of Kutch, which I hope will soon be within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of mountaineers; besides these I am not acquainted with any language on the continent of India into which the word of God is not under translation."

At the public disputation of the students of the college of Fort William, before the Right Honorable Lord Minto, in Sept., 1813, that gentleman after alluding to the literary labors of the missionaries, concludes by saying, "I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman and the other reverend members of the Serampore mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labors which constancy and energy in their numerous and various occupations, have enabled this modest and respectable community to accomplish. I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the ex-

emplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves."

The mission of the English Baptists in India now comprehended ten stations in Bengal; three in the northern part—Goamalty or Malda, Dinagapore, and Silhet; five in the middle—Berhampore, Cutwa, Vans-variya, Serampore, and Calcutta, and two in the south-east—Jessore and Chittagong. Employed in these twenty stations there were twelve missionaries who had been sent from Europe, twelve who were Europeans by birth, and thirteen who were descendants of Europeans, and others who conversed in English. Adding to these the native laborers, made the aggregate number sixty-three. They preached in ten languages, and were preparing the Scriptures in many more. Of the number of churches exceeding twenty members, there were eight in all; and of the smaller churches, thirteen.

During this year, 1813, the question of the renewal of the charter of the East India Company came up in England, which gave occasion for the friends of missions to apply for a clause to be inserted in the charter, tolerating and protecting Christian missionaries. This object called into action the powerful pens of Robert Hall and Andrew Fuller, and the effort was successful, though not to the full extent desired.

The year 1814 was saddened by the death of Mr. Fuller. He had been the first officer, the earliest and best advocate, and the main pillar of the Society, for more than twenty-two years, and his loss was deeply felt by the friends of missions in England and in India.

During the years 1815, 1816, and 1817, upwards of four hundred persons were introduced into the mission churches in India. Adding these to previous accessions, the number of baptized individuals at the different stations in seventeen years, the first one having been baptized in 1800, amounted to nearly twelve hundred. And besides these, not less than 10,000 children, of all descriptions, had been in some way brought under Christian instruction. About this time, the mission was strengthened by a fresh accession of laborers from England, among whom were Mr. William Yates, Eustice Carey, (nephew of the venerable doctor,) Mr. Lawson, and Messrs. Randall and Penney, with their wives.

About eight miles north-west of Calcutta was the military station of Dum Dum. A neat place of worship was erected there, and a distinguished native, Ram Mohun, preached in Bengalee and Hindoo. Success attended this effort, and in the course of 1817 nine

were baptized, six natives and three English soldiers, and added to the little church, then amounting to fourteen members. The system of itinerating at Cutwa was conducted on a large scale. Fourteen natives were employed, some to preach, others to read and distribute the Scriptures.

In 1818 was begun the erection of a college at Serampore, on a scale of great magnificence. The buildings were designed to cover eight acres of ground, and to cost £10,000. The plan of such a literary institution, however, was deemed by some impracticable, and its ultimate failure justified their apprehensions. A much better and more approved object was the establishment of a savings' bank at Serampore; and about the same time the formation of an agricultural and horticultural society, which was patronized by the governor-general and most of the opulent natives.

The period from 1818 to 1827, although filled up with arduous and successful labors, is marked by no events which appear to require an extended notice. One of the severest afflictions to which the mission was called during this time, was the death of Mr. Chamberlain. Having declined in health, he sailed for England with the hope of recovery, but died on the passage.

It was during the period now under notice, that a controversy arose between the Serampore mission and the parent society, which resulted in placing the two upon a separate and independent basis. The nature and grounds of this separation will be understood from the following "Agreement," which was published March 23, 1827.

"Several years ago, it was officially announced, that as the missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel by funds which they had themselves originated, a material change had resulted in relation to the society from which they sprang; in consequence of which the brethren of that station acted independently in the management of their concerns. Subsequent experience has shown that the continued operation of the cause alluded to, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been seriously considered in a special meeting of the committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that in present circumstances it is most expedient that the Society at home and the missionaries at Serampore, should be publicly understood to be two distinct and independent missionary bodies."

The simple fact to be gathered from the

foregoing statement, is, that the missionaries at Serampore, holding and using as they did, in the mission service, a large amount of property which they had accumulated without the aid of friends at home, refused to render to the parent society a strict account of their pecuniary transactions.—Hence the necessity of a friendly agreement to become two bands.

During the next ten years, from 1827 to 1837, the Baptist Society and the Serampore mission conducted their operations separately, and they must therefore be kept distinct in the present notices.

The stations immediately connected with the Serampore mission at the commencement of this period, were, besides Serampore itself, the following nine, viz.: Jessore, Dacca, Chittagong, Arracan, Dinagepore, Benares, Allahabad, Futtoghur, and Delhi. The three kinds of agency employed in connection with these stations were: 1st. *Natives*, through whom it was believed the Gospel would ultimately obtain its greatest diffusion; 2d. *Asiatics*, or those who were born in the country of European parents, at least on one side, and who could be supported with about half the sum required for a missionary from England. Of this class were Thompson, Fernandez, Smith, Mackintosh, and others. 3d. *Europeans*, whose knowledge and influence were of the highest importance, when exerted in connection with bands of three, four, or five Asiatic or native agents. Native schools for the instruction of boys had now been established about ten years; and recently the education of female children, hitherto supposed to be impracticable, had been introduced. In Serampore there were thirteen schools for girls, four or five at Dacca, and at least three at Chittagong. The children included the daughters of Mohammedans as well as Hindoos, who received instruction with the greatest readiness and pleasure; and in all the schools, male and female, the Scriptures were introduced.

*Serampore*.—At this important post were Drs. Carey and Marshman, J. C. Marshman, Mack, and Swan. During 1827, eleven persons had been received into the church. The college funds maintained 58 students at the close of the same year, and Dr. Carey lectured twice a week as theological professor. The report of the college in 1829 referred to several grounds of encouragement. A charter had been obtained; the progress of the students had been good, and several had entered on the work of imparting a knowledge of the Scriptures to the natives of India. Mr. Ward had raised a fund in Europe and America of about 50,000 rupees, and a library of nearly 5,000 volumes had been collected. It possessed a philosophical apparatus, the largest in the country.

In 1829, three new stations were entered upon, viz.: Goamalty, in Assam, 240 miles north-east of Serampore; Barripore, 31 miles south, and Burisal, 140 miles eastward of Serampore; thus making twelve stations in connection with Serampore. And it is an interesting fact, that all these stations were occupied by men who were brought to the knowledge of the truth in India itself. In May, 1831, Dr. Carey writes in an affecting strain, saying that his race was nearly run, being on the eve of seventy, and much weakened by repeated bilious attacks. He was able, however, to resume his labors again. During this year, seventeen joined the church, fifteen of whom were natives of Bengal, and five of these were members of the college. In June, 1832, Dr. Carey brought the last edition of his Bengalee Scriptures through the press. In a letter, April, 1833, one of the missionaries says, "Our venerable Dr. Carey is in excellent health, and takes his turn in all our public exercises. Just forty years ago he administered the Lord's Supper to the church in Leicester, and then started on the morrow to embark for India." The entire Scriptures of the Old and New Testaments had at this time been printed and circulated in seven different languages; the New Testament had been printed in twenty-three languages more; the Pentateuch, and other parts of the Old Testament, had been printed and circulated in several languages into which the New Testament had been completed; and portions of the Scriptures had been printed in ten others—making in all forty languages; so that upwards of 212,000 volumes of the Divine word, in forty different languages, had issued from the Serampore press during thirty years. "If," say the missionaries, "we reckon the Chinese population according to the most moderate computation, at one hundred and fifty millions, these languages embrace the vernacular tongues of two hundred and seventy millions of immortal beings." Besides the Scriptures, many other works had been printed at the Serampore press, such as grammars, dictionaries, histories, tracts, &c., so that literature as well as religion was greatly indebted to these distinguished translators.

On the 9th of June, 1834, Dr. Carey, the original mover of this vast work, closed his earthly labors, at the age of 73. In his last will was found this highly characteristic provision: "I direct, that before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I may be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room, viz.:

"WILLIAM CAREY,

Born August 17, 1761, died—

'A wretched, poor, and helpless worm,  
On thy kind arms I fall.' "

*Jessore*.—During 1827, this station was in a discouraging state, except that the schools for boys were prosperous. In 1828, there were only twenty members in the church, and every one of them were either suspended or excluded. In 1829, eight were restored, and two added. There were four schools, with an average attendance of 176 scholars. In 1832, three more were added to the church; but the mission at this place continued to be of secondary importance, except as the centre of extensive itinerant labors. The district was estimated to contain about 1,200,000 inhabitants, Mohammedans and Hindoos.

*Dacca*.—This station suffered a great loss in 1827, in the death of two of its missionaries, Mr. D'Cruz and Mr. Leonard. In 1828, the church was reduced to four by removals, but others were added from time to time. In 1829, the English congregation, which had almost disappeared, was formed anew. In 1830 there were six native schools, containing between five and six hundred scholars. Widows, as well as other native females, were members of these schools, and permitted to read at public examinations, instead of burning on funeral piles. This being an important military post, the officers and soldiers benefitted by the labors of the missionaries, and some of them became members of the church. The commander of a native regiment invited preaching in the hall of his own house.

*Chittagong*, 340 miles east of Calcutta, was occupied by a faithful missionary, Mr. Johannes, who superintended three native female schools, and supported a school himself of thirty boys. There was also a native boys' school of sixty pupils. Mr. Johannes also conducted public worship in Bengalee and English, and preached in the market-places and streets. Another female school was subsequently established, and frequent additions were made to the church. Roman Catholics often attended the English service, and gave good attention to the word, which led the missionary to say, "I have been now twelve years in Chittagong, and never felt that encouragement I do now, when I see Roman Catholics searching the Scriptures."

*Arracan*.—The missionary in Arracan was Mr. J. C. Fink, assisted by five native preachers. They occupied a very extensive field, on the east of the Bay of Bengal, and south of Chittagong, among a mixed population of Mugs, Mohammedans and Burmese. Two services in English were maintained on the Sabbath, and a permanent chapel was opened for the Mug congrega-

tion. Natives were from time to time added to the church, and a native Arracane was ordained as a missionary. He had been an idolatrous priest.

*Dinagopore*.—The church in this place in 1827 numbered ninety-two. In 1828 a few were added, and in 1829 three whole Musulman families, consisting of seventeen persons, renounced their idols and joined the Christian church. Ignatius Fernandez died in December, 1829. He was a native preacher of great worth, and had long been the principal supporter of the mission at this place. He was born at Macao in July, 1757, and was therefore 73 years old. He came to Bengal in 1774, and of the fifty-six years which had since passed, he had spent forty-four at Dinagopore. He was the first fruit of this mission, under Carey and Thomas. As early as 1796, he built a dwelling house at Dinagopore, which he told these missionaries he intended for the worship of God, and when it was done, he invited them to preach in it, which they did. From that time till his death, 33 years, there was preaching in his house, and he was instrumental of gathering the largest church in Bengal. Dr. Carey expressed the opinion that his labors were more blessed than those of any other missionary in Northern India. Feeling himself worn down by disease and near his end, he went to Serampore, and died in the presence of his brethren. He was succeeded in the mission by Mr. Hugh Smylie, assisted by Mr. Bareiro, a student of Serampore college. These brethren suffered from repeated attacks of fever, and in 1832 were obliged to leave their stations for a considerable time.

*Benares*.—The Society commenced a mission here in 1817, and a church, though never large, had been sustained, and the Gospel regularly preached. In 1830 and onward, the schools were quite prosperous, under the labors of Mr. Smith, and a native preacher, Sivadas.

*Allahabad*.—This was an important station, being at the junction of the Ganges and Jumna, and the resort of multitudes of pilgrims who come thither to bathe in the sacred waters. Mr. L. Mackintosh was the missionary here in 1827, assisted by a native reader, Gopaul, who kept a promising school in his own house, consisting of about twenty young men.

*Delhi*.—The situation of this place at the confluence of the Ganges and the Jumna, renders it an important field of labor. Great numbers of pilgrims resort thither to bathe in the sacred waters, affording the missionaries opportunity to preach the Gospel to multitudes besides the permanent residents. Mr. J. T. Thompson and a native preacher were laboring here at the period under notice. Mr. Thompson traveled extensively

at certain seasons of the year, distributing the Scriptures in the Vikaneer language, to the west of Delhi; in the Marwar and the Goozerattee, to the south-west; in the Napalee to the Goorkhas, on the east north-east; in the Punjabee, on the north-west; in the Pushtoo, to the Palans and Affghan horse merchants; and in the language of Cashmere, to the north of Delhi. Mr. Thompson makes particular mention of scenes witnessed at the Pyree, a far-famed bathing spot at the base of a mountain projecting towards the river, where there is room for only two persons to pass abreast. This occasions the most lamentable consequences. In 1819, four hundred and thirty persons were crushed to death, owing to a desperate rush of the pilgrims. The assembled multitude amounts to two or three thousand; but once in twelve years, when Jupiter is in Aquarius, at the time of the sun entering Aries, the number is not less than a million, and in 1819 it was estimated as high as two million. Mr. Thompson spent much time at this place at the proper seasons, and many listened with apparent seriousness to his conversation and prayers. In 1829, he mentions having circulated nearly six thousand books, pamphlets, and tracts, in Hindee, Oordoo, Sanscrit, Napalee, Punjabee, Persian, and Arabic. At the Hurdwar annual fair, in 1830, he distributed, in at least six languages, 2,200 volumes of the Gospels and other books. The word preached to the multitudes was regarded with great attention. The students of the native college of Delhi evinced great anxiety to be furnished with the Scriptures and other works in English, Hindee, and Persian. Mr. Thompson was much interested in a sect called the Sands, who reject idolatry, and regard the Ganges like any other river. They profess to believe in one invisible God, and are taught that the soul is immortal, but have no temple nor any regular priesthood. This sect is almost 200 years old.

Besides the foregoing stations in connection with Serampore, at the time of the separation from the Society, a few others of less note were formed. These were Dumdum, Multra, Barripore, Burisal, Cawnpore, and Assam.

During the same period, 1827 to 1837, the parent society conducted its separate operations at Calcutta, Cutwa, Digha, and Monghyn, leaving by far the largest and most important part of the field under the direction of the Serampore brethren. During this period of ten years, efforts were made to unite the two societies, but although they harmonized in their spirit and aims, the division continued.

In the spring of 1838, however, the effort at union was renewed, and resulted successfully. The particular agents or means em-

ployed in terminating the unhappy controversy, need not be specified. All were happy at length in a cessation of strife, and in joining as formerly in the glorious work of spreading the Gospel. Dr. Marshman, who had been greatly instrumental in bringing about this happy change, died almost at the moment of the termination of the negotiations.

The plan of union provided that the translations and all the public property at Serampore, should be transferred to Calcutta, which from this time becomes the centre of interest in regard to translations, printing, &c.

At the commencement of 1838, the congregations in nearly all the chapels in Calcutta and its neighborhood were increasing. Mr. Robinson, assisted by Mr. Thomas and four native preachers, occupied the Lal Bazar chapel in Calcutta, which had a church membership of nearly a hundred. In September of this year twelve Hindoos were baptized, eight of whom were in the girls' Christian boarding school, under the superintendence of Mrs. Pearce. In the beginning of 1839, Mr. Penney died of cholera, and in March 1840, Mr. Pearce died of the same disease.

The report respecting translations in 1840, embraced the following important particulars: An edition of the New Testament in Hindostanee, with marginal references, 1000 copies; another edition of the New Testament in the same language, smaller size, without references, 500 copies. Of this last edition, extra copies of the Gospels and of the Acts were printed, making an aggregate of 9,500 volumes. An edition of the Psalms in Sanscrit verse, 2,500 copies; the third edition of the New Testament in Bengalee, octavo, 1,500 copies, with 6,000 extra copies of each of the Gospels, 2,000 of the Acts, and 500 of the Gospels and Acts together, making a total of 28,000 volumes; the fourth edition of the New Testament in Bengalee, royal 12mo., 3000 copies, with 2,000 of Gospels and Acts together, making 5000 volumes; an edition of the New Testament in modern Armenian, with numerous marginal references, 6000 copies; an edition of the Gospel of Matthew in Hindee, Nagree characters, 6,000 copies.

Besides the foregoing works, which had all been completed, there were in progress 8,000 copies of the New Testament, or parts of it, in Sanscrit, and 8500 copies of the New Testament, or of the Gospels and Acts together, in Hindostanee. All this, the work of the mission press at Calcutta, and most of it within one year, show the vast amount of labor performed in this department, and its importance in diffusing the light of truth over benighted India.

Frequent mention is made in the journals of the missionaries, of the "Benevolent Institution." It was established in 1809, for

the special benefit of the multitudes of children in the city who were growing up in ignorance and vice, with none to care for them. The institution was not denominational, but was common to all classes of missionaries in Calcutta, though it fell to the lot of this society to have the chief management of its concerns. For more than twenty years it was under the care of Mr. Penney, whose exertions in its behalf were unremitting. In 1842 there were 265 boys and 123 girls under instruction, the children of various sects, as follows, viz.: Roman Catholics 142, Protestants 95, Hindoos 107, Mohammedians 22, Burmese 3, Mugs 5, Armenians 4, Jews 1, Greeks 1, Chinese 7.

In 1843, 90,000 volumes of the Scriptures, in whole or in part, were printed in Sanscrit, Bengali, Hindostanee, and Hindee languages. From the country stations, during this year, favorable intelligence was received. At Delhi, Mr. Thompson baptized five persons, one of them his own daughter, the rest natives. At Patna a delightful work of grace was in progress three or four months, as the result of which eight persons were baptized, and several more stood as candidates. At Monghyn four were added to the church by baptism, at Burisal two, at Chittagong six, at Patna eight, &c.

In January, 1844, the London Society's missionaries at Calcutta published a statement, vindicating their Baptist brethren against an attack made upon them in the London Patriot, in reference to the Sanscrit version of the Scriptures, to which the Baptist translators had devoted themselves with so much zeal. In this vindication, they say that the Sanscrit language is the language of learning and religion throughout the whole of Bengal, Bombay, and considerable portions of the Madras presidency; that all Brahmins, except those wholly secularized, as soldiers or merchants, are acquainted with this language, which alone is taught in their colleges and employed in their religious ceremonies; that the highest reverence is universally felt for it, and any book written in Sanscrit will always be received with respect, and read with more acceptance than if composed in any of the vernacular dialects; that tens of thousands in all sections of the country are fully qualified to read with intelligence any ordinary composition in this language; that a translation of the Sacred Scriptures in Sanscrit was, in the opinion of the most competent judges, every way desirable, as furnishing a large Brahmimical population with the only version they would probably receive, and as laying a critical foundation and furnishing a classical model for the preparation or improvement of vernacular versions; and finally, that they deem it just to their brethren of the Baptist mission to give these assurances, since, so far from sympa-

thizing with the writer in the Patriot (who was a former missionary of the London Society in Burmah), they wholly approve of the zealous efforts of their Baptist brethren to secure a version of the sacred Scriptures in the learned language of Hindostan. These testimonials are considered of value, as showing how the Sanscrit language ranks in Hindostan, in the estimation of the most learned and competent men, after almost fifty years of experience, and as illustrating the kind and generous spirit which prevailed among missionaries of different denominations.

The annual report for 1844 gives a pleasing view of the work in most parts of India. In Calcutta there were eight churches, with 454 members, 270 of whom were natives. The baptisms during the year amounted to 32, all natives but three. The number of schools in Calcutta and its neighborhood was 14, and the number of scholars 954. At the various stations in northern India there were 16 churches, and a membership of 465. Also 19 schools, and 673 scholars. During this year, the cholera made fearful ravages, carrying off in two months between forty and fifty thousand people. The missionaries, however, were all mercifully spared. In August of this year, some interesting and valuable statements were made by a Calcutta missionary in regard to the state of society, and the spirit of love and harmony which actuated and pervaded all classes of laborers. He says, "On the bosom of the Ganges is the shipping of every nation, as may be seen in its streets the natives of every shore. In the city are splendid edifices and mud hovels; naked children and half naked adults, various and discordant sounds, mechanics at their employ, vendors sitting by their goods, innumerable sledges drawn by oxen, fashionable European carriages, buggies, gazees, palankins, grooms running to clear the way, &c. Degradation and idolatry were around us, destruction and misery walked hand in hand. We passed through the crowded streets, and soon arrived at Intally, a beautiful residence, as all the dwellings of Europeans in Calcutta are. A group of Hindoos, attired in snow white muslin, and with intelligent countenances, met us as we entered the gates. Their whole contour formed a striking contrast to those we had seen previously. The explanation is simple: these were Christian Hindoos. As they uttered their salams, my eyes filled with tears. Christianity finds man every where debased—it blesses and elevates him. Next Sabbath I expect to be at Serampore, where a Carey and a Marshman found refuge, not from native violence, but from Englishmen bearing the name of Christians; where a Martyn, a Brown and a Buchanan, contemplated India's welfare; where a Chamber-

lain, a Judson, and a Newell found Christian hospitality and were refreshed. The spirit that animated them still remains; we are all one here; we cannot afford to be jealous—the common foe is too strong; and the missionaries are bound together neither by creeds nor human ties, but by the fear of God and the love of Jesus.” These words are worthy of being engraven on the memory of Christians and Christian ministers every where, differing in name and often rivaling in interests, but having professedly one spirit and one purpose.

During the year ending May 1st, 1845, there had been printed at Calcutta, in Sanscrit 2,500 volumes; in Bengali 23,500; in Hindostanee 26,500; in Armenian 2,260; total, 54,760 volumes. These were all volumes of the Scriptures in some form, and the distribution kept pace with the publication. The distinguished Doctor Yates was at this date engaged in preparing for the press the Old Testament in Sanscrit, and large portions of it had already been printed. His heart's desire was to finish this work by the close of another year, and to be able to report a complete translation of the whole of the Scriptures into this, the sacred and learned language of the East. But it pleased God in a few months to call this devoted servant to his rest. By the advice of his physicians he sailed for England, and died on the passage.

In November, 1845, Serampore is brought to view again, for the first time since the “union” in 1837. More or less labor had been performed there, but for some reason no reports appeared through the regular channels. Mr. Denham, on taking charge of the station at this time, found a church of 93 members, a good congregation, and many pleasant and sacred associations. Remembering Carey and his coadjutors, he asks, “Who can recall the name of Serampore without veneration? On its sages rested a sacred pentecostal fire, and from their hands India and its hundreds of millions received the regenerating word of life.” There were also at this time in Serampore two schools for heathen boys, supported by the Ladies' Benevolent Society of that place, and a third was conducted by a European in the college. Besides these, two female schools were maintained, one for heathen children, and one for children of nominally Christian parents. The number of scholars in the various schools was over 800. There were eight sub-stations around Serampore, at which preaching was regularly maintained, and several other places that were visited periodically. In May, 1846, Mr. Denham speaks of arrangements then in progress for rendering the college buildings available to the interests of the community, and especially for training converted natives of India

for missionary service. Years having passed away since the doors of the college were closed, every thing had to be done, even to the obtaining of pupils; but the effort was successful, and this institution, for a long period so vitally connected with the welfare of India, was again in a prosperous condition.

The various stations of this society having now assumed a good degree of stability and of uniformity in their progress, it is unnecessary to notice them further, except as we find them in the last report which has been received, that for 1853.

*Calcutta.*—Under this head is included Calcutta and its neighborhood, embracing eight churches, each of which is worthy of a brief notice. The first four are in the city proper, the others in the suburbs.

1. The Church in *Circular Road*. This is an English church, with 91 members in communion, and 16 non-resident members. The Sabbath-school contains 63 children. An English pastor, Mr. Leslie, has charge of the church, which supports itself without aid from the mission.

2. Church in *Lal Bazar*. This is a mixed church, J. Thomas pastor, with three native preachers. Number of members 137; non-resident members, 20. The venerable and distinguished native laborer, Carapeit Aratoon, continues to render important aid. Five were added to the church by baptism during the year.

3. *South Colinga*.—A native church, with one English and one native pastor, and a membership of 51.

4. *Intally*.—A native church, with 46 members. Besides the English pastor, four native preachers are constantly engaged in disseminating the word of life in and around Calcutta. Seven persons were baptized during the year.

5. *Haurah and Salkiya*.—A mixed church, with a pastor, T. Morgan, and a native preacher; and a membership of 20. Two day schools are maintained, having 100 children in attendance, and a Sabbath-school with 60 scholars. During the year, 4,000 copies of the Scriptures, or portions thereof, were distributed by Mr. Morgan in his itinerant labors. In his report of these labors, he states some facts of peculiar interest; and being of so recent a date, they set in a strong light the great though slow progress which the Gospel has made in that quarter since the early labors of Carey and his companions. He says, “The desire of the people to obtain the Scriptures is most intense. Imagine a large market with from one to two thousand people, myself on an elevated spot, hundreds of hands stretched out, and hundreds of tongues shouting, ‘O Sahib, a great thing, O holy incarnation, give me a book!’ Brahmins and Sudras rolling in the dust together, snatching the books from one another;

respectable people with children in their hands and in their arms, imploring me to put the books into the hands of the little ones; books all gone,—missionary reeling from the effects of dust, noise, and speaking; people imploring for more books, and in some places I have been obliged to go to police offices to rest for half an hour. I have seen Brahmin lads in tears because they could not get the books, saying, 'O, Sahib, I ran when I heard you were here, and now what shall I do?' Of a cold, bitter night, I have found men at my boat, from distant places, up to their shoulders in water." Mr. Morgan speaks of another important feature in this work, viz.: that on going to a large town, if he is suspected of being a government agent, the people will not bear him, nor take a book from him; but no sooner do they learn that he is a missionary, without any connection with the government, than the whole town is at his heels, the most respectable sending for him to their houses, bringing milk to his boat, &c. This missionary concludes by saying, that it is evident that the Hindoos are dissatisfied with both their civil and religious institutions, and that while they would regard with horror any attempt on the part of the English Government to convert them, disinterested efforts they can and do appreciate.

6. *Narsigdarchoke* and *Bishtapore*.—A native church of 45 members, two missionaries, and five native preachers.

7. *Khari*.—A native church, with two missionaries and one native preacher, and a membership of 49. A school with 45 children is maintained.

8. *Lukhyantipur*.—A native church with 62 members, one missionary, two assistant missionaries, and two native preachers. In direct or indirect connection with this church, there are 74 households, comprising 84 men, 84 women, and 118 children.

9. *Dum-Dum*.—A native church of 13 members, one missionary, and one native preacher.

10. *Malayapur*.—A native church of 5 members, a pastor, and two native preachers. The Bengal Association met at this place in January, and although many were detained, the missionary brethren and delegates made up a body of nearly 500.

The work of translating and printing the Scriptures has been carried on with the usual activity and zeal during the past year. The translations have been chiefly into Sanscrit, Bengali, Hindee, and Hindostanee; and the number of Scriptures issued from the depository during the year amounted to 34,036 copies.

*Stations and Churches in Bengal*.—Under this head are embraced eight principal stations.

1. *Serampore*.—There were in the Seram-

pore college, in 1853, eleven students, four of whom were natives. Their studies embraced theology, Christian evidences, mental and moral science, classics, and history. There were at this period two missionaries at the station, Messrs. Denham and Robinson, and four native preachers. They had preaching stations at eight villages, and the number of church members was 121. The Native Christian Asylum numbered 18 girls, one having recently died in great peace. The two schools for boys contained 327 scholars, and adding to them the schools connected with the college, the whole number of children and youth under the care of the mission would not fall much short of 600.

2. *Cutwa*.—This station has a missionary, four native preachers, and a church of 35 members. A day school for girls is sustained, and has ten scholars. The copies of Scriptures distributed during the year amount to 416, and of tracts to 2,780.

3. *Jessore*.—One missionary, eight native preachers, and 234 church members. There are seven sub-stations connected with this mission. Five boys' schools are supported, attended by about 400 children; and one boarding school attended by 14 girls.

4. *Dinajpur*.—One missionary, one native preacher, and 19 members. There are two day schools attended by 120 children, and a Sabbath-school with 10 scholars. In the course of a few months the missionary visited 246 villages, preaching and distributing Scriptures and tracts.

5. *Dacca*.—Two missionaries, four native preachers, and 36 church members. In various journeys made during the year the missionaries distributed 5,000 tracts, and 4,600 copies of portions of Scripture. They say, "We now want more preachers, for the whole of East Bengal is open; and on our last journey we often had from 400 to 600 attentive hearers of all ranks and classes."

6. *Chittagong*.—One missionary, eight native preachers, and 65 members. There are two day schools, attended by 23 boys, and one attended by 13 girls. Eleven persons have been baptized during the year. Says the missionary, "The heathen do not generally disregard the word now. They listen with readiness and pleasure to the news of salvation, and applications are unceasingly made for Scriptures and tracts."

7. *Suri*.—One missionary, four native preachers, and 37 church members. Five day schools are taught, one English, and the others Bengali. The attendance is about 220 boys and 16 girls. The Sabbath-school contains 20 scholars.

8. *Burisal*.—This mission has under its care ten sub-stations, and enjoys the labors of two missionaries and ten native preachers. The whole number of members is 204.

A variety of schools are supported, not only for boys and girls, but for men and women.

TABULAR VIEW.

STATIONS.	When commenced	Missionaries.	Native Preachers.	No. of Members.		Attendance on public worship.	Day schools.		Sabb. schools.		Teachers.
				Europeans.	Natives.		No.	Attendance.	No.	Attendance.	
CALCUTTA.	1801										
Circular Road,	1808	1		107	157						
Lal-Bazar.	1809	2	3					2	200		4
Haura.	1818	1		15	5			2	100	1	60
Coinga.	1822	2			51						
Narsikd-ohoke,	1824	2	5			50	1	58			2
Khari,	1829	2	1	15	45		2	45			1
Lakhyanti-pore,	1830	1	4		62		1	30			1
Intally,	1839	1	4		46		3				6
Dum-Dum,	1817	1	1		31						
Malypur,	1842	1	2		5						
BENGAL.											
Serampore,	1799	3	4		121		3	600			20
Outwa,	1804	1	4		35	31	1	10			
Jessore,	1804	1	3	3	231	230	5	303			5
Dinajpoor,	1805	1	1	1	18	70	2	120		1	10
Dacca,	1816	2	4	4	32	25	5				
Suri,	1818	1	4	2	35	30	5	236		1	20
Burish,	1828	2	11		650	650	3	75			7
Chittagong,	1817	1	8		65		2	23			2
NORTHERN INDIA.											
Monghir,	1816	2	4	40	27	90	3	105		1	20
Benares,	1817	2	3	11	10	60	3	220			11
Delhi,	1813			90	9						
Agra,	1834	2	2		7		2	55			3
Muttra,	1842	1	4	5	7	50	1	60			3
Nishtarpur,	1849	1	3		42	112	2	58		1	37
Cawnpore,	1851	1	2	30	6	100					
Total,		35	85	480	932	1598	43	2345		5	147
											77

#### Stations and Churches in Northern India.

—In Northern India the Society has under its care seven principal missions, as follows:

1. *Monghir*.—Two missionaries are stationed here, and four native preachers. There are three day schools with 105 children in attendance. The Scriptures distributed during the year amounted to 2,359 copies; tracts 2,370. Two Bible classes are also maintained.

2. *Benares*.—Two missionaries, three native preachers, and 21 members. Scriptures distributed 600; tracts 1,000. Preaching in the native language is considered of preëminent importance, and for this purpose much time has been spent in visiting the *melas* or *fairs*, in the suburbs of Benares.

3. *Delhi*.—The death of Mr. Thompson deprived this station of a missionary, and no one having taken his place, it is not reported in detail.

4. *Agra*.—Two missionaries, a native church with nine members, and an English church with 90 members. There is a Mission Seminary with between 40 and 50 scholars, and a female institution well sustained. Daily preaching in the city and suburbs is maintained.

5. *Nishtarpur*.—This is a quite recent station near Agra, and has a missionary,

three native preachers, and a church of 42 members. Two schools are in constant operation, besides a day and evening Sabbath-school, and the Gospel is preached in the villages and at the bathing festivals.

6. *Muttra*.—One missionary, one assistant missionary, and three native preachers. The church has 42 members. Two schools, one native and one English, are maintained, and the system has been adopted of making all parties *pay* something for tuition. Tracts and Scriptures are also sold to many, while their gratuitous distribution is continued.

7. *Cawnpore*.—One missionary, two native preachers, and a church of 36 members. *Southern India*.—The society has had a mission at Madras and Trichonopoly, in Southern India, but as the missionary there has derived none of his support from the society, and his labors are confined chiefly to the Europeans, the connection has been recently dissolved.

LONDON MISSIONARY SOCIETY.—This Society commenced its operations in Hindostan in 1804. In February of that year three missionaries, Rev. Messrs. Ringletaube, Cran, and Des Granges, sailed from England, with the intention of commencing a mission on the Coromandel coast, but on their arrival in the country a different course was determined upon, and Messrs. Cran and Des Granges proceeded to establish themselves at

*Vizagapatam*, five hundred and fifty miles south-west of Calcutta, and about the same distance north-east of Madras, in the Northern Circars, a place altogether unoccupied by previous missionaries. They were received with marked kindness by the commander-in-chief of the forces at this place, and also by the judge, who had for some time been in the habit of conducting public worship in the fort on the Sabbath, with the soldiers of the garrison and such others as might wish to attend. This service however was now committed to the missionaries, with a government allowance for their labors. A piece of ground, a mile from the town, comprising about ten acres, was also granted to the missionaries, on which they erected a house and laid out a garden. They next conceived the plan of founding a charity school, towards which about 1,300 rupees were immediately contributed, and in 1806 the school was in successful operation, with suitable buildings, and between thirty and forty persons under instruction. "Among our native scholars," says the missionary, Mr. Cran, "we have all castes, from the Brahmin to the Sudra, and several of them have come from a distance of ten, twenty, and even thirty miles. They are instructed by a native schoolmaster, of Christian parents, whom we brought with us from Madras."

Near the close of 1806, the missionaries report themselves as able to read and write the Telinga language with ease, and they had translated into it some passages of the Scriptures for the use of the natives. They also about this time formed the plan of a complete translation of the Scriptures into the Telinga language, spoken by all the Hindoos in the five northern Circars, and appealed to the churches at home for aid in this great work.

In 1808, the missionaries were joined by a converted Brahmin, named Ananderayer, of whom a very interesting account is given in the Society's periodical, the *Evangelical Magazine*, for Feb., 1808. In Jan., 1809, the mission sustained a severe loss in the death of Mr. Cran. Two new missionaries however, Messrs. Gordon and Lee, arrived during that year, to the great joy of Mr. Des Granges, who had been left alone in this vast field.

The next year, 1810, Mr. Des Granges himself was removed by death. Just before his decease it was thought necessary to remove his wife, who was sick in an adjoining apartment, in doing which she was carried through the chamber of the dying missionary, and there they exchanged their last farewell till they should meet above. Before his death, Mr. Des Granges had translated three of the Gospels, which in 1812 were printed at Serampore by the Baptist brethren, and the surviving missionaries, Lee and Gordon, spent much time in reading and circulating these Gospels in the populous villages around them.

The mission was strengthened in 1817, by the arrival of Rev. James Dawson, from the Seminary at Gosport. In a letter dated Jan. 1817, Mr. Gordon says, "The last year has been better to me than any former one. We are out every day among the people, and I have lately held conversations with some interesting characters, whose questions were uncommonly striking. The children in the schools also perform wonders, and by interrogating them we find that they make an actual progress in divine things. Our principal school is in the very heart of the town, and open to any person who passes by."

In 1819, Mr. Pritchett, who had joined the mission, completed the translation of the New Testament into Telinga, and secured its publication at Madras, at the expense of the Calcutta Bible Society. He also translated several parts of the Old Testament, and entertained the fond hope of being able to give to the heathen around him a complete copy of the Bible, in their native tongue. But in this he was disappointed, having been called to his final reward before the close of the following year.

Twenty years after the establishment of this mission, in 1824, there were five native

schools, and about 250 boys under instruction. Mr. Gordon employed his days in translating the Old Testament into the Telinga language, and his evenings in visiting the schools and the neighboring villages, reading to the natives, and conversing with them on the subject of religion.

In 1827, the schools had increased to twelve, and the scholars to over 500. One of these was a girls' school, and several girls were in the schools for boys. These schools were all conducted upon strictly Christian principles, for besides writing, cyphering &c., the Scriptures were read daily, and Watts's Catechism taught. Mr. Gordon died in 1828, after having labored in India for 19 years with great fidelity and success. In the Society's report for 1832, mention is made of the translation of *Pilgrim's Progress* into the language of the Telooos, and it is said to have been read with extreme interest and delight by intelligent natives who understand the Scriptures. Considerable interest was awakened in 1834, by the conversion of a native of high caste, residing at a considerable distance from the mission. Having met with a tract in Telooogo, he perused it, and kept it by him 17 months, and by this means he was enlightened and made a willing convert to the Christian religion. A report of his case says, "We see in this young man's case what Almighty grace can do, and how easy it will be for the Lord to turn this whole people to himself when he is pleased to pour out his Spirit upon them."

This mission has continued, with some interruptions by death and removal, but on the whole with pleasing success, to the present time. It has now three missionaries, Messrs. Gordon, Hay, and Johnston. The number in full communion with the church is forty, of whom twelve are natives, and the rest East Indians and Europeans. All the members meet together to partake of the Lord's Supper every Sabbath morning, after which is held a regular Telooogo service, and also a Sunday-school for children of European descent. A missionary association has been formed, for the two-fold purpose of contributing to the Society's funds, and of sustaining an interest in the cause of Christ throughout the world. The Native Female Orphan School is conducted with success, and the appearance of the pupils is highly creditable and gratifying. The press has been in active operation, and numerous and most encouraging are the proofs furnished, of good resulting from the circulation of tracts and portions of Scripture. In a late report one of the missionaries says, "The tracts on caste and Juggernaut, are very popular, and I should be glad of a large supply of them. I have within the last few weeks had the pleasure of baptizing a

Gooroo, whose mind was first aroused and enlightened by reading the tract on caste."

*Madras.*—A mission was commenced here by the London Society in 1805, Rev. Mr. Loveless being the first missionary. For several years he labored with but little assistance, preaching and establishing schools as he was able, and as opportunity offered. In 1816, he was joined by Rev. Richard Knill, "whose disposition and talents were well adapted to that important post." In 1818, however, Mr. Knill's health declined, and being obliged to seek a colder climate, he was appointed to a station in Russia. Other laborers from time to time joined the Madras mission, which has been conducted with steadily increasing energy and success. The present missionaries are Rev. Messrs. Drew, Porter, and Baylis. Preaching to the heathen in the bungalow, at the gate of the mission compound, has been continued, with an increasing number of regular hearers. It has been felt to be a call for great thankfulness that these meetings have never been interrupted by the heathen.

The native evangelists, besides prosecuting their more stated labors at the various out-stations, have continued to proclaim the messages of mercy in the numerous villages around Madras. The work of education, by means of the various boarding and day schools, has been carried forward with great activity and effect. There are 14 schools for boys, with 643 scholars; and 4 for girls, with 232 scholars. There are 7 native congregations, with a total attendance of 367; and 4 native churches, with 119 communicants. In the Missionary Magazine for Sept. 1852, there is a deeply interesting account of the conversion and happy death of a native female,—Eliza,—for several years a member of the Girls' Boarding School. One feature in her death-bed experience is so remarkable and affecting, that the account, as given by the attending missionary, may with propriety be repeated in this place. It was a last struggle and conflict with Satan, and in her case a living reality, as if the great enemy of souls had been visible to her. "Two days before her death, in the evening, she became suddenly full of distress and alarm, and her body full of agitation. She cried out, 'Oh, I am afraid! I am afraid! He is standing close to my ear, and is continually saying to me, There is no salvation for you! There is no salvation for you! Oh! I am afraid; I am trembling; this is very fearful! How is this? O, Jesus! have I not believed in thee? Have I not been baptized into thy name? Have I not received the teachings of thy servants? Am I not thy child? O how is this? This is very fearful to me!' She was exhorted not to let Satan deprive her of her hope, but to abide firm in her faith. The Scriptures were read to her, and prayer was

offered, and after a considerable time her mind became more calm, and her hope returned, and she offered up the following prayer: 'O sweet Jesus, I taste that thou art good. Thou hast fed me in green pastures, and hast refreshed me at the fountain of life. When we were only infants, our father and mother left us (alluding to the early orphanage of herself and another child), but even as thou hast said, 'Although a mother may forget her sucking child, I will not forget thee,' so didst thou appoint for us honored ladies and gentlemen, as fathers and mothers, to take care of us and bring us up. O sweet Jesus, for that I praise thee. Thou, for my sins, didst suffer much; thou didst shed thy precious blood, and give thy life; and thou dost now pray for me before thy Father's face. Therefore, do thou have pity on me, and wash me from my sins. Thou hast cleansed me by thy blood; thou hast made me holy by thy blood; thou hast redeemed me by thy blood; therefore I praise thy holy name. O death, where is thy sting? O grave, where is thy victory?'"

The missionary remarks, "Such deaths as this cheer us much. They assure us that our work is real, and that God is with us." They will also assure every Christian reader, that a Gospel which can impart such light and joy, such faith in appealing to Christ against the great tempter of souls, such peace and triumph in the final hour, and that can do all this for a mind once lost in the utter darkness of heathenism, is worthy of being given with the least possible delay to the whole world.

*Cuddapah.*—The London Society commenced operations here in 1822. Rev. Mr. Howell, the first missionary, immediately set about the establishment of schools, both male and female, and within a year one hundred and fifty native children were gathered into these schools, all under Christian instruction. Besides these labors, Mr. Howell preached in the school room to a small congregation of natives, translated several catechisms into Telooogo, and distributed numerous copies of the Telooogo New Testament. In the following year, Mr. Howell baptized 74 men, 25 women, 40 boys, and 21 girls. These had all nominally embraced Christianity, but only ten had been formally admitted to the church, of which three natives were appointed deacons. During the second year Mr. H. made a tour of about 100 miles, preached to great multitudes, and distributed tracts extensively. In 1826, a chapel was completed, the expenses of which were defrayed by subscriptions on the spot. By the aid of a respectable European resident, a workshop was built for native Christians, affording them the means of self-support.

At Cuddapah was a settlement, called "Christian Village," which was considered

the nursery of this mission. It had in 1832, 238 settlers, many of them being baptized persons, the unbaptized having gone there for the purpose of receiving Christian instruction.

During the succeeding ten years this mission exhibited no marked changes, but showed increasingly the blessing of God upon faithful missionary labor. In 1843, having made a tour through the surrounding country, the missionaries say, "During the present tour our minds have been strongly impressed with the generally necessitous condition of the province of Cuddapah. In consequence of the extensive cultivation of cotton and indigo, and the uncommon fertility of many of its valleys, it may be considered as enjoying more temporal prosperity than most other provinces in Southern India; but it would be difficult to find a district in which heathenism has been less disturbed." Yet they speak of the towns and villages as all accessible to the Gospel, and urge upon the Society the importance of sending more laborers into the field.

In 1845, still another appeal was made, accompanied with a more particular description of the extent and importance of the field. Addressing the churches of England, the missionary says, "I would call the attention of the friends of Christian missions, in the first place, to the extent and population of this hitherto much neglected province of the British possessions in India. From north to south the Cuddapah province is upwards of 170 miles, and from east to west about 120 miles—nearly half the size of England. This immense province contains a population of upwards of one million of souls." The writer proceeds to give a minute and very curious description of the omens and signs for which the people entertain a superstitious regard, and also of the doctrine of *fate*, to which they ascribe their most glaring sins. (See Report of the London Missionary Society for 1845.) In the same report it is stated that no other Protestant missionary society had ever made any effort for the Christian instruction of this immense population, in consequence of which the great mass were involved in all the miseries of heathenism. Self-murder prevailed to an astonishing extent. In the short space of three months, and in only one part of the district, there were 144 cases of suicide.

One of the worst features of this mission has been the difficulty of educating females. The effort, early commenced, has been constantly embarrassed by the native prejudice on this subject. In 1847, Mrs. Porter, in an appeal to the friends of female education, says, "The False Prophet of Mecca has his standard, and thousands flock around it. Brahma and Vishnu have their altars and their priests; but to which of these sha.

loman look for comfort or for peace? Alas! she knows too well that it is not to be found." At a later period schools for girls appear to have been maintained with more success.

In 1851, a deeply interesting account is given of the conversion of several natives, one of whom in particular came to the missionaries one morning, bringing his brass idols, and throwing them on the ground, saying, "Enough of these; I have done with them, and wish to have no more to do with them. I have read much and learnt much in my heathen books, but I have found no rest. In Christ alone is rest." He also took from his neck a silver chain bearing the name of his god, and casting it on the ground, said, "Enough! nothing but sin has cleaved to me all the while I have kept this close to me. Please, sir, take it. I know of something better—the love of Jesus. O how different to all this! I know I must be persecuted by my friends and relations, but I must not mind that." This individual, with others baptized at the same time, have persevered in their Christian course.

The mission has at present 34 church members, 6 native teachers, 9 boys and 22 girls in the orphan and boarding schools, and including the vernacular day schools and the English school, there is a total of 261 scholars.

*Belgaum.*—The mission was commenced here in 1820, by Rev. Mr. Taylor. In 1821, two native schools were established, and the number of boys under instruction was 120. Throughout its whole history, it has been a well conducted and successful mission. Valuable native assistants were early raised up, and of one of them, Dhondaph, very particular mention is made in 1828. The missionary, Mr. Benyon, says, "He is the most spiritually-minded native Christian I have ever conversed with. His trials and sufferings have been many and severe, and the sacrifices he has made have been of the most painful nature, and, amidst all, he has sustained a most consistent character. He has literally, for the sake of Christ, forsaken wife and children, and brethren and lands. In a conversation I had with him, on adverting to his sufferings he modestly observed, 'Yes, I have been called to endure a few trials, and my friends frequently tell me of *my losses*; but it is not always they tell me what I have *gained by them*.'"

Seasons of special encouragement were from time to time enjoyed by this mission. In 1842, one of the missionaries writes, "Among the Lingarts and other castes in the vicinity of Belgaum, strong excitement exists with reference to the faith of the Gospel. Inquiries concerning the nature and claims of the new religion, combined with a perception of its immeasurable superiority even to the purest parts of Hindooism, are

rapidly spreading throughout the country." In commencing their report for 1848, the brethren say, "There is much to cheer and interest our hearts, and to call forth fresh efforts of zeal and devotedness in the glorious work in which we are engaged. We hope that the day of gracious visitation to the Canarese people is fast approaching."

No report has been received from Belgaum later than 1851. At that time there were two missionaries, Rev. Messrs. Taylor and Benyon, 31 church members; 10 vernacular schools, embracing 272 boys and 30 girls, and an English school with 60 scholars. During the year there had been distributed 30 Bibles, 42 Testaments, 324 portions of Scripture, and 5,340 tracts.

*Bellary.*—In the spring of 1810, Rev. John Hands entered upon a mission at this place, situated in the most northern part of the province of Mysore, and surrounded by numerous and densely populated villages. He had at first great difficulties to contend with in acquiring the native language, called the Canara, but by perseverance he not only soon collected several thousand words, which he formed into a vocabulary, but also began the preparation of a grammar. In 1811, he writes, "I now preach thrice every Lord's day to my countrymen and the Portuguese half-caste. A considerable stir begins to appear among the soldiers (it was a military station), and eight or ten seem very serious and promising. My dwelling was formerly a pagoda, but part of it will now be devoted to the worship of God. Several huge gods of stone are lying about the premises, like Dagon before the ark." In 1812, Mr. Hands opened a native school, which was soon attended by about 15 native children, and gradually increased to a larger number. In 1816, the mission was joined by Rev. Mr. Reeve. In January, 1819, a juvenile Bible society was formed, principally through the zeal of the master of the charity school. About the same time, the missionaries obtained of a native merchant a house situated at the junction of several streets, and favorable for collecting large congregations.

At the close of 1819, Mr. Reeve remarks, "During this year, the Gospel has been carried several hundred miles through the dark villages, and several thousands of tracts have been distributed. The translation and revision of the Scriptures, in Canara, have also been proceeding. A new edition of Watts's First Catechism, in that language, has been prepared for the press, and a copy of the same has been prepared in Tamil. The progress of the schools has been favorable, and several hundreds of the pupils know perfectly the First Catechism, and the greater part of the Lord's sermon on the mount." In 1825, the schools had increased to 17, and the average attendance of boys was 685. The report for 1829

mentions that there had been prepared, during the previous year, in Canarese, several tracts, among which were the "Warning Voice," a "Dialogue between a Shastre and a Christian Missionary," "Explanation of the Ten Commandments," the "Excellency of Truth," "True Wisdom," "On Idolatry," &c. In 1831, the tracts and portions of Scriptures printed were still more numerous and important.

The mission was left in a very feeble state in 1841, Rev. Mr. Reid being in January of that year removed by death, and Mr. Reeve having returned to England several years before. Very soon, however, two missionaries and their wives joined the mission, and the work went on as usual.

At the latest report, there were at Bellary three European missionaries, an assistant missionary, and a native pastor. The church members numbered 72, and in the 14 schools there were 460 scholars. An asylum for the poor was in successful operation.

*Bangalore.*—Rev. Messrs. Forbes and Laidler commenced the mission at this place in 1820. Its position, some 50 miles west of Madras, has rendered it an important mission, and it has been an eminently successful and useful one. The great instrumentalities adopted in carrying on the mission have been, preaching, schools, and the distribution of the Scriptures and religious tracts. While there have been, each year, developments of peculiar interest to those on the ground, there was nothing for several years so marked as to require special notice.

The itinerant-labors of the missionaries were abundant. In regard to these they say, in 1843, "In visiting the towns and villages, we stay in each place one, two, or three days, according to the work offered to us. Our mode of communication is not strictly preaching, but conversation, narrative, and argument. The heathen of this country cannot follow a logical discourse." The total disregard of truth among the natives is strikingly presented in the following passage, by one of the missionaries: "One of my schoolmasters laboring in a country town lately said, 'Sir, if these people really believed that you are speaking truth, or, as he expressed it, no lies, they would instantly deify you; but they cannot believe that such a thing as sincerity is possible in any one.' This general disregard for truth has been instilled into the minds of the Hindoos by their so called sacred books, which abound in falsehoods and lying wonders. Hence the common saying we hear at every step, 'If I do not tell lies, how shall I get through the world?' And hence, also, the lamentable fact, that a Hindoo may be convinced ten times, without being brought *once* to act upon his convictions. Owing to this, the Brahmin does not

blush in the least when we expose his falsehood and deceit, but says, with the greatest indifference, 'In this way I obtain my livelihood.'

The various schools, Tamil and English, have well rewarded the pains bestowed upon them. In the Canarese department there are five vernacular day schools, with 100 boys and 38 girls; an orphan and boarding school, with 22 boys and 17 girls; and an English and Canarese day school with 66 scholars. In the Tamil department there are 23 pupils in the girls' boarding school, 70 boys in the English Tamil school, and in the vernacular school 30 boys.

*Mysore.*—Rev. C. Campbell arrived at this place in February, 1839, and commenced his labors under very favorable circumstances. In the following year, he describes Mysore as "a noble field for missionary labor," where he found constant opportunities for publicly preaching the Gospel to the people. The greater part of the people, however, as in most heathen countries, hated the light, and wilfully shut their eyes against it. Says the missionary in 1847, "The heathen often listen to the preacher with the utmost patience and politeness till they fully understand the nature of the Christian doctrine, and discover the practical effects it is intended to produce on the heart and life, and then the natural hostility of man to God immediately appears. Much that has been done at this station is regarded rather as a preparatory work, yet a chapel has been erected, a church of 13 members organized, and 112 scholars gathered into the schools."

*Salem.*—Rev. Henry Crisp arrived at this station in 1827. He died soon after entering upon his work, and was succeeded by other laborers. As usual, the journals of this mission furnish numerous facts illustrative of the religion of the country and the character of the natives, but such details can be wrought only very sparingly into the present work. Several seasons of spiritual refreshing have been enjoyed by this mission, particularly in 1847, when many became alarmed under the conviction of sin, and eight in one day came to the missionary with the inquiry, "What must I do to be saved?" The missionaries here add their testimony to that of others in saying that caste is a device of Satan the most adverse to Christianity; it is, they say, like a contagion, calculated, if allowed to exist in the Christian church, to destroy every spark of vital godliness. Within the last year or two the mission has experienced much opposition, and the missionary himself has been once dragged before a heathen court on some frivolous pretence. But he says, "Severe as these afflictions are, we prefer them to apathy, and would fain hope that they are tokens for good."

In the Missionary Magazine for March, 1853, the missionary, Mr. Lechler, remarks with great satisfaction upon the success of the School of Industry, which has been in operation some five years, and which has exerted a most valuable influence upon the character and habits of the native Christian community, by developing their resources, and supplying them with the means of independent support. He adds, "Our chapel, now in progress and estimated to cost £400, was built by our own people, one bricklayer excepted, and is, I believe, the first church built in India by the hands of native Christians." The district is described as full of iron ore, and through the efforts of the missionary and the School of Industry, improvements in the manufacture of iron were being introduced, the primitive method being very rude, and having been unchanged for 3000 years. Mr. Lechler, in speaking of the obstacles to the social prosperity of India, says: "It appears to me that very wrong notions are entertained in England with regard to the state of the people in India. Certainly, if one would judge from the lordly appearance of the Hon. East India Company's servants and officers, it might be concluded that the Indians, generally, are highly civilized, and in the most affluent circumstances. The nation, as such, is oppressed and ground down both by the government and higher class of natives. The soil is rich, it is true, and will produce almost any and every thing; but a native once remarked to me, 'government takes the grain, and leaves us only the straw.' It is also rich in metals and minerals, but no one teaches the natives how to make use of them. So long, therefore, as we shall have to do chiefly with the poor,—and to the poor the Gospel is preached,—we must, I feel convinced, not refuse to concern ourselves about our people's temporal affairs." There are at this station 33 church members, and 168 scholars gathered into the various schools.

*Combaconum.*—This was formerly an outstation of the Travancore mission; but in 1830 the directors annexed it to the Madras district, it having become the residence of the Rev. Edmund Crisp, from Madras. In 1838, there were ten Tamil schools in successful operation. A singular instance of moral impression is related in the journal of the above date, of a Brahmin, who, in proceeding to the court-house to take a false oath, passed by one of the school-rooms; the children were engaged at the time loudly repeating the ninth commandment, on hearing which the Brahmin hesitated, returned home, and such was the impression produced upon his conscience, that he relinquished his guilty intention, and refused to commit the sin of perjury, on which he had been previously determined.

In 1847, nearly all the heathen festivals were visited by the missionaries, on which occasion they preached the Gospel to the deluded multitudes as they had opportunity, and distributed large numbers of tracts and portions of Scripture. Concerning the great annual car or chariot festival, the writer says, "Five large cars were drawn by about 30,000 persons. I was greatly distressed to find the poor people actually beaten and compelled to assist in the drawing of the cars. Not a few complained to me that they were treated most cruelly, and confessed themselves heartily tired of idol worship." The number of native Christians connected with Combaconum and its affiliated out-stations, comprised, at the latest dates, a total of 207 individuals. There were also ten vernacular schools, with a total of 365 scholars.

*Coimbatore.*—Rev. Mr. Addis and family arrived at this station, in the Madras presidency, in October, 1830. In 1835, a Christian church was formed, and six natives participated, for the first time, in the ordinance of the Lord's Supper. In 1837, the number of native assistants had increased from two to twelve, and a class of promising young men was in a course of preparation for the work of native teachers. There were also 12 boys' schools, in an efficient state, and a female boarding school and a girls' day school, established on Christian principles. In 1840 the Roman Catholics in a neighboring village manifested an earnest spirit of religious inquiry, and a desire to be taken into connection with the mission.

In 1846, Mr. Addis speaks of the extreme indifference of the Hindoo to the truths of Revelation, and ascribes it in a great measure to his Polytheism, "which meets him with its multifarious remedies for all moral evil, and causes a deadness and sterility of feeling which nothing but power divine can effectually remove. A preacher of the Gospel in the most degraded parts of Christian lands can form but a faint conception of the difficulties which his missionary brethren in India have constantly to encounter from this source. In 1850, Mr. C. J. Addis, son of the missionary, became associated with his father in the labors of the mission.

There are now at this station 35 church members, 13 native teachers, besides 14 other native helpers, 20 children in the female boarding-school, and 971 scholars in the day schools.

*South Travancore.*—The London Missionary Society has four missions in South Travancore, viz. : Nagercoil, Neyoor, Quilon, and Trevandrum. The first of these stations was entered upon in 1806, the second in 1828, the third in 1821, and the fourth in 1838. These places all lie on the western coast of Southern India, at no great distance from each other, Nagercoil extending quite down to Cape Comorin. The

country is divided into thirty districts, and has a population of nearly a milliou. The Malay-alim is generally spoken.

In 1804, Rev. W. Ringletaube sailed for India, in company with Rev. Messrs. Cran and Des Granges, but not wishing to go with them to the Northern Circars, he directed his course to Tinnevelly, and subsequently entered upon his labors at Travancore. He gathered several congregations there, and baptized great numbers of the inhabitants, but the motive with many of them was worldly advantage. Alluding to the crowds of Hindoos and Mohammedans who expressed a willingness to embrace Christianity if their debts were paid, Mr. R. says: "For two hundred rupees I could have bought them all, but as I declined to pay their debts, they never called on me again."

In 1816 Mr. Ringletaube was compelled by ill-health to relinquish his mission, and for a year the London Society had no missionary in Travancore. In 1817 Rev. Charles Meade arrived, and in 1818 he was joined by Rev. Richard Knill. The outward success of the missionaries was surprisingly great. During the years 1818 and 1819, nearly three thousand of the natives of Travancore placed themselves under religious instruction, in addition to about nine hundred previously connected with the mission. It was evident, the missionaries say, that they had not renounced their former superstitions from selfish considerations.

In 1828 measures were taken for dividing the Travancore mission into two, the eastern and the western. The eastern division embraced Nagercoil and its out-stations, and the western division comprised Trevandrum, Neyoor, and Quilon, with their numerous out-stations. The work at these several places has been carried on with great vigor and success from the first, rendering it one of the most interesting and important fields occupied by the London Society in India. Particular interest has been manifested in that large and neglected class called Parayas, most of whom are slaves, so ignorant and oppressed as to be quite unable to defend themselves, or to plead in their own behalf. A society has been formed for the special purpose of diffusing the Gospel among these people, and ten or twelve agents are stationed among them in the different districts.

In the Eastern, or Nagercoil district, there is a local tract society, which published during the year 1851, 71,600 copies of tracts, of various kinds. The church members at this station and its out-stations number, according to the latest reports, 340, and the scholars, in 57 schools, 2402. The congregations of this district, 25 in number, are spread over 70 villages, comprising 867 families, and 3333 individuals, of whom 260 have been baptized.

Neyoor, in the western division, has 42 out-stations, 953 Christian families, and 3150 individuals under instruction, of whom 185 are

baptized, and 93 are in church fellowship. There are also 941 boys and 235 girls in the school.

Parechaley, a branch of the Neyoor station, has enjoyed special tokens of the divine blessing within the last two or three years. Two native theological classes have been formed and much encouragement has been derived from their progress. The most recent report gives the number of Christian families connected with the Parechaley mission as 1197, comprising 4258 individuals. The out-stations are 71, church members 75, readers and assistants 77; boys in the day-schools 1372, girls 200; adult Bible classes 25, scholars 151; theological classes 2, students 51.

Quilon has a press in active operation, and tracts to the number of 16,600, varying from 8 to 16 pages each, were issued during the last year, to which the report extends. The number of children in the day-schools was 281.

Trevandrum has 10 village congregations, comprising about 800 people, scholars in the village schools 148. Tracts distributed during the last year, in Malayalam 10,428, Tamil, 4287.

These statements will show that the Travancore mission is very extensive, demanding an immense amount of labor for its successful prosecution, and rewarding those labors with the most gratifying and blessed results.

*Calcutta.*—The London Missionary Society commenced its operations in Calcutta in 1816. Rev. Messrs. Townley and Keith, the first missionaries, began at an early period to preach the Gospel in Bengalee, to establish schools, and distribute the Scriptures. In 1818 a commodious chapel was erected, called "Union Chapel," the funds for which were chiefly subscribed at Calcutta. A printing-press was established in 1820, and put under the superintendance of the Bengal Auxiliary Society. An institution called the Christian School Society was also formed at Calcutta, the object of which was to introduce Christian instruction into the native schools, under the entire management of native schoolmasters. A Bethel Society was established in the same year, at Calcutta, in connection with the Baptist brethren residing at Calcutta and Scrampoore. In 1823 and 1824 the labors of the missionaries were abundant and successful. Union Chapel was well attended, and a flourishing Sabbath-school was in operation. Bengalee preaching was continued at the bungalow chapel, Mirzapore, and a bungalow chapel was opened for worship in the native language, on the main road of Bhopanipore. In 1825 the mission was reinforced, and a new station was commenced. The year 1827 was marked by the baptism of a native female, who had been under serious impressions for years. The abolition of Suttee in India, by the British Government, was a memorable event of the year 1830, and proved the commencement of a

brighter day for India. In 1833 mention is made of a diminution of schools, for the purpose of giving increased attention to the preaching of the Gospel. A year or two later there was a manifestation of open and decided hostility to Christianity, which was regarded as an encouraging feature, there having been before a degree of apathy to religious matters which was most trying to the patience of the missionaries. The wane of idolatry was clearly indicated in 1837, by the greatly diminished number of attendants upon the idolatrous festivals, and the disappearance of the splendor and pomp with which they were formerly celebrated. Another favorable change at this period was the absence of Europeans—the British resident gentry—from the dances given in honor of the goddess Doorga by the more wealthy natives. About this time Rev. Mr. Lacroix commenced a theological class which embraced quite a number of promising young men, and whose course of study consisted in the practical investigation of the Scriptures, systematic theology, the evidences of Christianity, and church history. They also composed short sermons, which, after the needful corrections, were preached to the natives in the presence of the missionaries.

The annual report of 1843 speaks of the previous year as a most disastrous one in a temporal point of view, the south of Calcutta having been visited by cholera, devastating storms, inundation, and famine. Many members of the Christian congregations died, the harvests were cut off, and distress and despair followed. For five months the rains continued almost without intermission. Still the work of the mission went on with encouraging signs of success. During the succeeding eight or nine years unceasing attention was given to preaching, schools, translations of the Scriptures, the publication and distribution of tracts, and itineraries through the principal villages.

There are at present five stations under the immediate care of the Calcutta mission, one of which includes two native villages, Rammakal-choke and Gungree. The church members at this station number 180, and the children in the vernacular schools 110. Mr. Lacroix, the missionary, has been much employed in conducting through the press a new edition of the Gospels of Matthew, Luke, and John, in Bengalee, for the Calcutta Bible Society; and in conjunction with Dr. Duff, has superintended the printing of the book of Isaiah, in Bengalee, for the same society.

The station of Ballia-Hati, under the care of Mr. Lacroix, has 60 professing Christians, and 171 pupils in the schools. At Cooly Bazar there is a branch missionary society, and a Sabbath-school and Bible class have recently been established. The most important educational institution is at Bowhanipore, there being in its several departments 803 pupils. At the opening of the year 1850, three college classes

were formed, containing 70 students. A juvenile society and a ladies' society have contributed liberally to the funds of the mission. The Krishnapore station has connected with it about 100 native Christians. There are eight missionaries now laboring at the Calcutta stations.

*Chinsurah.*—Rev. Robert May commenced the mission at this place in 1813. So great was his success that in 1816 he had formed 30 schools, with 2,600 children. In 1819 these schools were reported as in a very prosperous state. They were gratuitously supplied with books by the Calcutta school Book Society, who ordered 1000 copies of a Bengalee and English Grammar to be printed at their sole expense. Religious books were also much called for, and extensively circulated. In 1820 a Bengalee chapel was erected, and in 1821 an additional native school was commenced at a village called Khonnian, the expense of which was defrayed by the Rajah of Birdwan. A native female school was also opened in a room of the fort, kindly assigned by the Dutch governor for the purpose. In 1826, great success attended the preaching of the Gospel to the Europeans at this station, many embraced religion, and a church of about twenty members was formed. The number of schools supported by the Bengal government at this station in 1828, was sixteen, in which over 2,000 boys were in a course of instruction. The mission schools were three in number, and contained 295 boys. Particular mention is made in 1834, of the free school in which English was taught to both native and Portuguese boys; but the attendance on this school was small, on account of the number of government schools in which English was taught, and the prejudices of the parents against the use of the Bible as a class-book—a prejudice tolerated in the government schools by the exclusion of the Bible. During the three or four succeeding years a spirit of earnest inquiry prevailed among the natives of high caste, some of whom abandoned Hindooism in favor of Christianity, but others were deterred by the most violent persecutions. The report for 1837 says, "The government has established a college for the education of Hindoo youths, in the immediate vicinity of the station, and the applications for admission have been very numerous." Rev. Mr. Mundy, missionary at this station, calls special attention, in 1838, to the fact, that those who become acquainted with the English language are much more favorably disposed to Christianity than those who are ignorant of it, and expresses the opinion that every college and school in the country might be conducted on Christian principles, without any objection on the part of the natives. But over this question the missionaries had no direct control, the British government being pledged not to introduce Christianity into the schools for instruction in English, nor in any way to interfere

with the native religion. The mission schools were conducted upon entirely different principles, and the advancement of the pupils in Christian knowledge was very observable from year to year. The female schools, and also the infant school, under the care of Mrs. Mundy, were marked by great prosperity, and received the high commendation of the Bishop of Calcutta. But this devoted female missionary died in 1842, leaving her husband and the whole mission to mourn an irreparable loss. The next year Mr. Mundy himself was obliged, by ill-health, to abandon the field in which he had labored many years, and to return to England. He was succeeded by Rev. Mr. Bradbury, from Calcutta, and the preaching of the Gospel in Bengalee was sustained as in former years. Great eagerness to obtain and read the Scriptures was evinced, and many young men, educated in the Government colleges and schools, requested and thankfully received copies of the Bible. These and other encouraging signs led Mr. Bradbury to believe, in 1845, that this locality, one of the most educated districts in India, would soon enjoy the benefit of an extensive diffusion of divine knowledge.

Special divine favor was granted to the English female school in 1849, and cheering hopes were entertained of the conversion of several of the pupils. The number in attendance, at the latest date, was 57. The Bengalee school has 100 pupils, employed in the acquisition of general and religious knowledge. The older boys have been conducted through the Gospel of John, and the younger have learnt the First Catechism. There were 70 boys in connection with the English and vernacular school in 1847, but for want of funds this school has been suspended. Preaching to the heathen and the distribution of the Scriptures are continued with encouraging success.

*Berhampore.*—The operations of the London Missionary Society at this station were commenced in 1824, by Rev. Mr. Hill, who had been laboring at Calcutta. He met with opposition for a time, but succeeded at length in establishing schools for the children of Hindoos and Mohammedans. In 1828 a chapel and mission-house were erected, and a female school, under the care of Mrs. Hill and another lady, was in a prosperous condition. In 1831 an orphan asylum for native children was established, to which native orphans of both sexes were received, under the charge of two native matrons, members of the church. The girls were instructed in reading, sewing, spinning, &c.; and the boys, between school hours, were taught gardening and weaving.

In the annual report for 1837, Mr. Hill, in reviewing the work of thirteen years, says, "When I entered the country the jealousy of the government was great. A missionary could not leave Calcutta without special license, and I had to solicit from the chief secretary

permission to live at Berhampore. The natives misrepresented my conduct to the civil and military authorities, and my own countrymen were hostile to me. Our schools were injured by secret combination and open hostility. For some years after my arrival at Berhampore, wherever I preached I was hooted and hissed, and men have even followed me from preaching with clubs to strike me. But things are now different. People are no longer afraid to ask for a tract, nor try to conceal it under their clothes to prevent the Brahmins from tearing it in pieces. The Brahmins themselves are as eager for tracts and Gospels as the other castes, and plead that *they are Brahmins* as a reason for showing them a preference. We now obtain congregations whenever and wherever we wish. In all principal thoroughfares, crossways, and markets, we never wait five minutes until a congregation assembles. The number of converts from our fellow-countrymen is not small. Of his Majesty's regiments which have been quartered here, we express with gratitude our belief that all, excepting one, included at their departure those whom the Holy Spirit had, during their residence at the station, sealed unto the day of redemption."

In 1838, after nearly 17 years of labor under a tropical climate, Mr. Hill found it necessary to seek a residence in his native country, and Rev. Mr. Lessel removed from Calcutta to supply his place. Mr. Hill returned to his field in 1842. In 1843 the mission was visited with affliction, and not a native church member, nor a native catechist, nor a child in the asylum or school, escaped the prevailing sickness. Some died, leaving the most satisfactory evidence of saving conversion. A deeply interesting account of the sickness and death of several children, appears in the report for 1847. In January of that year, Mr. and Mrs. Hill removed to Calcutta, where Mrs. Hill soon after died. Mrs. Patterson was also about this time called to her rest, and Mr. Patterson removed to England. These events left almost the whole burden of the mission on Mr. Lessel, who, accompanied by native catechists, preached to the heathen, and distributed tracts and scriptures extensively. The professing Christian community at Berhampore at the present time, comprises about 100 individuals. Impediments to female education, arising from the force of prejudice, the apathy of parents, and other causes, have been very numerous at this station; but Mrs. Bradbury, wife of one of the missionaries, has succeeded in establishing a girls' school, which contains 23 pupils, 12 of whom are day scholars, chiefly Mohammedans, and 11 boarders, consisting of orphans and the children of native Christians. They are instructed through the medium of the Bengali language, in reading, sewing and knitting, and also in the Scriptures. Five of the sons of native Christians are under the

care of Mr. Lessel. Divine service in the English chapel has been conducted regularly every Sabbath evening, by the missionaries alternately. In the English boys' school the average attendance is 30.

*Benares*—Mr. and Mrs. Adam were sent out to this station in 1820. Mr. Adam immediately organized a native school, which was so far successful that he opened another the following year. A chapel was opened in 1824, chiefly through the exertions of privates in the artillery. Concerning this station Mr. Adam forcibly remarks, "Benares exhibits, in full operation, some of the worst principles of Hindoo superstition." He describes the people as rich in their own eyes and in need of nothing, as already at the gate of heaven and in no want of aid; as awfully wicked in their lives, and altogether presenting formidable obstacles to missionary labor. In 1826 Rev. Mr. Robertson joined this mission, and in 1827 the native schools, three in number, contained 170 pupils. In all these schools Christian books were taught. A catechism and a Hindawee translation of scriptural lessons was prepared by Mr. Adam for the use of the schools. He also printed 1,000 copies of his tract on the ten commandments, and soon after prepared another tract entitled "Jesus the Deliverer from the Wrath of God." In 1831 the mission was strengthened by the arrival of Rev. Wm. Buyers. Mr. Crawford, at this date, had translated the minor prophets, and a consecutive version of the books of the Old Testament had been finished, as far as to the Second Book of Kings. The Psalms, Proverbs, and Isaiah, had previously been printed. The work of translation was continued in the following years, and besides the Scriptures, Pilgrim's Progress and other books were translated for the use of the natives.

In 1838 the report says: "The obstacles presented by the native language to the diffusion of religious and general knowledge have now almost disappeared, and, after much perseverance in endeavoring to simplify the style of writing and instruction so as to meet the capacities of the people generally, the missionaries, aided by the Benares Christian School Book Society, have succeeded in correcting much of the false taste formerly prevalent—a taste which was so vitiated as to prefer the absurdities of the native literature, clothed in a style of pedantic obscurity, to the plain and intelligible communication of sound and valuable instruction."

During the years 1839 and 1840, a vast number of tracts and copies of the Scriptures were put in circulation by the missionaries; but a serious obstacle to the success of such labors has been the inability of the people to read, arising partly from the peculiar and widely differing styles of printing. On this subject the missionaries, in 1840, offer the following important remarks: "Though Benares

is called the Athens of India, it is astonishing to find how very few of its inhabitants can read. Most of the Brahmins who chant Sanscrit sloks, do not know the meaning of them. The greatest number of the Mussulman priests who read, or rather chant the Koran, do not understand it. But the great obstacle to education arises from the variety of characters. The Mohammedans use the Persian character, the Brahmins the Devanagati, the tradesmen the Kayathi, the bankers the Mahajani. On this account few can read any *printed* characters, and among these only a small number can read fluently, intelligently, and understandingly. Whenever a man takes a tract and reads it fluently, we may be almost sure that he has learned to read in a mission school. In these circumstances the education of the native youth is of the first importance.

In their report for 1851 the missionaries say that all their labors are performed with a view to increase the prosperity of the native church. "For it we translate the Scriptures and write books. We preach the Gospel to the heathen and teach it in our schools, in the hope that some may be brought into the fold of Christ. Our mission church, assembling at Salem Chapel, consists of twenty native members." Of the orphan and Christian boys, ten in number, recently under the charge of this mission, five have been removed to Mirzapore, to learn printing. Five of the orphan girls, at the latest accounts, had been married, and maintained an exemplary deportment in their new position. In connection with the mission there are four subordinate schools, containing an aggregate of 170 boys. The Bazar girls' school, under the superintendence of Mrs. Buyers, has an attendance of 33 scholars. All of these schools are represented as in a state of growing efficiency. The number of pupils in the English free school is 200.

*Mirzapore.*—This is a large and important inland town, about 30 miles south-west of Benares, and was occupied by the London Society in 1838. It was at that time a newly erected city, devoted to trade and commerce; and Mr. Mather, the first missionary, had to encounter obstacles of a peculiar nature, arising from the commercial character and spirit of the people. Generally speaking, however, the inhabitants were disposed to attend to the preaching of the word, and displayed much candor in judging of the conflicting claims of their own religion and that of the Bible.

One of the earliest efforts of Mr. and Mrs. Mather, was the establishment of an orphan school, to which a large number of children were immediately sent from Agra, where famine had deprived them of their parents. These children themselves were so reduced, that 14 out of 79 who left Agra, died on the way, or soon after their arrival. In 1840, Mr. Mather was joined by Mr. Glen, who directed his attention to the Mohammedan population.

The Gospel was faithfully preached, and both English and native services were regularly maintained. The native church received frequent accessions, and some of the converts were of such a character and position as to render their influence of great value to the mission. In 1843 the orphan schools had been increased, and contained 50 boys and 34 girls. But a sad mortality occurred among them about this time, and 17 of the children died. The various departments of this mission have been well sustained, and there are now at the station two missionaries and two assistant missionaries. The church has twenty-five members, of whom sixteen are natives. The free school has over 100 scholars, and the bazar schools, three in number, contain an aggregate of 70 boys. The orphan boys' school affords much encouragement; and the orphan girls' school, and also the infant school of 12 members, have been attended with gratifying results.

*Surat.*—The London Missionary Society commenced a station at this place in 1813, and continued it, at times with the most encouraging results, until 1845, when, "for weighty reasons," the directors decided to relinquish it. The mission was transferred to the Irish Presbyterian Missionary Society, whose missionaries were on the ground, and qualified to sustain the responsibilities of the mission.

*Mahi-Kantha.*—The mission at this place, situated in the Guzerat territory, about 100 miles from Surat, was commenced by Rev. Mr. Clarkson, in 1844. The site of the mission at first was Baroda, but was changed to Mahi-Kantha, on the banks of the river of that name. The plan of forming a *Christian village* has been prosecuted, for which purpose 60 acres of land has been procured from government, on a lease of 30 years, for cultivation by the Christian colonists, and six or seven substantial brick houses have been built. Preaching, schools, the distribution of books, and itinerant labors, have all been entered upon with vigor, and the mission promises the happiest results. A very interesting account of the conversion and baptism of a native, Patadar, will be found in the annual report of the London Missionary Society for 1850.

*Almora.*—This station, in Northern India, was entered upon by Rev. J. H. Budden, in 1850. It was originated, and has been chiefly sustained, by the liberality of J. H. Batten, Esq., and Capt. Ramsay, of the East India Company's service, and is at present in a prosperous condition. Schools have been established, and regular preaching services are maintained.

The following table gives an imperfect view of the London Missionary Society's operations in India, owing to the fact that in the more recent reports the number of churches and of communicants is not uniformly given; and the schools for boys and girls are not always men-

tioned separately. There are also many isolated facts which could not be conveniently classed; but the account given of each mission or station, it is believed, will supply these deficiencies.

TABULAR VIEW.

STATIONS.	When Com- menced.	Number of Mis- sionaries.	Number of Churches.	Communicants.	Native Teachers.	Schools for Boys.	Scholars.	Schools for Girls.	Scholars.	Scholars in mixed Schools.	Total Scholars.
Madras . . . . .	1805	3	4	119		14	643	4	232		875
Vizagapatam . . . . .	1804	3	1	40		1	150	1	19		149
Cuddapah . . . . .	1822	2	1	34	6	1	9	1	22	6	261
Belgaum . . . . .	1820	2	1	31		1	60			102	162
Bellary . . . . .	1810	3	1	72	1						460
Bangalore . . . . .	1820	5	1	59	7			1	23		370
Mysore . . . . .	1839	1	1	13							112
Salem . . . . .	1827	1	1	33	10	1	18	1	40	93	151
Combaconum . . . . .	1830	1									365
Coimbatoor . . . . .	1830	1	1	35	13						971
Nagercoil . . . . .	1806	4	1	340							1,669
Neyoor . . . . .	1828	2	1	75	77		1,392		200		1,592
Quilon . . . . .	1821	1	1		9					281	281
Trevandrum . . . . .	1838	1	1	13	6	15	147		16		163
Calcutta . . . . .	1816	8	5	160	4			1	32		1,225
Chinsurah . . . . .	1813	1	1								100
Berhampore . . . . .	1824	2	1			1	30	1	23		53
Benares . . . . .	1820										502
Mirzapore . . . . .	1838	3									84
Mahi Kantha . . . . .	1844	2									
Almora . . . . .	1850	1									
Totals . . . . .		47	23	1,024	133	34	2,439	10	607	484	8,919

FREE CHURCH OF SCOTLAND.—Rev. Alexander Duff, D. D., was designated by the Church of Scotland as its first missionary to India, early in the year 1829, and in October of the same year he sailed from Portsmouth in the *Lady Holland*. In February this noble ship struck on the rocks of a barren island near Cape Town, and almost everything on board, except the passengers, perished. Dr. Duff lost his whole library, consisting of over 800 different works, many of them of rare value, besides all his journals, notes, essays, &c., the fruits of many years of research and reflection. He sailed in another ship from the Cape, and in March came near being lost in another gale, and on reaching the mouth of the Ganges the vessel was driven ashore in a hurricane, amid all the horrors of a shipwreck. At length, on the 27th of May, 1830, he reached Calcutta, "more dead than alive." He soon entered upon his favorite scheme, the establishment of a collegiate institution, in which the Bible, in English, should be the principal text book; and after a year or two of trial, and experiment, the institution was carried into successful operation. The history of this college need not be de-

tailed. It has educated, on its peculiar plan, many hundreds of Hindoo young men, and the happy effects which it has produced are recognized with gratitude by nearly all classes throughout the province of Bengal. Native youths of great promise, connected with the institution, have from time to time been converted, and having renounced caste and all the forms of Hindooism, they have received baptism, and have often become most able and efficient assistants in the missionary work. Of Dr. Duff's labors in Europe and America for the last four years the Christian world is fully aware, and no particulars need be stated. Four or five other distinguished missionaries have at different periods been sent to Calcutta, one of whom, Rev. D. Sinclair, died a year or two since. There are now, in the absence of Dr. Duff, three European missionaries on the ground, assisted by several native converts of distinction. More than a dozen natives are employed as teachers in the college, having themselves been trained up in it, and become decided proficient in its various studies. Besides this institution, a female school is in successful operation at Calcutta.

The society has a branch station at Chinsurah, a little distance from Calcutta, where there is also a collegiate institution, on Dr. Duff's plan, in a very flourishing condition. It was opened in 1849, and has from seven to eight hundred pupils, all boys, and these are divided into fourteen classes, according to their age and standing. The first class, of twenty-three, are of the ages of 16 to 23 and upwards, and having been in the institution from its commencement, they are far advanced in their studies. The Old and New Testaments, as in the college at Calcutta, are leading text-books, and are systematically taught for at least one hour each day. The boys in this class, says a late report, "do not believe in idolatry now; they are full of Bible truth." Still there is no evidence that any of them have been savingly converted. A female school of much promise has been established at Chinsurah. The Calcutta mission has also branch stations a few miles distant, at Bansberiah and at Culnaah, chiefly for the purposes of education.

*Madras.*—The society established a mission at Madras in 1835, under the labors of Rev. John Anderson, who is still at that station, with five others who have come to his aid. A prominent feature of this mission at this place, as at Calcutta and Chinsurah, is the educational institution, with the Bible for a leading text-book. There are two divisions in the school, the upper or college division being taught by the missionaries and native converts; and the lower division, both male and female, taught by an educated East Indian, with a number of native teachers. There are nearly 600 pupils in the institution, about 150 of whom are females.

Besides the institution at Madras there are four branch schools, of which the following are the statistics as furnished in the report for 1853. The figures show the actual attendance:

	Hindoo Males.	Mohammedan Males.	Hindoo Girls.	Mohammedan Girls.
Madras . . . . .	276	22	203	17
Trephecanne . . . . .	143	32	100	15
Conjeverane . . . . .	221	37	66	6
Chingleput . . . . .	269	53	61	0
Nellore . . . . .	179	26	115	29
Totals . . . . .	1,088	170	545	67

The blessing of God has rested upon these schools, conversions have been frequent, and numbers are in a process of training for the ministry and for teaching.

*Bombay.*—A mission at this place was commenced in 1828 by the Scottish Missionary

Society, but has been for several years under the care of the Free Church. Rev. John Wilson, D. D., has been laboring there ever since 1829, and he has been joined from time to time by other brethren. The society has there an important high school, or collegiate institution, as at other places, and at the last accounts there were about 400 pupils in the school. In a letter of recent date Dr. Wilson says,—"We are striving with all our might not only to give large stores of knowledge to our pupils, but to qualify them by the culture of the native languages which we have extensively studied, to communicate that knowledge to their countrymen, not only by the living voice, but by the wider working press. We are raising up a body of native authors and translators." Quite a number of the pupils are Romanists, Chaldeans, Arminians, and Protestants; and Dr. Wilson says, "It is an unspeakable advantage to them, that from the first they deal with the Bible as the word of God."

*Poonah.*—This place is 100 miles S. E. of Bombay, and about 75 miles from the sea-coast, and has been emphatically termed "the native land of the Mahrattas." It has a population of about 100,000, and is the largest military station in the Bombay presidency. The Free Church has several missionaries at this place, and besides the public preaching of the Gospel, and lectures on the evidences of Christianity, several schools, for males and females, are efficiently maintained, the total number of pupils being between five and six hundred.

*Nagpoor.*—This place is in the interior of northern Hindostan, several hundred miles N. E. of Bombay, and has a population of over 100,000. The Free Church had there at the latest dates, 1853, two missionaries, a small church, and English and vernacular schools containing about 500 children. During the year embraced in the last report six Hindoos had been baptized, one of whom was a Brahmin. The station at Nagpoor is regarded as a very important one, occupying as it does a vast section of country, where few, if any, Christian influences of a similar kind are brought to bear upon the native mind. But the opposition is sometimes very violent, both from men in power and from the lower orders of the people. Still the missionaries are enabled to continue their labors, and they actually sold during the last year over 5000 tracts.

The foregoing brief statements show that the Free Church Missions in India are performing a leading and most important agency in the department of education, not only by the vast number of youth, of both sexes, brought under their tuition, but especially by the position and influence given to the Bible in all their schools. More full and complete statistics of the schools and churches at these stations would be desirable, but they are not furnished in the missionary journals of the society.

CHURCH OF SCOTLAND.—The Established

Church of Scotland has three missions in Hindostan, viz., at Bombay, Calcutta, and Madras. The mission at *Bombay* was founded by the Scottish Missionary Society in 1828, and transferred to the General Assembly in 1835. The general course of the mission has been prosperous. There is now at that station one European missionary, Rev. R. Miller, and two female assistants, supported by the Scottish Ladies' Association. The number of scholars in actual attendance upon the schools, is about 400. In three schools and an orphan asylum there are 100 girls.

The *Calcutta* mission was established in 1830, by missionaries now adhering to the Free Church. It had in 1853, two missionaries, Messrs. John Anderson and James Ogilvie, and 26 native assistants. The number of pupils in the schools was 1305, of whom about 1100 were generally in attendance. One of the native teachers of the "Institution," or high school, had been baptized during the year, but not a single pupil had been withdrawn in consequence. "Five years ago," say the missionaries, "had a teacher been baptized, more than half the pupils would instantly have been removed. A few years ago the native newspapers were perpetually attacking the Institution, and holding up to reprobation those parents who allowed their children to attend. But this is very seldom done now; on the contrary, the importance of this and similar institutions is very generally acknowledged by the native press."

At *Madras* the missionaries, by the last report, 1853, were Messrs. Grant, Sheriff, Black, Walker, and Francis Christian. The number of pupils in the schools had been till quite recently, 400 boys and 200 girls. But the number had been diminished in consequence of a report that some of the children were likely to be baptized, and the number of boys was reduced to 282, while the number of girls was increased to 220.

At the time of the disruption of the Church of Scotland, all the missionaries then connected with the establishment, adhered to the Free Church.

**IRISH PRESBYTERIAN MISSION.**—The Irish Presbyterian Church established a mission in Hindostan in 1841. The missionaries were Jas. Glasgow, R. Montgomery, J. A. Speers, Adam Glasgow, and J. McKee. They occupied three stations, viz., Rajkote, Gogo, and Surat, situated in north-western Hindostan, the two former in Guzerat, and the latter on the opposite side of the Gulf of Cambay. Immediately upon entering the field these missionaries were enabled, by the aid of the London Society and the coöperation of government agents, to secure ample mission premises, and to erect suitable buildings. They organized a church of 21 members, and entered upon the usual course of missionary labor, as preaching, schools, &c.

They now have four stations, three missionaries, and three native assistants. Vernacular services are held on the Sabbath and week-days. There are schools for boys and girls, with an average attendance of 550 scholars. Prayer-meetings are maintained, and there have been several baptisms.

**GENERAL BAPTIST MISSIONARY SOCIETY.**—The General Baptists of England commenced their mission in Hindostan in 1822. They chose for their field that part of the country called Orissa, or Ootkul K'hand, supposed to be the ancient country of the Or, or Oriya tribe of Hindoos, and lying between 19° and 23° N. lat. and 84° and 88° E. long. The boundaries of Orissa have been changed at different periods, but as now generally understood it is a long narrow strip of land, extending from Midnapore in the north to a few miles below Ganjam in the south, and from the shores of the Bay of Bengal in the east to the vast range of mountains in the west, comprising a tract of about 300 miles in length, and from 20 to 170 miles in breadth. The principal towns in Orissa are Cuttack, Bala-sore, Jajepoor, Pooree, Midnapore, Ganjam, and Berhampore.

*Cuttack* was the first place occupied by this society as a station, and the first missionaries were Rev. Wm. Bampton and Rev. James Peggs, who arrived in Feb. 1822. They were soon joined by Rev. Mr. Lacey and wife. They commenced at once the study of the language in which they were to make known the Gospel to the benighted Orissans, and in the mean time organized schools, and taught the heathen as they were able. Preaching in English on the Sabbath was practiced from the commencement of the mission, and an infant church was soon formed, and three convenient chapels were fitted up. Thousands of tracts and Gospels were also distributed during the first year or two.

*Pooree*.—In Sept. 1823, Mr. and Mrs. Bampton removed to Pooree, or Juggernaut, a little to the N. E. of *Cuttack*. It was one of the strongest holds of Satan in all India, for there the idol Juggernaut had his temple, making the whole region a modern Golgotha, and causing desolation and wo of the most appalling nature. The journals of the missionaries at Pooree are filled with the most shocking and heart-sickening details of the idolatry, destitution and wretchedness of the vast multitudes who thronged to the temple of Juggernaut. On one occasion, June, 1825, 250,000 pilgrims were estimated to be in the immediate neighborhood of the temple, a large portion of them without shelter, and without decent food or clothing, and dying off in the most frightful manner, of famine, cholera-morbus, and other diseases. Says one of the missionaries, "In every street, corner and open space, in fact wherever you turned your eyes, the dead and dying met your view. At one

time I counted upwards of 60 dead and dying, from the temple down to the lower end of the hospital, omitting the sick that had not much life. At a corner opposite to the hospital, on a spot of ground twelve feet square, I counted ten dead, and five who were sick and nearly dead. This was the case while there were several sets of men in active employ carrying out and burying the dead. You will now perhaps reflect, that if the streets were thus crowded, what must the various Golgotbas be? I visited but one, and that was between the town and the principal entrance. I saw things that I shall never forget. The small river there was quite glutted with corpses, and the wind having drifted them together, they formed a complete mass of putrifying flesh. They also lay upon the ground in heaps, and the dogs and vultures were able to do but little towards consuming them." At a little later date the same writer adds, "Pages would not be sufficient to detail the miseries of the deluded worshipers of Juggernaut. The poor pilgrims were to be seen in every direction, dead and in the agonies of death, lying by fives, tens, twenties, and in some instances there were hundreds to be seen. In one place Mr. Lacey counted upwards of 90, and in another Mr. Bampton counted 140. In the hospital I believe I have seen 30 dead at once, and numbers more in the agonies of death, and even the living using the dead bodies for pillows."

It was amid such scenes as these that the missionaries sought to diffuse the knowledge of the true God, and of a pure Christianity,—a hopeless attempt, except in reliance upon the almighty and regenerating Spirit of God. This dependence was deeply felt; and in circumstances fitted most powerfully to impress such a truth, one of the missionaries writes: "The omnipotence of God is to me an encouraging consideration. In the power of God is all my hope. If I had to address any advocates for ministerial power to convert sinners, or for the power of the Gospel apart from Divine influence, I would say, come to Juggernaut; and if that do not change your minds you are incorrigible." Again, the same missionary says, "I am daily more convinced of the need of the Holy Spirit. I have seen the people confounded in their gods; I have heard them acknowledge the infinite superiority of Christ; I have seen them much affected, yea, in tears, under the preaching of the Gospel; but alas, what is all this without the Holy Spirit to change their hearts, to enlighten their minds, and to render the word effectual?"

The constant recurrence of such language in the journals of these devoted laborers, shows how scriptural were their views on fundamental points, and how exactly the General Baptists accorded in their belief, with the missionaries of other evangelical societies in the vast field of India. That they should labor with success, even amid the desolations of Juggernaut,

was to be expected, both from their own spirit and the promises of God. Accordingly we find, at the end of four years, that they had gathered schools in Cuttack and Pooree, comprising 380 boys and 148 girls. Many of these children were able to read the Gospel with facility; and besides the advantage to the children, these schools became chapels for the declaration of the Gospel to the heathen, like the "school of Tyrannus," in which "Paul disputed daily."

*Balasure*.—In the early part of 1827, the society established a third mission at Balasure, a town situated about 170 miles S.W. of Calcutta, and containing about 10,000 people. Rev. Mr. Sutton, who had labored some time at Cuttack, was the first missionary at the place. In 1832 the society say in their Report: "Ten years ago our first missionaries opened their heavenly commission in broken accents on the plains of Hindostan; and there Oriya converts have been gathered to the Saviour, and Hindoos now proclaim the unsearchable riches of Christ. The grand contest between light and darkness in one of the darkest regions of India, has thus commenced. Even in the land of the modern Moloch of the East, Satan no longer maintains an unmolested empire." It is a fact entitled to distinct and honorable mention, that a field so dark, the very heart of Satan's empire in Hindostan, and a region that had never been penetrated by a single missionary, was chosen by the General Baptists as their place of toil and conflict. They entered into no man's labors, and counted neither ease nor life dear, that they might preach the Gospel to the most benighted and wretched heathen on earth. The report for 1832 mentions the death of Mr. Bampton, one of the first missionaries of the society in India. The same report notices the suspension of missionary operations at Balasure, on account of a deficiency of laborers. The town had then but recently been visited with an inundation, in which about 20,000 persons perished.

From Pooree Mr. Sutton writes this year: "The opposition in the way of obscene abuse runs very high. Oh, the abominable expressions shouted out against me this evening. It would frighten half England to hear them." Persecution was very bitter, especially towards those who exchanged Hindooism for Christianity, and of this class there were some very striking instances. To alleviate the trials of the converts and render them helpers of each other, the plan was adopted of settling them together, in the vicinity of Cuttack, and forming of them a Christian village. Being outcasts whom none would assist, they could thus enjoy sympathy and aid, could assemble conveniently for worship, and would also form a body of Christians, whose example would be salutary. The place of their assemblage was named Christianapoor.

By this time several native preachers had

been raised up, of whom the most distinguished were Gunga Dhor and Rama Chundra; Gunga especially was regarded as a powerful preacher and an astounding witness against his idolatrous brethren. His illustrations were often exceedingly bold and impressive. For example: when wishing to show how the Gospel would spread, he said—"Suppose we were enveloped in complete darkness; but suppose it was ascertained that there was fire in the house of a certain individual in yonder bazar, some one would soon run and light his lamp from that fire; others would light their lamps at his, and others again would light their lamps from them, and so on, till the light would spread all over Cuttack. Thus it is with the true light of religion. All is thick darkness, but in the padre's (missionary's) house there is fire; I have lighted my lamp at his fire; you will light yours from mine, and others again will light theirs from you. Thus the true light will become universal." Of Rama it was also testified: "He is conscientious, humble, teachable, and zealous. As a preacher, he is a thunderer. Sometimes he almost makes me tremble; and the effect on natives, when he feels well and can get a hearing, is very powerful." Rama's wife was the earliest object of his solicitude. He constantly taught her, and sought to impress upon her the truths of Christianity, and his efforts were blessed. She became a well-informed and decided Christian, and was a great help and comfort to her husband.

In this year (1832) the plan was adopted by the brethren at Cuttack, of establishing country bungalows and circuits around some central point, at a considerable distance from the principal station. They chose Bhogepoor as the centre, a place eight miles from Cuttack, surrounded with villages and markets to a great extent. It was the quarter from which most of the converts had come, and where great inquiry was made in regard to Christianity.

From the commencement of the mission at Cuttack, the missionaries labored to promote religion among the European residents, preaching twice to them every Sabbath. These efforts were blessed, and many of the government officers and soldiers became decidedly pious. "At the communion service," says the missionary, "our poor dark native brethren and sisters are ranged round the same table and on the same seats with the civil and military officers of government." Thus the natives were led to see that their rulers acknowledged the obligations of Christianity.

In 1833 an important object was supposed to be gained for Pooree and for all India, viz., the abolition of the Pilgrim Tax. Hitherto avarice had been joined to Satanic influence in drawing pilgrims to Juggernaut. All the worldly interests of the most abandoned, impure, and depraved people were involved in

the worship of this idol. By this craft they had their wealth, and of course they opposed every possible obstacle to the efforts of the missionaries. The sanction which the English government had lent to idol worship was also an insuperable difficulty. But now the government passed an act, instructing its officers in India to terminate the guilty support of Hindoo idolatry at Juggernaut and other temples. The order, however, remained a dead letter, the East India Company refusing to carry out the instructions it had received. As the connection of the British government with idolatry is an important topic, and one with which the General Baptists came into closer conflict than any other missionaries, a somewhat full statement of the facts may be desirable. In their report for 1837, the Society say:

"It appears that the servants of the Company, even when professedly Christians, are required to attend heathen and Mohammedan festivals for purposes of respect; that in some cases they are required to *present offerings and do homage* to idols; that the poor natives are *compelled*, without compensation, to attend heathen festivals to draw the idols' cars; and that European officers exercise so entirely the management and control of various temples, that no expense can be incurred but under their direction; and, O horrible! not even the prostitutes connected with the temple can be entertained or discharged without their concurrence! And those who thus degrade themselves lower than the managers of a house of ill-fame, are high-minded English gentlemen! To what infamy will not some men stoop through the accursed lust of gold! By this atrocious system has the British government in India been disgraced; and the Indian empire of Britain has been exposed to the frown of that holy God who abhors idolatry and those who participate in the abomination."

Glaring and awful as was the position of Great Britain in this respect, apologies for inaction were found from year to year, till 1840, when the Society record with great joy, that "the wicked Pilgrim Tax, which in its results has tended so greatly to add to the celebrity of Juggernaut, *is at length abolished.*"

Strong hopes were now entertained that the great popularity of Juggernaut would decline, from the loss of one of its main supports; but these expectations proved fallacious. The Pilgrim Tax had indeed been abolished, but the government, in other forms, still extended its support and patronage to the bloody Moloch of the East. From year to year the missionaries remonstrated, and their efforts were seconded by some members of Parliament and of the East India Company; yet in 1846 the Orissa conference of missionaries had occasion to adopt the following resolutions in regard to this enormous evil:

"Resolved, That as a very general opinion is

prevalent that the government of India has abandoned its connection with the temple of Juggernaut, we deem it obligatory on us as a missionary conference, assembled in the province of Orissa, to state that such is not the case. It is indeed true that the government has restored certain lands to the proprietors of the temple, and abolished the Pilgrim Tax; they have, moreover, ceased to receive the presents and other emoluments connected with the idol: and thus far they have done well; but the government do still, in fact, though in another form, contribute more largely than before to the support of the idol, inasmuch as they have not only relinquished the lands and other emoluments of the temple from which they formerly received a revenue, but have added an annual donation of 35,000 rupees, and allow the proprietors of the temple to receive all presents and levy any contributions they please on the pilgrims, so that a much larger source of revenue than ever is now open to the rajah and other interested parties.

"We do, therefore, consider the continuation of this yearly grant to Juggernaut as most anti-Christian in itself, and an act of partiality towards this idol, which is inconsistent with the neutral position the government professes to sustain towards all systems of religion in India."

These facts and statements are brought forward in this place in the belief that they may be needed both in England and America to remove the impression that the British government in India has withdrawn its direct and active support from the worship of Juggernaut. Such is not the fact. In their report for 1852, the missionaries say, "It is much to be lamented that the government grant in support of this idolatry is not yet withdrawn." At the missionary conference held at Cuttack in the year last named, the brethren protested against this crying evil in the following terms: "*Resolved*, As the donation to Juggernaut has not been discontinued, and as we have witnessed through another year the wasting and demoralizing effects of the system which it sustains, we are constrained to repeat our solemn and earnest remonstrance against this iniquitous support of idolatry."

As it is due to the friends of missions every where that this subject should be understood, and certainly not unjust to the Indo-British government, and as it comes up in no other connection in the present work, the precise responsibility of the Government in the support of idolatry may be given in another form of statement adopted by the missionaries and answering to the facts as still existing. They say: "The rulers of India still continue, by the payment of the large annual grant from the public treasury, to support this wicked system, (the worship of Juggernaut.) Nor is this all; a pension amounting to nearly 500 rupees is allowed to a byraggee (public servant

or agent) on account of daily food to the idol; and another sum of 2,666 rupees is paid to another byraggee, that he may distribute the holy food among the starving pilgrims."

These astounding facts the Hindoos have the sagacity to turn to their own account. When rebuked for their idolatry by the missionary, they reply, "Why don't you teach your own people to worship Jesus Christ? They mind Juggernaut. They give a large sum of money to support his worship. If Juggernaut were not true, would the government give money for his support? Ask that babler (missionary) why the government gives 35,000 a year to Juggernaut if he be not true."

These, say the missionaries, are some of the forms in which the British donation to Juggernaut is mentioned by the heathen. The fact of its being given is universally known, they say, and only one reason for the bestowment is ever mentioned by the idol worshippers, and that is that "Juggernaut is true, and therefore the wise and mighty of the land contribute to his support." The British government still persists in its open and efficient patronage of idolatry in its most shocking and degrading form, in defiance of the fact, stated by the missionaries, over and over again, that the government grant is the *principal* support of Juggernaut, that more human life is sacrificed at the shrine of this idol than by the suttee and the sword, and that the efforts of the missionaries to enlighten and save the besotted and wretched masses who annually visit Pooree, are neutralized and baffled by British interference. In their report for 1853 the Orissa missionaries protest with the same earnestness as before against this great abomination. They say, "Our mission has now reached the thirtieth year of its history, and consequently of its contest with this gigantic evil. During this long period we have seen the ground of controversy continually shifting, but the controversy itself continually renewed. In vain have the various objections been met by the most conclusive refutation; ever and anon some new friend of the idol, oblivious of past arguments or imperfectly acquainted with the real facts of the case, has come forward with some new caveat." Thus, to this hour, the missionaries and the Christian world are doomed to disappointment, and to the humiliation and grief of seeing the most cruel, corrupt, and shocking form of heathen worship known on earth, supported by the money and influence of an enlightened and Christian nation. It is a singular fact, moreover, that the devoted missionaries of this society have occasion to arraign the government as the persevering patron and supporter of idolatry, at the same time that they speak with the highest satisfaction of its generous and noble efforts for the suppression of human sacrifices among the murderous Khunds. It is to be regretted that a government which is doing so much to en-

courage Christian missions should be any way involved in the support of idolatry.

For several years past no missionaries have resided permanently at Pooree; but the missionaries from several stations have uniformly visited this place at the annual festivals, for the purpose of distributing tracts and Scriptures among the pilgrims, and instructing them by preaching and conversation wherever hearers could be gathered. The *Balasure* station was continued till 1838, when it was suspended, and has since remained without a missionary. *Berhampore*, the most southern station of the General Baptists in Orissa, has been steadily and efficiently sustained. It is an important post, and enjoys the labors of two missionaries and their wives. The people are worshippers of a most detestable idol, and of course are in a state of extreme degradation. A proverb of their own says, "As is the king so are the subjects; as is the god so are the worshippers." There are three native preachers at this place, in whom the missionaries have great confidence. Two asylums, one for boys and one for girls, are accomplishing great good. They originated in a desire to provide for the *children* of converted natives, which could not be done except on the mission premises. To these were added such children as were made over to the missionaries, from time to time, by their parents in a season of famine. Some also were picked up in a state of starvation after being abandoned to death. More recently another class were added, viz.; children rescued from sacrifice among the Khunds, an extremely savage people inhabiting the Goomsur mountains in the neighborhood of Berhampore, and who were in the habit of sacrificing great numbers of children to their stupid and bloody goddess. Through the combined efforts of the government agent, J. P. Frye, Esq., and the missionaries, great numbers of these poor victims have been rescued from the sacrificial knife, and put into the asylums. Mr. Frye has also greatly aided in the establishment of schools among the Khunds themselves, and a rescued Khund, brought up in the asylum, is now superintendent of those schools. It was stated in the report for 1849, that Mr. Frye had been instrumental of rescuing one hundred and six victims from the horrid death to which they were doomed. In the same report the following deeply interesting particulars are given of this before almost unheard of people: "The last full moon had been fixed upon for a very great sacrifice, in anticipation of the agent's arrival, (it is the time for sacrificing through the whole sacrificing country,) but he was happily in the midst of them twelve days before the appointed time, and the fearful waste of human life was mercifully prevented. The torture with which the revolting rite is performed in this part of the Khund country exceeds, if it be possible, the worst that has been heard of anywhere. The victim is sur-

rounded by a crowd of half intoxicated Khunds, and is dragged round some open space, when the savages, with loud shouts, rush on the victim, cutting the living flesh piece-meal from the bones, till nothing remains but the head and bowels, which are left untouched. Death has, by this time, released the unhappy victim from his torture; the head and bowels are then burnt, and the ashes mixed with grain. The efforts of the government to suppress the abhorred rites of human sacrifice and female infanticide among these barbarous people, and in these hills and jungles, are in a high degree creditable to its character. The revolting rites of sacrifice and female infanticide have prevailed from time immemorial in the impenetrable jungles and inaccessible hills of the Khund country. No one can tell where they originated, or compute the frightful waste they have occasioned, but it is estimated that, allowing these bloody rites to have prevailed from the commencement of the Christian era, as they were found to prevail when the district was discovered a few years since, on a moderate computation the awful aggregate would exceed three millions. We have thought, and talked, and prayed about the Khunds, and God has answered our supplications, though in a way we did not expect. Who can calculate the results of so many being brought under Christian influence?"

A late report states that the brethren at Berhampore have succeeded in obtaining a considerable quantity of fertile land, for a new Christian settlement. The experiment of thus providing for the honorable maintenance of the increasing Christian community, promises to be highly successful. A chapel and mission bungalow have been built for this village, chiefly by the liberality of Mr. Frye, and another government officer. The precise number in the church and in the schools at Berhampore is not stated in the recent reports. The report for 1853 contains some deeply interesting accounts of the Khund boys and girls in the asylums. Fourteen of these rescued children were this year baptized, after giving evidence of sincere conversion to Christ. They have been, like thousands of others, stolen from their parents in early childhood and sold to the Khunds for sacrifice, and but for the efforts of the missionaries and government agents, their flesh would have been distributed piece-meal in the fields, instead of coming around the Lord's table to commemorate his love. An older girl of this class was married this year to a young man in the asylum, and both went as teachers to their native hills. Four other young men, who had been rescued and trained in the asylum, also returned to the Khund hills as teachers. During this year, Col. Campbell, the government agent for the suppression of human sacrifices, rescued 120 victims. His account of the rescue of one pretty little girl is full of tender interest. He

had received information by an anonymous letter that a sacrifice was to take place about thirty miles from their encampment. A party were sent to prevent the sacrifice, and by traveling all night through the jungle they reached the village mentioned at day-dawn, and found everything ready for the murderous offering. In a short time the people began to assemble, but they were soon surprised by the appearance of the Colonel's party, who made the chief men prisoners, and brought the little victim away. She was ready bound for sacrifice, and had the detachment been two hours later, would have been cruelly cut to pieces. She had been sold for this horrid death by her own father. The chiefs and head men of the villages have now signed an agreement to abandon the inhuman practice.

*Cuttack*, the earliest station of the Society, has been uninterruptedly maintained, and is still prosperous. The mission church numbers 125. There are two asylums for boys and girls, conducted on the same plan as those at Berhampore. The average number in these asylums, as last reported, was 105, of whom 56 were rescued from a bloody death on the hills of Goomsur, Boad, and Chitna Kiney. Some of the remainder are the orphan children of idolatrous parents, and a large number are the children of native Christians, left fatherless or motherless. Rev. Mr. Sutton and his wife, from Cuttack station, visited the United States about twenty years since, and after laboring much to promote a spirit of Christian missions among their friends, returned again to their chosen field. The two native ministers, of whom mention has already been made, viz., Gunga Dhor and Rama Chundra, have continued to be very faithful, and important helpers to the missionaries. Honorable mention is also made of two other native preachers. An interesting sketch of these four individuals, with fine specimens of their style of preaching, will be found in the report of the Society for 1852.

*Midnapore*, a considerable town on the borders of Orissa and Bengal, and about 70 miles from Calcutta, was determined upon as a station by the Mission Conference in 1836, and Mr. and Mrs. Brooks subsequently removed to that place. A neat chapel was built, a congregation collected, and the first Hindoo converts soon gathered in. Means were also found for the extensive distribution of Testaments, and other religious books and tracts. But though the mission promised well, it was determined to remove Mr. Brooks to Calcutta, for the purpose of establishing there a branch mission, and after three or four years Midnapore was dropped from the Society's reports.

*Ganjam*, situated between the Berhampore and Pooree districts, was occupied by a missionary in 1840. It was once a very important and populous European settlement; but, in consequence of the rapid growth of Cal-

cutta, and the prevalence of the Gamjam fever, so called, but which was probably the plague, it was forsaken by the Europeans, and the native population was much reduced. At the time of entering upon the mission here, it was believed to be a healthy place, and preparations were made for permanent labors; but after some two years it was found to be unsafe to remain there, and the station was given up.

*Khrunditta*, not a great distance from Pooree, and near the great Juggernaut road, is first mentioned as a station in the report for 1840. But no European missionary has yet been stationed there, though the Society has been often and strongly urged to send one. Much good has been accomplished, however, by native laborers, in proof of which many interesting facts might be stated. The station is still continued.

*Piplee*, near Pooree, and a place through which nearly all of Juggernaut's pilgrims pass, attracted the special attention of the missionaries in 1847, and arrangements were soon made for commencing operations there. In 1849 two missionaries were sent to this station, and since that time a church of twenty members has been gathered, and quite a number of the natives have embraced Christianity. Deeply interesting statements, in regard to some of the converts, appear in the journals of the brethren at this place.

*Choga* is the only remaining station of the Society in India to be noticed. It is described as a secluded and beautiful spot, six miles from Cuttack, and its history is one of extreme interest. It appears that in 1833 two inquirers came to Cuttack from one of the villages of Choga, having heard much of Christianity, and listened to the missionaries, both on their journeys and in Cuttack. The Gospel had deeply impressed them; but they felt unwilling to give up all for its sake. The village to which they belonged was one of sixteen exempted from the East India Company's regulations, and did not enjoy the benefit of British laws, and therefore the converts were subject to confiscation, banishment, and every abuse. But they at length sent a message to the Cuttack missionaries to come and see them, and the interview ended in their deciding for Christ. They were baptized, and in a moment lost caste, were stripped of every possession, and persecuted in the bitterest manner. But the missionaries visited the rajah, and persuaded him to allow the converts to remain, if they would build houses outside the heathen village. This gave strength to other inquirers to come out and profess Christianity, and soon quite a number of families were gathered together. The work went on gradually, and in 1843 one of the missionaries, Mr. Lacey, secured a large piece of ground for a Christian village. It was a hill in the middle of a jungly plain, with high mountains on one side, and was the favorite resort of tigers and

thieves. A missionary, in describing the place, says: "Crowded cities have generally been chosen by missionaries as the scene of their labors; but here is a secluded mount, far away from the busy haunts of men, where the tiger and the leopard and the bear have remained unmolested for ages, on which the God of missions collects from the rude agriculturists of the district a people for himself. It is cheering, indeed, in the midst of such a dense jungle, to see a beautiful chapel and village; and, as the Sabbath dawns to see the Christians busily preparing on every hand for the solemn services of the sanctuary, and to hear the voice of prayer and praise, from a spot which only a few years since was darkness—dense darkness, the residence of the goddess of thieves." The village church of Choga, in 1853, consisted of sixty-four members, besides eighty-five nominal Christians. They are industrious, strict observers of the Sabbath, and the colony is a source of great satisfaction and encouragement to the missionaries.

The foregoing statements furnish a comprehensive view of the General Baptist missions in Hindostan, the most interesting in some respects of any in that vast field of idolatry. But the reports are defective in respect to the details needed for a statistical table, and none can be furnished that would be of value.

[The preceding portion of the article on Hindostan was prepared by Rev. E. D. MOORE.]

#### FREE-WILL BAPTIST MISSIONARY SOCIETY.

—The first two missionaries of this Society, Messrs. Noyes and Phillips, with their wives, spent their first six months in India as laborers in connection with the English General Baptist missionaries. Mr. Phillips superintended their bazar schools at Balasore, and Mr. Noyes was in the English mission school at Cuttack. At the expiration of that time, it was mutually agreed that these brethren should enter a separate field, and *Sumbhulpore*, the capital of a district of the same name, was selected. It lies on the Mahanadi river, 250 miles above Cuttack, and contains some 15,000 inhabitants. It is the residence of the rajah, and situated in the midst of a populous country. The only European family in the place showed the missionaries every possible kindness, and afforded them much assistance. During the several months spent in building and preparing for a permanent location, the missionaries did what they could in preaching and distributing books. Six starving children were given them, and with them commenced a boarding school system which has been useful to the mission. Before they were settled in their new abodes, the missionaries one after another were brought very low by sickness. They were almost destitute of the comforts of life, and their hastily-built houses could not shelter them from the scorching heat. Having no physician or nurses, they assisted each

other as well as their debility would permit, Mrs. Noyes on one occasion leaving her sick bed to bleed her husband. After burying a child, and narrowly escaping death themselves, they revived so far as to be put on board a boat, and were floated down to Cuttack. Mr. and Mrs. Phillips were called to bury their infant child, which she followed in a few days, and was laid in the grave by her desolate husband, attended by the six small children who were her scholars. He was immediately taken sick, and when hope had nearly fled, he too was carried on board a boat, being almost unconscious, and was taken to Cuttack. A few weeks' residence at this place, where they received the most kind attentions, restored the health of the invalids; but it was decided that they ought not to risk their lives by a return to Sumbhulpore. Balasore having been recently vacated by the return to England of Rev. Mr. Goadly, a General Baptist missionary who had previously occupied that station, by the advice of the missionaries at Cuttack, Messrs. Noyes and Phillips located there, and commenced their labors in 1847. Balasore is the capital of the district of the same name. It is a small river port situated on the great pilgrim road leading from the northern provinces to Pooree, and lies on the river Brundhábalanga, about eight miles from the sea. It contains about 14,000 inhabitants, and about 150 coasting vessels are owned in the place, which are mostly engaged in taking salt to Calcutta. The climate is comparatively cool and healthy. At Balasore the missionaries formed the nucleus of their boarding-schools with the six native children given to them in Sumbhulpore. Others were rescued from death in time of famine, and the number of scholars soon increased to fifty. In 1850 there were seventy-nine merias or Khund children in the two boarding-schools at this station, with a large number of other children who, like themselves, were kidnapped and kept for the purpose of being offered as sacrifices, in accordance with a horrible custom that prevails among the Khund tribes. These merias, as their captors call them, were rescued from their intended immolators by some of the officers of the British government, who commit the rescued victims to the missionaries in the country, by whom they are brought up and educated. A considerable number of the rescued ones have died of cholera, but the survivors are doing well.

In 1840, Rev. O. R. Bachelier and wife were located in Balasore, soon after which ill-health compelled Rev. E. Noyes to return to his native land. Mrs. Bachelier left the station for America in 1845, but died a few days after commencing her journey. Rev. R. Cooley and wife, Miss Lovina Crawford, and Rev. B. B. Smith and wife now occupy this station; but on account of the ill-health of his present wife, Rev. Mr. Bachelier has been compelled to

return with her and their children to this country.

All the missionaries of the Society have been obliged sometimes to give medicine to the sick and dying heathen; but in consequence of having studied medicine previously to his going to India, Rev. Mr. Bachelier devoted more time and attention to this department of usefulness than could be consistently done by the other brethren of the mission. Through his efforts a dispensary has been established at Balasore, which, during ten years past, has been extensively patronized. All applicants for medicine have been supplied as fully as the means furnished would admit, and numerous surgical operations have been performed. In 1850, Mr. Bachelier treated 2,407 cases, besides performing 126 operations in surgery. As the patients were mostly poor, the medicines and services were bestowed gratuitously. These labors for the physical comfort of destitute and suffering idolators were performed at times set apart for such services, so as not to allow the duties of the physician to interfere with those of the missionary. On an average he devoted only an hour daily to his patients. He also formed a Medical Class of the native converts, to whom he lectured daily. The students, by taking copious notes of his lectures, were furnished with a competent guide in treating the ordinary diseases of the country, which, if they are studious and industrious, will afford them a comfortable support, and make them respected among their countrymen. Twelve young men have attended this class, six of whom have completed the course of two years' study, and are now useful in their calling. Mr. Bachelier's medical labors were considered beneficial to his missionary work, as they secured the confidence and esteem of many to whom he could otherwise have had no access.

Early in 1840, Rev. Mr. Phillips took a portion of the boarding-school and some of the native converts at Balasore, and went with them to Jellasure, where he commenced a new station. Jellasure is situated on the great pilgrim road, previously named in this article, thirty miles north of Balasore, and in the midst of a densely populated country, one hundred and twelve miles from Calcutta. It is rather a collection of villages than a compact town. Nominally the district in which Jellasure is located belongs to the province of Bengal, but its inhabitants are mostly Oriyas, numbering about half a million of souls. There is but one European family within thirty miles of the station, and the missionary has toiled alone more than thirteen years. During this period he buried his second wife, who was eminently prepared for usefulness in the boarding-school. A day school and a boarding-school have been in operation a considerable portion of the time at this station; and some four years ago a hospital was established there, mostly for the

benefit of heathen pilgrims, and large numbers of the sick have received medical aid. The annual number of patients has usually varied from four hundred to five hundred. The hospital was erected for the benefit of the poor; and like the dispensary at Balasore, it has been sustained by subscriptions in India. The natives have given small sums for its support, but the principal contributions were made by Europeans.

Some six months after his arrival in India, in 1844, Rev. J. C. Dow located in Midnapore. It is the capital of a district in the province of Bengal, and contains some 20,000 inhabitants, and the district is peopled by about one and a half millions of Beugalis. The town is about seventy-five miles from Calcutta, and the climate is unusually healthy. A short time before Mr. Dow located in Midnapore, the place was vacated by the General Baptist missionaries. Three years of excessive toil broke him down, when he was compelled to return to his native land a confirmed invalid. There are some twenty European families in the town, who would do considerable towards the support of a missionary, were one sent there. Three times has this promising station been occupied by different missionary societies, and as many times has it been abandoned for want of laborers.

In 1852, a new interest was commenced at a place called Santipur, which is about six miles from Jellasure, and near several large villages. Two hundred acres of land have been secured, on which a Christian settlement has been commenced, especially for the benefit of the Santals. There is on the lot a small Santal village, and there are others near it. Some thirty or forty acres of the land are under cultivation, and the rest is covered with jungle or brush wood. The settlement is regarded as the outer court of the temple, into which Gentiles may be admitted. It is designed to afford refuge and protection to inquirers, while in their transition state from heathenism to Christianity, where the Santals may be secure from the interference and oppression of the landholders, and native Christians enjoy the fruit of their labors, and worship God unmolested. Though the heathen are permitted to settle on the premises, rules are adopted forbidding all idolatrous practices, enjoining moral duties, the observance of the Sabbath, attendance at worship, &c.

A Sabbath-school is held every Lord's-day afternoon, and a day school has been opened for the heathen children, from the adjacent villages and the children belonging to the station. It is designed to be in part a farming community, and several of the native Christians are already cultivating small lots for agricultural purposes.

During his residence in Jellasure, Rev. Mr. Phillips has labored considerably for the benefit of the Santals, spending what time he could

spare from his other duties, in visiting their villages, acquiring their language, getting a few of their children into school, and giving the people a written language. Having no colleague he has been able to do but little in this interesting and important work, but what he has done has not been lost. Several of the Santal youth were brought into a school which he established in Jellasure, where they were taught their own language, reduced to system, and written for the first time in a book. But little religious concern was observed among them, till 1847, when some of the scholars began to manifest a deep interest in spiritual things. Several of them soon obtained a hope in Christ, two of whom promise to be useful to the mission and their countrymen, either as preachers or school teachers. Though alone and engaged much of the time in Oriya labors, Mr. Phillips has been enabled to translate the Gospel by Matthew into Santal, and is now engaged in translating Mark into the same language. He has written a Santal primer of 24 pp.; a sequel to it of 44 pp.; and an Introduction to the Santal language, comprising a grammar, reading lessons, and a vocabulary of nearly five thousand words. It contains 190 pp. He has also written a tract and geography in Oriya. Rev. Mr. Noyes prepared an Oriya tract and Rev. Mr. Bachelor a medical guide, both in Oriya and Bengali. These are the principal works that the missionaries have published. Mrs. Phillips has recently arrived in this country. She left Orissa with her children, partly with a view of educating them here, and partly on account of her ill-health. Her husband designs to follow his family in a year or two, and after recruiting himself, return with part of them to his present field. Nothing occurring to prevent it, he will then engage more ear-

nently in the work of translating the Scriptures into Santal. Appropriations are expected from the American and Foreign Bible Society to aid him in the effort.

The following account of the results of the mission is taken mostly from Rev. O. R. Bachelor's work; entitled Hindoism and Christianity in Orissa :

1. The Gospel has been preached as extensively as two or three missionaries, assisted by four native preachers, could do it in a district inhabited by more than a million souls. A good impression has been made; the minds of the people have been in a measure prepared for the reception of the Gospel; and obstacles to the work that at first seemed to be almost insurmountable, have begun to disappear.

2. The Bible, either as a whole or in separate parts, has been extensively circulated. Good has been done in this way, and also by the extensive scattering of religious tracts among the people, multitudes of whom have read what was put into their hands.

3. Some seventy-five young men, women, and children are receiving a religious education in the boarding-schools, where several of the most prominent members, preachers, physicians and teachers have been instructed, who will exert an important influence in Orissa's evangelization.

4. Four native preachers have been raised up, who are qualified for extensive usefulness in this great work.

5. Two churches have been organized, both numbering some forty-five members, gathered from the darkness and degradation of heathenism. Some who were converted at the stations have left and united with other churches, and others have been removed to their heavenly rest.

TABULAR VIEW.

STATIONS.	First Commencement of Operations.	Missionaries and Assistant Missionaries.					Communicants.	Scholars.				
		Ministers.		Lay Teachers and others.				Boarding.		Day.		Total.
		American.	Native.	American.				Boys.	Girls.	Boys.	Girls.	
				Male.	Female.	Native.						
ORISSA.												
Sumbhnpore * . .	1836											
Balasure . . . . .	1837	2	1		1	30	36	29	60		115	
Jellasure . . . . .	1840	1	2			17	8				13	
Midnapore * . . . .	1844											
Santipur . . . . .	1852								13		13	
Totals . . . . .	. . .	3	3		1	3	47	44	29	73	151	

\* Unoccupied.

AMERICAN PRESBYTERIAN MISSIONS.—The missions of the Presbyterian Board in India were commenced in 1833. The first missionaries were the Rev. Messrs. William Reed and John C. Lowrie, and their wives, who arrived at Calcutta in October of that year. They were sent out by the Western Foreign Missionary Society, with instructions to select a station in some part of the northern provinces, if this should appear to be expedient, after consulting with Christian friends in that city; otherwise, they were at liberty to proceed to any other part of India, or of the Eastern world. They were greatly favored in obtaining information and counsel from several gentlemen who were largely acquainted with the country, particularly the Rev. William H. Pearce, of the English Baptist mission, the Rev. Alexander Duff, D. D., of the Scotch mission, and Sir Charles Trevelyan, K. C. B., one of the Secretaries in the political department of the government, who had himself resided in the Upper Provinces. As the result of these inquiries, it was considered advisable to proceed, as originally contemplated, to the remote north-western part of the country; and the city of Lodia, on the river Sutlej, one of the tributaries of the Indus, was chosen as the station to be first occupied.

The principal reasons for choosing the Upper Provinces as their general field of labor, were these: The urgent need of missionaries and teachers in that part of the country; its being in a great measure unoccupied as missionary ground; the superior energy of the people, as compared with the inhabitants of the Lower Provinces; the relation of the north-western parts of India to other Asiatic countries west and north, which suggested the hope that the Gospel might be eventually extended from thence into the heart of Central Asia; the vicinity of the Himalaya Mountains, affording places of resort to missionaries whose health might become impaired by the hot climate of the plains. Besides general considerations of this kind, there were some special reasons, arising out of the liberal views concerning the education of the natives, which were held by European gentlemen of influence at some of the north-western cities, and the desire of some of the native chiefs to obtain for their sons the advantages of education in the English language. As an example of both, Sir Claude Wade, the political agent of the government at Lodia, had set on foot a school for the instruction of native youth in English, which was attended by sons and other relatives of certain Sikh Sardars or chiefs, and of the Afghan exiles then living at Lodia. This school was afterwards transferred to the mission, and the generous support of its founder was continued until his official duties called him to a distant part of the country. It is still in successful operation.

The missionaries recognized with grateful feelings the hand of Providence, in directing

the time of their arrival in India at the precise juncture of circumstances which had turned the attention of Christian observers with special interest to the north-western provinces. If they had reached India a year sooner, their choice of a field of labor might have been a very different one; or, if a year later, they would probably have found the ground at Lodia already occupied, and that perhaps by some educational institution from which the Christian religion would have been excluded. They also recognized with thankfulness the favor that was shown to them in the eyes of some of the most influential persons in the country; so that although they had landed at Calcutta, feeling uncertain what their reception might be, they were cordially aided in their work by those who were in positions greatly to promote or to prevent its success; while nothing could exceed the friendly interest in their mission which was manifested by all the European missionary brethren with whom they became acquainted. Thus, having favor in the sight of God and his people, their missionary field was chosen and their plans of work were laid.

How often do we see that the Lord's thoughts are not our thoughts, neither his ways our ways! Signally was this shown in the early history of this mission. Only one of the first company of missionaries was permitted to see this carefully and well chosen field of labor; two of the others were early called to their rest—Mrs. Lowrie and Mr. Reed—both by consumption; and Mrs. Reed had accompanied her husband on the voyage homeward, which he did not live to complete. The remaining member of this company reached the station at Lodia in November, 1834, and entered on his duties; but a few days afterwards he was taken with dangerous illness. For several weeks the mission seemed likely to become extinct, by his removal from the scenes of this life; and, on his partial recovery, he was told by his medical attendants that he must not attempt to remain in the hot climate of India. A year longer, however, was spent by him in the charge of a school, preaching, and making journeys and inquiries, to gain information for the use of the mission and the church at home; thus doing the work of a pioneer. In January, 1836, he left Lodia, and Calcutta in April, on a visit to this country for health; but eventually the hope of returning to the mission was, for the same reason, reluctantly abandoned.

In the mean time, the Rev. Messrs. James Wilson and John Newton, and their wives, had arrived at Lodia in December, 1835, and entered upon enlarged labors in the service of Christ. Besides the school and other duties, they took charge of a printing-press in 1836, which has been a valuable auxiliary in the missionary work.

The third company of missionaries, the Rev.



Lon. East from 76 Greenwich



Messrs. James R. Campbell and James McEwen, and Messrs. Jesse M. Jamieson, William S. Rogers and Joseph Porter, and their wives, reached Calcutta in March, 1836. It was Mr. Lowrie's privilege to welcome these brethren on their arrival, and to aid them in preparing for their journey to the Upper Provinces. Their meeting was of deep interest, as may readily be supposed, especially to one who had seen so severe bereavements and so many dark hours in the short history of the mission. It was now apparent that these afflictions were not intended to discourage the supporters of the mission, but to teach them their dependence on divine grace alone; to purify their motives; to chasten and strengthen their zeal; and thus at the latter end to do them good, so that by their means God would impart the greatest blessings to those who were sitting in darkness and the "region and shadow of death."

The brethren of this new reinforcement soon proceeded on their journey to Lodianna, but Mr. McEwen was led, by what appeared to be indications of the will of Providence, to stop at Allahabad, a large city at the junction of the Ganges and the Jumna, which has ever since been occupied as a missionary station. Mr. McEwen's labors were crowned with pleasing success, and a church was formed in January, 1837, with 13 members. Besides preaching, he gave a part of his time to the charge of schools, in which he was greatly assisted by his equally devoted wife; but they were not permitted to continue long in these encouraging labors. On account of the loss of health, he was compelled to leave India in 1838; and, after serving the cause of Christ as a pastor, in the State of New York, he was called to his rest in 1845.

On the arrival of the other members of this third company at the end of their journey, in 1836, two new stations were formed. One of these was at Saharunpur, 130 miles south-east from Lodianna; the other was at Sabathu, 110 miles north-east from the same place, in the lower ranges of the Himalaya Mountains, at an elevation of about 4000 feet above the level of the sea. The unordained brethren of this company were graduates of colleges, in preparation for the work of the ministry. They went out as teachers, but with the expectation of prosecuting their theological studies, and they were afterwards ordained to the sacred office.

A church was organized at Lodianna in 1837; and it is remarkable that two of its first three native members have since become valuable laborers in the missionary work; one as a minister of the Gospel, and another as a teacher. This must be viewed as a signal proof of God's favor towards this infant church, and as a happy example of the way in which the Gospel is to be more and more extended in heathen countries. The schools at Lodianna, Saharun-

pur, and Sabathu, were vigorously carried forward, and the brethren were engaged in preaching, distributing the sacred Scriptures and religious tracts, making journeys to places where large assemblages of natives were collected on festival occasions; but little more will be attempted here than to present a chronological outline of the arrivals of the missionaries, with some of the leading facts in their work.

The fourth company of missionaries, consisting of Rev. Messrs. H. R. Wilson, Jr., John H. Morrison, and Joseph Caldwell, Mr. James Craig, teacher, and Mr. Reese Morris, printer, and their wives, arrived at Calcutta in April, 1838. There they met Mr. and Mrs. McEwen, on their return homewards, and were greatly aided by them in making arrangements for their journey. One of their number, however, had already reached the last stage of her pilgrimage; Mrs. Morrison was taken to her rest before leaving Calcutta, after a brief illness of cholera. Her afflicted companions proceeded to their several stations: Mr. Morrison to Allahabad, to join the Rev. James Wilson, who had taken charge of the station on Mr. McEwen's removal; Mr. Morris to Lodianna; and Messrs. Caldwell and Craig to Saharunpur. Mr. H. R. Wilson, while proceeding to the station at Lodianna, was led by Providence to stop at Futtehghurh, on the Ganges, two hundred miles above Allahabad, a town which had been pointed out by some of the earlier brethren as eligible for a missionary station. Here, with an interesting family of orphan children, a part of whom were placed under his care by a pious English physician, and assisted by Gopeenath Nundy, the teacher previously employed in their instruction, Mr. Wilson began important labors, which have been steadily prosecuted ever since, with evident tokens of the favor of Heaven.

In February, 1839, the Rev. Messrs. Joseph Warren, John E. Freeman, and James L. Scott, and their wives, arrived at Calcutta, and became connected, the first two with Allahabad, and the last with Futtehghurh. A printing-press was sent out with Mr. Warren, which, under his efficient superintendence, became an invaluable means of promoting the influence of the mission. In November of this year, Mrs. Caldwell, at Saharunpur, was called to her rest.

In December of the next year, the Rev. Messrs. John C. Rankin and William H. McAuley, and their wives; the Rev. Jos. Owen and Miss Jane Vanderveer, teacher, arrived at Calcutta. Mr. Owen joined the Allahabad Mission, and the rest proceeded to Futtehghurh. In this year, 1840, the work of translating the Sacred Scriptures and preparing other religious books and tracts, began to be reported as occupying much of the time of some of the missionaries. One of these works was a translation of the Gospel of John from the original Greek into Punjabi, the language of the Sikhs;

another was the Confession of Faith of the Presbyterian Church into Hindustani, with the Scripture references at the bottom of the page.

In the year 1841, churches were organized at Saharunpur and Futtehgurh, and twenty-seven native members were reported at all the stations.

The Rev. Messrs. Levi Janvier and John Wray, and their wives, reached India in January, 1842, and were stationed—the former at Lodiana, and the latter at Allahabad. Messrs. Morrison and Caldwell were married. Mrs. Porter was called this year to her rest. Dr. Willis Green reached India in November; spent a few months at Lodiana; and returned home, the climate not suiting his health. Churches were organized at Saharunpur and Futtehgurh, and the year was further signalized by the organization of three Presbyteries under the instructions of the General Assembly, composed of the ministers in each mission, and taking their names, like the missions, from the leading city, or the station first occupied, in the bounds of each: Lodiana, Furrukhabad, and Allahabad. The brethren at Saharunpur being ecclesiastically related to the General Synod of the Reformed Presbyterian Church, were constituted by their Synod into a separate Presbytery. Their relations to the Board as missionaries are the same as those of the other brethren, and the intercourse between them has been mutually pleasant and beneficial. A part of their support has always been furnished by churches of the Reformed Synod.

The year 1843 was marked by the arrival in India of the Rev. John J. Walsh and his wife, who were connected with the Furrukhabad mission; the death of the second Mrs. Morrison; the return to this country of Mr. Rogers and family, on account of Mrs. Rogers's ill-health; and of Mr. Morrison, also for health; the forming of a new station at Mynpurie, 40 miles west of Futtehgurh; the licensure of the native assistants, Golok Nath and Gopeenath Nundy, by the Presbyteries of Lodiana and Furrukhabad; and the steady advance of the missionary work. The church members reported at Allahabad in January were nine Americans, three Europeans, eight East Indians, and eleven natives; in all thirty-one.

In 1844, Mr. Owen was married. Gopeenath Nundy was ordained. Parts of the Bible, in a revised translation, were printed at Lodiana in Hindustani. A translation of the Koran into the same language, by a Maulavi, with an Introduction and Notes, refuting its errors, by the Rev. J. Wilson, was published at Allahabad, marking quite a new era in Mohammedan literature. A larger number of tracts and books were distributed in the Lodiana Mission than during any former year, and all the branches of missionary labor were faithfully carried forward. The number of church mem-

bers reported at Futtehgurh this year was twenty-seven, of whom sixteen were natives.

The next year witnessed the death of Mr. Craig at Saharunpur, and of Mrs. Jamieson at Sabathu; the return to this country of Mr. Morris on account of health; the destruction by fire of the printing-press, book-repository, &c., at Lodiana, causing the loss of about \$10,000 worth of property, including upwards of 90,000 copies of parts of the Holy Scriptures and of tracts. In general, the labors of the missionaries were continued without change. In November of this year, the first meeting of the Synod of North India was held at Futtehgurh. Important questions, concerning the kingdom of Christ in India, received the earnest consideration of its members.

In 1846, Mr. Jamieson visited this country, to provide for the education of his motherless children; Mr. H. R. Wilson and family also returned, on account of Mrs. Wilson's health; and Miss Vanderveer came home also on account of impaired health; Mr. Morrison having regained his health, returned to India with his wife; Mr. Rudolph, a German teacher, and his wife, who had spent some years in India, became connected with the Lodiana Mission, and Mr. Rudolph was licensed to preach the Gospel. A new station was formed at Agra; and a number of the members of the church at Allahabad having removed to that city upon the transfer of the government offices, they were reorganized as a church, with other members, making in all fifteen, under the ministerial charge of the missionaries. At Futtehgurh, the number of church members reported was thirty-four. At Allahabad, a church building, 78 feet by 45, was erected; while, to the communion of the church itself, it was stated that from its commencement seventy-four persons had been admitted, fifty-one of whom were received on the profession of their faith. The Government college at Allahabad was transferred to the mission, and the Christian religion and books became a part of the daily study of the scholars.

Early in 1847, the Rev. Messrs. Augustus H. Seeley and David Irving and their wives, and Mr. Robert M. Munnis, licentiate preacher, arrived at Calcutta, on their way to the Furrukhabad Mission. Mr. Jamieson, on his return to his field of labor, with his wife, reached Calcutta in November. Mr. Campbell with his family arrived in this country on a visit, on account of his wife's health. Mr. Rudolph and Golok Nath were ordained as Evangelists by the Presbytery of Lodiana, and Mr. Munnis by the Presbytery of Furrukhabad. A new station was formed at Jalandar, in the Punjab, about thirty miles west of Lodiana, which was occupied by the Rev. Golok Nath and a native teacher. Churches were organized at Sabathu and Jalandar. Some new members were admitted to most of the churches; and the number reported from

all the stations, except Agra and Saharanpur, was 107.

In January, 1848, the Rev. A. Alexander Hodge and his wife, and the Rev. Charles W. Forman, arrived in India. The former joined the Allahabad, and the latter the Lodiana Mission. In November, Mr. Campbell and his wife reached Calcutta, on their return to Saharanpur, accompanied by the Rev. John S. Woodside and his wife, of the Reformed Presbyterian Church, destined to the same station. Mr. Julius F. Ullman, a German teacher, who had lived for some years in India, became connected with the Furrukhabad Mission, and was licensed to preach the Gospel by the Presbytery. Mr. Porter returned to this country on a visit with his motherless children, and Mr. Rankin and his family came home on account of his ill-health. Mrs. Scott was called to her rest while on her return to this country for her health. A new station was formed at Ambala, a city almost equally distant from Lodiana, Sabarnnar, and Sabathu, which was occupied by Mr. Jamieson and a native catechist. Some new members were admitted to the churches, and a few were suspended from church privileges. The second meeting of the Synod of North India was held at Agra, in December of this year. The minutes of this meeting, and also of the first meeting, are published in the Foreign Missionary Chronicle of November, 1849. They will be read in future ages, as well as at the present time, with deep interest.

In the next year, Mr. Porter returned, with his wife, to his field of labor; Mrs. Rudolph and Mrs. Freeman were taken to their rest; and Messrs. Irving and Wray and their families returned to this country on account of health. Mr. Ullman received ordination from the Presbytery of Furrukhabad, and John Hari, a native catechist, was licensed to preach the Gospel by the Presbytery of Allahabad. A new station was formed at Lahor, the chief city of the Punjab, which was occupied by Messrs. Newton and Forman. A church was organized at Ambala, and a special work of grace was manifested at Futteghurh, as the result of which thirty-three members were admitted to the communion of the church. The whole number of church members reported this year was 16 .

The year 1850 was marked by the arrival in India of the Rev. James H. Orbison, to join the Lodiana Mission; the Rev. Messrs. David E. Campbell and Robert S. Fullerton and their wives, to join the Furrukhabad Mission; and the Rev. Messrs. Lawrence G. Hay and Horatio W. Shaw and their wives, to be connected with the Allahabad Mission; and by the return to this country of Mr. Hodge and his wife, on account of her health, and of Mr. Freeman, whose health had also become impaired. The number of church members reported this year was 209.

Messrs. J. Wilson and W. H. McAuley and their families came home in 1851, on account of health. Mr. Freeman, with his wife, returned to his field of labor, and Messrs. Rudolph and Ullman were married. The number of church members reported this year was 231.

In 1852, Mr. Scott made a visit to this country on account of his children, and Mr. Newton and his family came home on account of his health. The Rev. Robert E. Williams embarked for India, and arrived at Agra early in the following year. Schools were now established at this city for the education of the children of persons of mixed parentage, European and native, who are commonly called East Indians, a class of growing numbers, intelligence, and influence. The members of the church, according to the report of this year, were 255.

The buildings required for their use were purchased, with the aid of very handsome donations from the late lamented Governor of the North-western Provinces, the Hon. J. Thomason, and other English friends. One feature of the missionary cause in India should be mentioned in this connection, as truly gratifying. From the beginning the missionaries have enjoyed the confidence of many of the English residents in that country—civilians, officers in the army, and others. With the best knowledge of the work in progress, they have considered it their privilege to promote it by their sympathy, influence, and very liberal gifts; and thus have they greatly encouraged the missionary brethren, gratified the friends of missions in this country, and promoted the cause of the Redeemer.

In 1853, Mr. Scott, with his wife, returned to India; Mr. Orbison was married; and Mrs. Seeley and Mr. Porter were called to their rest. The work of the missions continued to be carried forward with fidelity and zeal.

The preceding sketch conveys a very inadequate view of the work of evangelization which our brethren in India have been permitted already to accomplish. Besides preaching stately at their various stations, they are accustomed during the cold months of each year to make journeys into parts of the country not yet occupied, in order to make known the way of life by public discourses, conversation, and the distribution of the Scriptures and other Christian books. To thousands of towns and villages has the Gospel been published on these tours. They are accustomed also to attend the Melas held at particular times and places. These are assemblages of the natives for religious ceremonies, but are attended by many for purposes of trade or amusement—so that they may be regarded as a kind of fair. They are held at places accounted holy, such as Hardwar, where the Ganges enters the plains, and Allahabad, where the Ganges, the Jumna, and according

to the native tradition a third river, invisible, unite their streams. Immense crowds, amounting to hundreds of thousands, including many pilgrims and visitors from the most distant parts of the land, attend the more celebrated of these Melas; and there are numerous others of less note, attended by people from the neighboring towns and villages. They afford opportunities for widely disseminating the knowledge of the Gospel. The good influence exerted in this way will not be known until the great day reveals it, but sometimes it is signally displayed. An aged Brahmin had made a pilgrimage from Jubbelpore to attend the Mela at Allahabad, a journey of several hundred miles, to wash away his sins in the Ganges. There he heard a discourse by one of the missionaries, which shook his faith in Hindooism. He returned home without having had an interview with the missionary, and was led by the persuasion of a Qazi to study the Koran; but he found in Mohammedanism no rest for his troubled mind. Having by some means obtained a portion of the Scriptures, he carefully studied its lessons, and taught them to his only daughter. At this point, an English officer became acquainted with him, and found that he had renounced his own religion, and was sincerely seeking a knowledge of the Christian faith in the face of many difficulties. A Hindi Bible for him was requested from one of the missionaries at Agra, and thus his history became known to the missionary brethren.

Another means of promoting a knowledge of the Christian religion has been afforded by the press. Numerous tracts and catechisms, in various Hindoo dialects, and some larger works, have been published. The Way of Life, by Dr. Hodge, translated into Hindustani; another work, with a similar title, by a German missionary; a translation of the Koran into Hindustani, with notes in refutation of its errors; the Westminster Confession of Faith; a volume of hymns; revised editions of the Scriptures, in whole or in part; a translation of the books of Genesis, Exodus, chapters 1-20, and Psalms, and most of the New Testament, into Punjabi, by Messrs. Newton and Janvier, are among the larger works issued by the press. The whole amount of printing at Lodiana and Allahabad from the beginning is over one hundred millions of pages, of which the sacred writings form a large portion. By means of these Christian books a large amount of truth, subversive of idolatry and Mohammedanism, and setting forth the true religion, has been widely diffused. Some striking examples of good which has been done in this way, sometimes in places far remote from the stations of our brethren, have been reported in their letters.

Still another important agency has been the schools of the missions. These have been supported from the beginning, it having been con-

sidered from the commencement of the work an object of the greatest importance to train up a native ministry; and the number of scholars has gradually increased until, as stated in the report of 1854, about two thousand nine hundred of the native youth are now under instruction. A few of the scholars are in elementary schools, but most of them are in schools of a higher grade; and all of them have been brought in greater or less degree under the influence of Christian instruction and example. A large proportion of them have become convinced of the folly, and in some measure of the sin, of idolatry. Many of them are prepared to acknowledge that Christianity is the true religion; some of them have become the professed followers of our Lord, and a few are laboring in various ways—one as an ordained minister, others as teachers, catechists, and Scripture-readers—to bring their countrymen to the knowledge of Jesus Christ as the Saviour of sinners.

The preaching of the Gospel in these missions has not been in vain, as the preceding statements have shown. It is with sincere thanksgiving that we can refer to still another and more impressive proof of the blessing of God on the labors of his servants,—the Christian life and the dying testimony of some of the converts, to the power of divine grace. An affecting and beautiful little memoir was published by Mr. Warren, a few years ago, of Jatni, a member of the church at Allahabad. She was the daughter of a Brahmin, but she became a child of God. In all the relations and events of life, her deportment was exemplary. And when called at length to pass over Jordan, she was supported by a good hope through grace. Mr. Warren, with tender caution, had apprised her of the probable termination of her disease; and he adds, "I was delighted to find that she had thought of it, and had come to feel willing that God should do with her, as to life just as he pleased. I questioned her closely, and set death and the judgment before her plainly; but her nerves were firm, her eye clear, and her voice calm and steady: 'I know Christ, and can fully and completely trust him in all things. He keeps my mind in perfect peace.' I saw her often, and always found her the same." She was enabled to resign her soul, her husband and her child to the care of her Father in heaven, and at the early age of twenty-two she departed joyfully to be with Christ. Another example hardly less striking was presented in the Christian death of a native catechist at Saharanpur. His missionary friend, Mr. Campbell, who had frequent and most pleasing interviews with him on his death-bed, gives a very interesting account of his religious views and hopes: "I asked him if he was afraid to die? 'No, sir,' he said, 'I am not now afraid. . . . I am now fully reconciled to the will of God. I do not wish to live

longer in this sinful world.' On being asked where his hopes for salvation were placed, he replied emphatically, 'On Christ alone: he is the *only* Saviour, and I know he will not disappoint my hopes;' and then, bursting into tears, he said, 'O sir, how much I owe to you! You are the means of leading me to Christ, and of instructing me and saving my soul.' This was so much more than I had expected, it was too much for me, and we both wept toge-

ther. At that moment I thought that this was more than enough to compensate me for all the little trials I have ever been called to endure as a missionary. I could have changed places with dear Samuel, to enjoy his happiness and assurance of hope." Examples like these are precious seals of the favor of Heaven towards the missionary work.—*Lowrie's Manual of Missions.*

TABULAR VIEW.

MISSIONS.	NAMES OF STATIONS.	First commencement of operations.	Missionaries & Ass't Missionaries.						SCHOLARS.				
			Ministers.		Lay Teachers and others.				Boarding.		Day.		
			American.	Native.	American.		Native.	Communicants.	Boys.	Girls.	Boys.	Girls.	Total.
					Male.	Female.							
LODIANA .....	Lodiana .....	1834	2	..	..	3	1	19	..	18	231	..	249
	Saharunpur .....	1836	2	..	..	2	3	24	9	..	150	..	159
	Sabathu .....	1836	..	..	..	..	..	..	..	..	..	..	..
	Ambala .....	1848	2	..	..	2	2	14	..	..	90	..	90
	Jalandar .....	1847	..	1	..	..	1	7	..	..	250	..	250
	Lahor .....	1849	3	..	..	2	..	8	..	..	395	..	395
FURRUKHABAD...	Dehra .....	1853	1	..	..	..	..	..	..	..	..	..	..
	Futteghurb .....	1838	4	..	..	4	4	97	18	15	640	45	718
	Mynpurie .....	1843	1	..	..	1	2	5	..	..	220	..	220
AGRA .....	Agra .....	1846	4	..	..	3	2	45	..	..	118	50	168
	Allahabad .....	1836	4	..	..	4	7	47	..	18	415	30	463
ALLAHABAD.....	Futtehpore .....	1852	..	1	..	..	2	..	..	..	100	..	100
	Banda .....	1853	..	..	..	..	2	..	..	..	120	..	120
Total .....			23	2		21	26	266	27	51	2729	125	2932

WESLEYAN MISSIONARY SOCIETY.—For many years Dr. Coke had desired to enter India as a missionary field, but the keys of India were in the hands of the East India Company, and they kept them with the same jealous care as they did the keys of their counting-houses. The Doctor had often sounded individuals of the Company, but without effect. The island of Ceylon, not being in the Company's charter, became the object of Dr. Coke's attention with the hope that it might prepare the way for entrance into India. Finding certain gentlemen, high in office, willing to encourage the Gospel in the East, Dr. Coke became satisfied of his call to go, provided he could find six young men of hopeful talents willing to devote their lives to the work. He waited on the late Dr. Buchanan, and consulted him on the subject. And when his intentions became known, five preachers already in the work, expressed their readiness to go. To these were added Benjamin Clough, a local preacher. The conference could not but approve of the plan, as Providence obviously opened the way; the Doctor being willing if necessary to bear the expense of the outfit, which amounted to above £6000. After the conference of 1813, he assembled the six brethren in London, and procured them a Portuguese tutor, together with a printing-press and types, as one or two of the missionaries understood the art of printing.

Their books, clothes and other necessaries, were furnished suitable for a permanent residence in India. Having established themselves in Ceylon they soon turned their thoughts to the continent of India, where God seemed to be opening their way; and it was decided that *Mr. Lynch*, the senior missionary, should proceed to Madras, which he did, Jan. 25, 1817, taking with him letters of introduction from persons of the highest consideration at Colombo, to their friends at the presidency, which insured for him a kind reception. His piety and zeal soon endeared him to all who were interested in the progress of Christianity, and Madras became to him, in a short time, a scene of considerable usefulness.

*Mr. & Mrs. Horner* arrived in Bombay, in September, 1817, and the day following were kindly received by Sir Evan Nepean, the governor. On the same day he waited upon the Bishop of Calcutta who expressed his good opinion of the zeal and conduct of the Wesleyan missionaries in Ceylon, and wished *Mr. Horner* equal success at Bombay. *Mr. Horner* immediately applied himself to the study of the *Mahratta* language under the tuition of a Brahmin. He soon acquired the language, and began to preach to the people: he also gathered a school of fifty boys, to whose instruction he devoted himself. In 1819 the English and Malabar school of *Mr. Lynch* was attended by

150 children, and the Mahratta school of Mr. Horner had 180. In consequence of application from European residents at *Bangalore* and *Seringapatam*, in the presidency of Madras, Mr. Hoole and Mr. & Mrs. Mowatt were appointed by the missionary committee to proceed to those stations, Mr. Close having been previously directed to assist Mr. Lynch at Madras. On the 19th May, 1820, Mr. and Mrs. Mowatt, and Mr. Hoole embarked at Gravesend, in the *Tanjore*, a private trader, in company with Sir Richard Ottely, Chief-justice of Ceylon, Mr. and Mrs. Browning, of the Church of England Missionary Society, and Adam Munhi Rathana and Alexander Derma Rama, two Buddhist priests, who had been educated and baptized in England by Dr. Adam Clarke, under the sanction of the Methodist Missionary Committee. On the 5th of September, the vessel anchored off the river, near Batticaloa. The day following having landed some baggage, they weighed anchor, but had not sailed far before they were overtaken by a tremendous storm, in which the vessel was set on fire by lightning, and they escaped with the loss of everything on board. In 1821 both the missionaries were obliged to leave Bombay on account of affliction. But at Madras the brethren were enabled to labor with considerable encouragement, where they had then 147 persons united with them in church fellowship, and 4 schools which were well attended, instructions being communicated in Tamil and English. In 1823 *Seringapatam* was added to the list of stations, Mr. Hoole being placed there. So that this year they were regularly established at *Madras*, where they had four missionaries, at *Bangalore*, where they had one, at *Negapatam*, where they had two, and one at *Seringapatam*; the number of members being 191, composed of English, Portuguese, Dutch, and Hindoos. They had erected nine or ten chapels, with as many schools; one of the chapels and two of the schools being at *St. Thomas's Mount*. In 1827 the schools had increased to 16, with 542 children, and the church members to 251, but part of this increase of the members had arisen from the number of pious soldiers in regiments which had been just landed in India, on account of the war then raging between the British and the Burmese, during which *Dr. Judson* and his devoted wife were suffering such "fiery trials," at the hands of the latter power. In proportion as the natives began, on conviction, to attach themselves to their societies, the usual trials are narrated by the missionaries. Many of the converts had to endure the keenest persecution, and all the injuries connected with loss of caste, and expulsion from their families; but by their faith and patience they showed, that they willingly "counted all things loss for the excellency of the knowledge of Christ Jesus their Lord."

In 1830 the number of missionaries was nine; of schools 25; and of scholars 1,000, of

whom many were females; with 314 members in Society. This year Calcutta was added to the list of stations, with *Messrs. Percival and Hadson* as the laborers there. They operated chiefly among the Portuguese and Bengalee inhabitants of that city, and soon found a wide and promising field of labor, both among the young and the adult population. Two years afterwards, however, the committee in London considered that this mission had not presented those results which would warrant its continuance. The station was given up, Mr. Percival being sent to Ceylon, and Mr. Hodson to Bangalore.

A native ministry was raised up from the ranks of the local preachers, who cooperated with their European brethren in preaching Christ to their countrymen. The printing-press was, meanwhile, at work, diffusing a Christian literature among the people, and quietly undermining their systems of falsehood and pollution, which had stood for ages, only to deprave and oppress their wretched adherents.

In the year 1837, the Rev. *Jonathan Crowther* was appointed General Superintendent of the India Missions. He was accompanied by the Rev. Messrs. Best, Jenkins, Male, Griffith, and Fox, and their families. After shipwreck and much suffering, they at length arrived in safety. It is worthy of remark, as an exemplification of the advantages derived to the missionary cause from the *Theological Institution*, founded by the Wesleyans only three years before, that these five missionaries having been students in the Theological Institution, had gained such a knowledge of the *Tamil* and *Canarese* languages before their embarkation, that on their arrival in India, four of them immediately commenced preaching to the people in Tamil. This year several conversions took place among the natives, and they were received into the Church of Christ by public baptism at Madras. One of these cases justifies a more extended notice. *Arumaga Tambiran* was a native of the province of *Tanjore*, in Southern India, so much celebrated for numerous and splendid temples, and for a population inveterately attached to caste and heathen superstitions. He was born of highly respectable parents, and had the advantages of what is esteemed among his countrymen, as a good education. He was zealous above many his equals, in seeking knowledge, but appears never to have been satisfied in the degradation of heathen worship. At a very early age he lost his parents, and became united to the sect of *Siva*, under a celebrated gooroo, one of his relatives. After making pilgrimages of many thousand miles, he came back to the land of his birth. There he had time for reflection. In those moments when he brought to mind what he had passed through, and how all his companions that had set out with him on those weary pilgrimages had perished, some by fevers, some by wild beasts, and he only left alive, his

spirit was agitated, and he groaned within himself with disquietude of conscience. He conversed with several native Christians, and heard the Gospel from the lips of its ministers. He felt the appeals of Christians against the besotted maxims and usages of a defiling system of heathenism, whose vain sacrifices and bloody orgies proclaim in every high place that its worship is that of devils, and not of the true God. The conversion of one of his pupils was the means of leading to the first interview between Sambrian and Mr. Carver. His intelligent mind soon opened to conviction, and he at once entered upon an investigation of the claims of Christianity, and the result was his conversion. He soon evidenced his sincerity by sacrificing all for Christ. This aroused the bitterest opposition. Several of his former disciples, assisted by other heathen, attempted to carry him off by force; and an appeal had to be made to the protection of the law. In the court-house, before the magistrate, and a multitude of his fellow-countrymen, he "witnessed a good confession." He appeared in the court in his heathen robes for the last time, only that he might be identified there as the head of his order. On that occasion he rose and addressed the magistrate as follows:

"Sir, I am a man well known in Madras, having resided in this city since 1824. I was born in the province of Tanjore. I was united when very young to the sect of Siva, in whose robes I appear before you this day. For many years I was engaged in traveling by way of Delhi, and other great cities, to the holy places of the Hindoos. I dwelt three years at Casi in Bengal, thence I traveled along the coast to Madras, by way of Juggernaut. I visited all the holy places in the south of India, and went by Ramiscram to Ceylon, visited Mannar, Colombo, Candy, the holy places called Katteragan, on the east side of Ceylon, and returned by Batticaloa, Trincomallee, and Jaffna, to the continent. Fifty years of my life have been thus spent. I sought all heathen books, but found *nothing for the soul*. I have taught many hundred disciples, as you know," (for the magistrate knew him well, and congratulated the missionary on having such a convert.) He continued: "I found nothing in *heathen books*, in heathen temples, in heathen ceremonies to *satisfy the soul*. I met with this minister, (pointing to Mr. Carver,) and he opened to my understanding the way of salvation, the treasures of the Scriptures: they suited my dissatisfied heart; I went again and again to the missionary; I determined to abandon heathenism. By heathenism I got money in abundance, and honors. I was worshiped by my disciples; but my soul sunk back at the blasphemy against the God of whom I had heard. I knew not how to escape from my heathen friends and disciples, who were about me on every side, when this minister, sir,

(looking at the magistrate with great respect and firmness,) offered me an asylum, a place in the Mission premises. There, sir, I went of *my own free choice*, there I was when the heathen made the violent attempt to carry me away by force, there I wish to remain and be baptized in the name of *Jesus*; to teach others also of this Saviour, as some little attempt to remedy the evils of having taught so many heathen disciples a false way in time past."

The circumstance of one who had occupied so high a station renouncing his honors and emoluments, and subjecting himself to reproach and persecution, for the sake of Christianity, awoke the spirit of inquiry; and his *Poem*, in which he contrasted Christianity and heathenism, was eagerly inquired after, and extensively read. Three editions in a few weeks could not satisfy the demand. Every one wanted a copy; they were carried far and wide by the natives, sung in the streets, and even read by the children; until the spirit of the heathen was excited to opposition. The American missionaries at Madras printed an edition of 10,000 copies, besides an edition published by the Madras Religious Tract Society. From 80,000 to 100,000 copies were distributed in a few months. The effect produced by the conversion of this distinguished individual was so great, that a European missionary, who had spent forty years in India, and who was present at his baptism, declared "he had not seen any thing like it before." The missionaries diligently improved the increasing opportunities, which this event had afforded, for prosecuting the work among the natives.

In 1838, Goobee, in the Mysore country, was occupied by the Wesleyan missionaries, and Mr. Hodson appointed to that station. In a few months after he was enabled to open a mission in the city of Mysore. In the older stations in India there had been an increase in the number of professing Christians, several of the heathens were baptized, the public services were well attended, and the schools were in a prosperous condition.

About this time the various societies in South India were greatly agitated by the subject of *caste*; but the universal decision of the missionaries of all denominations was, that this odious distinction should be abolished, so far as the church of Christ was concerned. In this year arrangements were made to establish on the Coromandel coast an institution for training a native ministry, from the operation of which much assistance was expected in advancing the work of God.

In 1839, the Rev. Messrs. *Arthur*, (now one of the General Secretaries of the Wesleyan Missionary Society,) *Squarebridge*, *Garret*, and *Pope*, were sent out to reinforce the Indian Mission, and extend its operations by planting new stations. Mr. Arthur was sent to Goobee and Mr. Squarebridge to assist Mr. Hodson at

Mysore. A printing-press was also forwarded to Bangalore, to assist the missionaries to meet the increased demand for Christian books and tracts in the Canarese languages. In 1841, this mission experienced a painful reduction in its strength and efficiency. Mr. Squarebridge died of cholera at Coonghull, Mr. Fox was also called to his reward; while Mr. Cryer and Mr. Arthur were both obliged to return home on account of the failure of their health; the committee, however, were enabled during the next year partially to supply the vacancies thus created, by the appointment of Messrs. *Hardy* and *Sanderson*. This year a perfect font of Canarese type was prepared in London for the use of the mission. The head-school in Mysore (the capital, with a population of 70,000,) is patronized and supported by the *Rajah*, much to the displeasure of many of the Brahmins of his court. He has shown much interest in some of the operations of the Mission; and it may be hoped that this example of the relaxation of Hindoo bigotry will be followed by many of his subjects. In this year, also, the officers of the Second Regiment of Native Infantry erected a chapel at the French Rocks Cantonment, about five miles N. E. of Seringapatam, and presented it, through Mr. Hodson, to the Society.

Mr. Crowther having to return home in 1843, the Rev. Joseph Roberts succeeded him. The next year three more missionaries were sent out.

The opposition awakened about this time among the Brahmins and others, showed that the missionaries were making a decided impression upon the minds of the population, and this was further evident by the progressive increase in the number of professing Christians, and in the eagerness with which the people at large availed themselves of the instruction afforded in the Mission schools. The press at Bangalore was meanwhile diligently employed; the amount of its issues this year in the Canarese, Sanscrit, and English languages was over 843,000 pages; in the next year it was 922,000 pages; and in 1851 and 1852 it was nearly two millions of pages in each year; and over 100,000 of the Canarese people, with more or less regularity, had the Gospel preached to them by the missionaries. In 1849 a Canarcese Brahmin of high caste, with several other converts, were baptized in Mysore.

After thirty years of devoted labor among the Hindoos, in Ceylon and Continental India, the Rev. Joseph Roberts was called from his work to his eternal rest. Mr. Roberts received his first appointment to the East in the year 1818. His vigor of mind made the acquisition of the languages in which he had to labor a work of comparative ease; and his frank and generous nature endeared him to his colleagues, and to all classes of the inhabitants of Ceylon, for whose spiritual benefit and salvation he labored for many years with faithfulness and

zeal. In 1833 he published a most interesting volume, entitled, "Oriental Illustrations of the Sacred Scriptures," which reached a second edition, and has been very much read and admired, as a remarkable chapter in the history of the human mind, and as throwing light on numerous passages of holy Scripture, which has brought out their meaning with peculiar beauty and force. He also executed some translations from the Tamil language, which were published by the *Oriental Translation Society* in London, connected with the *Royal Asiatic Society for Great Britain and Ireland*, of which society he was a corresponding member from an early period of his residence in the East. In the year 1843 he succeeded the Rev. Jonathan Crowther as General Superintendent of the Society's Mission in the Presidency of Madras. In this vast field he found ample employment for his sanctified energies, and addressed himself to his work with the utmost zeal and devotion. In preaching the word of God both to Europeans and natives, and in the performance of pastoral duties, he was indefatigable, as well as in the superintendence of schools for children, and catechumen classes for young people. Though necessarily engaged in the management of the temporal affairs of the mission under his direction, he was an active member of the Committee of the Madras Auxiliary Bible Society, and of its Translation Committee, and of several other religious and charitable associations. In addition to his other engagements, he prepared a lucid and comprehensive "Treatise on Caste, and its bearing on Christianity and Missions," which was published in England a few years ago; he also contributed to the "Wesleyan Methodist Magazine," and other periodicals, several valuable essays on Paganism and Popery, and on other subjects connected with the work of missions. The labors and anxieties connected with the important position he held, are supposed to have weighed down his frame and shortened his earthly career. He sunk into the grave, exhausted mainly by the toils and conflicts of the missionary life. His excellent widow, Mrs. Roberts, continued in India to render the aid of her valuable experience and services in the superintendence of the native female schools.

As an evidence of the impression produced in favor of education upon the minds of the population of *Mysore*, it may be stated that an urgent petition from that city was presented to the Wesleyan Conference, held in Bradford in 1853, requesting the establishment of a first-class English school among them. This remarkable and interesting document occupied many folios of India paper of a large size, neatly backed with blue ribbon. It was a petition from the Hindoo and Mohammedan inhabitants of the city of Mysore, written in the Canarese language, with an English translation, and signed by 3,340 persons, in *nme*

different languages. It represented their great desire to have an English school for their children, and requested that one might be established; stating that, by so doing, "great fame and merit would accrue to their benefactors." If a qualified teacher and half the expenses could be provided by the Conference, the bearer of the document engaged on behalf of the natives of Mysore, that they would raise the remainder. This accomplished, a monthly grant of thirty pounds would be given by the liberality of the Mysore Commissioner. It was listened to with deep interest and attention by the Conference, and the request granted. Perhaps this is the first instance in which an assembly of Christian ministers has received a similar petition from such a number of heathens and Mussulmans, requesting the benefits of education at their hands, and it reminds us of the prayer of the Man of Macedonia, "Come over and help us." The money for this interesting object was subscribed, and a valuable school apparatus provided and taken to India at the commencement of this year, by Rev. E. J. Hardey. At present, Rev. D. Sanderson is busily employed in London, with Mr. Watts, the type-founder, in preparing new fonts of Canarese type, for the use of the printing establishment in *Bangalore*, which will further increase its efficiency,—already so great, that few provincial offices in England send out more beautiful work, either as to typography or binding. The labors of Mr. Garrett in that department have been of distinguished value; and Mr. Sanderson, by able translations of very recondite native works, has done much to secure to the Christian press a command of the literature of the country.

The printing establishment in Bangalore was never so efficient, and never promised such extensive usefulness as at the present. During the year it has issued 59,448 publications. It is impossible by human arithmetic to calculate the real benefit which is conferred upon India by this one establishment.—*Crowther's History of Methodism; Hoole's Mission to Madras; W. Arthur's Reminiscences of a Mission to the Mysore; The Wesleyan Missionary Notices, and the Annual Reports.*—REV. W. BUTLER.

TABULAR VIEW OF THE MADRAS DISTRICT.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	Number of other Preaching-Places.	Missionaries and Assistants.	Number of Subordinate Paid Agents.		Number of Unpaid Agents.		Number of Full Church Members.	On Trial for Membership.	Number of Sabbath-Schools.	Number of Sabbath-Schools of both Sexes.	Number of Day-Schools.	Number of Day-Schools of both Sexes.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-day Schools.	
				Catechists, &c.	Day-School Teachers.	Sabbath-School Teachers.	Local Preachers.							Male.	Female.
1. Madras.....	4	6	3	*	*	*	*	167	4	1	90	3	160	130	250
2. Negapatam.....	2	3	2	*	*	*	*	26	3	..	..	4	149	120	149
3. Manargoody.....	3	4	1	*	*	*	*	105	88	..	..	2	119	84	119
4. Trichinopoly.....	1	6	1	*	*	*	*	86	2	1	63	2	60	55	123
5. Bangalore (Tamil).....	10	19	7	*	*	*	*	384	97	2	153	13	488	389	641
Totals.....															

TABULAR VIEW OF THE MYSORE DISTRICT.

1. Bangalore (Canarese).....	1	3	5	2	10	..	1	17	2	..	..	1	300	300	300	
2. Mysore.....	2	2	3	1	..	..	..	19	3	..	..	2	106	106	106	
3. Goobhee and Toomkoor.....	1	2	1	1	2	..	..	3	1	..	..	4	136	136	136	
4. Coonghul.....	1	2	1	1	4	..	..	3	..	..	..	4	136	136	136	
Totals.....	5	6	10	6	16	..	2	44	6	..	..	7	542	542	542	
Total in India.....	15	25	17	5	16	..	2	428	103	2	153	20	1030	931	252	1183

**WELSH CALVINISTIC METHODIST MISSIONARY SOCIETY.**—This society sent out Rev. Thomas Jones, in November, 1840, who commenced a station at Cherrapunji, in the north-east of Bengal, near Sylhet, among the Kassias, one of the hill tribes. Other missionaries followed, and in 1850 another station was commenced at Sylhet. In 1852, the number of communicants at the two stations was twenty-eight. Rev. W. Lewis has translated the four Gospels and the Acts into Kassias; a translation of Matthew, by Mr. Jones, having been previously printed in the Roman character.—W. B.

**AMERICAN BAPTIST MISSION AMONG THE TeloogooS.**—The country of the TeloogooS lies on the western coast of the Bay of Bengal, and stretches nearly 800 miles from the northern part of the Carnatic to the borders of Orissa. The TeloogooS or Telingas are believed to be descendants of an ancient and once powerful race of India, and though now subject to different jurisdictions, they are united by a common language and common traditions as one people. They are generally estimated at upwards of ten millions in number, of whom three millions dwell within the Northern Circars, or collectorates of the presidency of Madras, while the remaining part are under the rule of the Nizam of Hyderabad, or Golconda. Beyond this region also they are widely scattered over the territory of Southern India, especially in the districts of Tanjore, Mysore, and the city of Madras. The religion of the TeloogooS is Brahminism, and the system of caste is established among them, separating them into classes and ranks, between which intercourse is impossible. Each trade or occupation is a caste by itself, and its members, with their families and kindred, cannot become connected, nor can they even associate with those belonging to any other.

The mission of the American Baptist Missionary Union among this people owes its origin to the representations of Rev. Amos Sutton, of the English General Baptist Mission in Orissa, during his visit to the United States in 1835. The London Missionary Society had stationed its earliest missionaries in India among the TeloogooS, but in consequence of their death and other causes, the whole region had been abandoned. Their missionaries and others dwelling in the neighboring countries, had prepared a grammar and dictionary of the language, and had translated the entire Bible, of which the New Testament, and some books of the Old, had been printed in two editions, one at Serampore and one at Madras. The language was said to possess unusual copiousness and variety, and the people to be among the most interesting and intelligent to be found in India.

On the 22d of September, 1835, Rev. Samuel S. Day and his wife, and Rev. E. L. Abbott having been appointed missionaries

among these people, sailed for Calcutta in the same ship which bore Rev. Mr. Malcolm, the agent of the Board appointed to visit the missions of the East, and Rev. Mr. Sutton, who was returning to Orissa. Mr. Abbott was, on his arrival at Calcutta, transferred to the Karen mission in Burmah, while Mr. and Mrs. Day immediately proceeded to Vizagapatam, where they entered upon the study of the language, with the aid of the books prepared by the missionaries of former years. After passing several months in acquiring the language and observing the condition of the country and its population, Mr. Day, with the advice of Rev. Mr. Malcom, at length, in March, 1837, fixed his residence at Madras, which, though it was already the seat of more than one missionary, yet had none for the large Teloogoo population of the city and its suburbs. With the aid of a native convert whom he employed, he established three schools, containing about seventy scholars, and assisted as far as he was able, in maintaining public worship in the native language, and also preached in English and distributed tracts and portions of the Scriptures to those of the population who could read. In 1838, a church of sixteen members, English, Eurasian, Hindoo, and Burman, was organized at Madras, and a branch of it, comprising soldiers of an English regiment, was also organized at Bellary. The preaching in English was understood by multitudes of the native population, and the members of the schools soon evinced their desire to acquire the language in preference to any other branch of knowledge—a fact which plainly indicates that the people not unfrequently attend the missionary schools, merely for the purpose of gaining some worldly advantage. The experience of missionaries in India on this subject is rapidly convincing them that teaching English is not a part of their appropriate duty.

Mr. Day was obliged to prosecute his mission alone, and was constantly embarrassed for the want of the sympathy and coöperation of an associate; but the Board now found themselves exceedingly restricted in funds, and unable to send another missionary to his aid. During the first four years of his residence in the country he had baptized many soldiers of the English regiments and other English residents of the country. He had also baptized several Eurasians and Tamils, but none of the TeloogooS had thus far embraced Christianity. In these circumstances he decided, in the summer of 1839, to seek another station for the mission. He at length fixed upon Nellore, and removed thither, with his family, in February, 1840. Having rented of the government a lot, and erected a suitable building to serve as a mission-house and a *zayat*, he immediately commenced the daily reading of the Scriptures, and preaching on the Sabbath. A few weeks after his settlement at Nellore, he

was joined by Rev. Stephen Van Husen and his wife, who had been appointed to the mission, and in September of the same year he baptized the first Christian convert from the Telogoos. In a visit which Mr. Day subsequently made to Madras he found the church which he had left there scattered, and to a great extent, fallen from the faith which its members professed. It was without a pastor, and its members had ceased to meet together, and though others were waiting for baptism, Mr. Day recommended the dissolution of the church and the organization of another at Arcott, which should embrace all its living members and receive the converts who were about to be baptized.

The great external hindrances which the missionaries from the beginning encountered among the Telogoos, arose from the system of caste, which holds in its iron bondage all classes of the people in Hindostan. They could not receive the missionary into their dwellings lest they should lose caste. They would allow their children to attend schools for religious instruction, if given by the missionary, or by unconverted native teachers, but not by Christian natives. Children may be sent to the missionary to be taught, but he may not visit them in the families to which they belong.

It has been the general practice of missionaries of the various Christian denominations to translate the Scriptures according to the authorized English version, a practice which requires the transfer of certain words from the original Greek without translating them. The Baptist missionaries, however, both of England and America, have generally felt obliged to translate these words, especially the word *baptize*, according to their own convictions of its meaning. The adoption of this view by the Board of Managers as a rule for the guidance of its missionaries, gave rise to the action on the part of the American Bible Society, which resulted in the formation of the American and Foreign Bible Society, an institution which was founded and has been supported by a portion of the Baptists of the United States. The copies of the Scriptures which Messrs. Day and Van Husen distributed in Madras and Nellore had been furnished by the Madras Bible Society, and printed at that city. But this society could not print a translation of the Scriptures made by the Baptist missionaries without abandoning their principles, and the missionaries, on the other hand, could not adopt any other without disregarding the instructions of the managers. This embarrassment was experienced in all the Baptist missions, and however much a circulation of the Bible in different translations is to be regretted, it yet seems to be an inevitable result of the existing diversity of views in the Christian world.

In 1841 Messrs. Day and Van Husen, seeing the necessity of an additional missionary and

a printing-press, urged the matter in a special communication upon the attention of the Board, but in the condition of the treasury at that time, it was impossible to comply with their request. In 1843 three additional converts were baptized, and the number of schools both in the city and the adjoining districts was considerably enlarged. But the health of the missionaries now began to decline, and the mission was soon afterwards crippled, and subsequently doomed to an interruption of several years in consequence of the disability and absence of the missionaries. Mrs. Day, whose health first failed, was recruited after a brief absence. Mr. Van Husen was obliged to return to the United States in 1845, and has never recovered his health. Mr. Day was suddenly stricken down in October of the same year, and was obliged to hasten away when too ill to make any adequate arrangements either for his personal comfort or the continuance of the mission. The charge of the property and the care of the church at Nellore and the schools were all committed to an Eurasian assistant, while Mr. Day returned to the United States.

In 1848 the Missionary Union, after having long considered the question, finding that Mr. Day had now recovered his health, instructed the Board to reestablish the mission. In October of that year Mr. Day, in company with Rev. Lyman Jewett and Mrs. Jewett, sailed for Calcutta as missionaries at Nellore, where they arrived in the following April. The missions had been for more than three years wholly dependent on the care of a native assistant, a care which at best could not but be very inadequate to its maintenance and progress. The church was scattered but not destroyed, and though some had forsaken their faith, a salutary discipline was productive of the restoration of others. The schools were soon reassembled, public worship resumed, books and tracts distributed, and the whole agency of the mission again put in operation. The missionaries also took an early opportunity to attend several heathen festivals of this country, at which they met thousands of people from various parts of India and preached to them the doctrines of the Gospel. These labors were productive of much inquiry among the people, and of confessions which are constantly made to the missionaries, that Brahminism is an imposture and is destined soon to pass away. There have also been several apparent conversions, and two have been baptized; but the field occupied by the mission, it must be admitted, still continues to be one of great promise rather than of fruit. The missionaries have worked on assiduously beneath the protection of the English government, among a people of unusual intelligence, among whom great preparations would appear to have been made for the spread of the Gospel. The enervating heat of the climate has repeatedly prostrated their

energies and obliged them to withdraw for a season to recruit, and at length in June, 1852, Mr. Day was compelled by ill-health to return to the United States. Mr. and Mrs. Jewett have since been in sole charge of the mission. The latest reports represent them as still prosecuting their accustomed work, experiencing the greatest kindness and receiving a hearty coöperation from the English residents at Nellore, and still more encouraged by tokens of divine approbation in the conversion of several of their pupils and visitors, of whom one has lately been baptized.

*Statistics of Telooqoo Mission for 1854.*—1 station, 2 missionaries, 2 female assistants, 1 native assistant, 1 church, 9 members, 1 boarding-school, 13 pupils, 1 day-school, 50 pupils, total, 2 schools, 63 pupils.—**PROF. W. GAMMELL.**

**Basle Missionary Society.**—Of the German missionary societies, that of Basle was the first which established a mission in the East Indies. In 1846 it had, in the province of Canara, on the west coast of Hindostan, and in Bodschagner, north of this, eight stations, of which Mangalore is the oldest. This was founded in 1834. It has, in the city and vicinity, several common schools, a high school, and a lithographic establishment. In 1837 and 1839, followed the stations at Dharwar and Hoobly, in the South-Mahratta country; in 1841, the neighboring village of Bettigherry. There was a prophecy traditional in this place, that, after the fall of the Indian kingdom, a king in the West should send messengers to teach Christianity and do away with caste; and as such the German missionaries were received. Malsamoodra was also added in the same year. In 1839, the mission work was carried on with great success, by Gundert, of Wurtemberg. In 1840 and 1842, stations were established at Cannanore and Calicut. The entire number of European laborers employed by the Basle Society at these stations, including eleven women, was thirty-three; with thirteen native helpers, 2,000 natives, partly adults, partly school-children, were connected with the mission. A Basle missionary in Mangalore had translated several books of the New Testament into the Tooloo language, which were lithographed at Mangalore.—*Translated from the German of Wiggers.*

The following notices of the several stations of this mission will show its present condition.

*Mangalore.*—In 1846 the lithographic press at this station issued 12,775 copies of 16 different works in Canarese, Telooqoo, and Malayalim. In the year 1847, 39 persons were received into the church by baptism, 29 of whom were adults and 10 children. In the year following, 24 adults and 10 children were baptized, and several were excommunicated. During the years 1849 and 1850, about fifty—adults and children—were baptized; and a boarding-school for Indo-British boys, and an

industrial department, were formed. The printing in 1850 amounted to 966,230 pages.

*Moolky.*—At the latest dates, the station at Fort Moolky, which was commenced in 1845, had about 50 persons under the immediate instruction of the mission, a small church, and a school into which none but Christian children were admitted. The missionary, Mr. Amman, preached the Gospel in most of the neighboring villages, and was also engaged in translating the Scriptures, and revising the Tooloo translation of the Testament.

*Honore.*—In 1847 there was at this station one missionary, a small congregation, and a school of 45 scholars, but at a later period the missionary had been removed, and no one had taken his place.

*Dharwar.*—In 1849 ten adults and two little girls were admitted into the church. Six of these were Tamulians, a people who up to this time had rarely afforded any encouragement to the missionaries. A later report says, "Several Lingaites seem to be inwardly attached to the Gospel, but the fear of man and the charms of the world keep them back from Christ. The thralldom in which the poor Lingaites live, under their avaricious and insolent high priests, four in number, is very galling. They farm their disciples out to certain priests, called priests of thousands, who squeeze from the poor deluded laity all they can get."

*Hoobly.*—The success at this station has not been of the most encouraging nature for the last few years. Heathen bearers have been few on the Sabbath; and, at times, they have seemed "to shun the word of God in the same measure as they became more acquainted with it," whether from indifference or fear, the missionaries could not tell. Still, the schools have been well attended, and through these the seed has been sown among young and old. Tracts and portions of Scripture were learnt by heart, and the scholars catechized concerning them.

*Bettigherry.*—The adult portion of the population at this station and in the villages around have for several years shown much good will to the missionaries. In most houses they have been welcome; and Hindoo men, when spoken to of their hardness which prevented their receiving the Gospel, have entreated the missionaries to have patience till a better day should come. In 1848 a Linga priest came to the station, from some distance, and after making careful inquiry into the doctrine preached, he stayed to learn, and subsequently embraced Christianity and was baptized. The event created great sensation at Bettigherry and elsewhere. He became a zealous laborer, and has traveled much with the missionaries in their tours through the neighboring country. Another priest joined them in 1849, and traveled with them several months. A respectable widow also joined them, was baptized, and subsequently married to the priest first named.

The people seem persuaded that the new teachers are their best friends, and they come in considerable numbers to hear the Gospel. The schools are in good condition.

*Malasamoodra*.—A poor house and hospital were erected in 1846, by contributions from friends in Poorah. In June of this year, on a morning appointed for the purpose, several prominent men, natives, entered the temple of Doorga, and broke the idol and his seat in pieces and cast them into the street. This caused considerable excitement, but it soon subsided, and the idol temple was converted into a school-house, where the Scriptures were daily read, and prayer offered to the living God. Since that period the brethren have met with serious discouragements, but have continued to labor with some success, especially in the schools.

*Catery*.—This station, on the Neilgherry Hills, has been attended with considerable success. In 1850 a native broke off the inveterate habit of opium eating, burnt his charm books, and withstood strong temptations to those works of darkness so profitable among the superstitious inhabitants of the Neilgherries. He attended the school with little children, though a man of advanced age, because he longed to be able to read the word of God. He was soon to be baptized, as the first fruit of the mission at this place. The missionaries have visited the greater part of the several hundred villages scattered over the Neilgherries, and have become personally acquainted with a large number of the people. Some of them have a Tamil New Testament, which, without being able to read, they worship morning and evening. Others, from an indefinite belief in the power of Christ, have received his name among the rest of the gods, and would not think that anything could prosper without the invocation of his name.

*Cananore*.—During the years 1847 and 1848 the people at this place were visited with cholera and small pox, which proved fatal to many, and severely taxed the time and strength of the missionaries in attending upon the sick and dying. The schools were much interrupted, but have since come together as usual. Several have been converted, and the missionaries record the happy deaths of two or three native converts within the last few years.

*Tellicherry*.—The number of persons baptized at this station in 1846 was 22. A printing-press was set up during that year, from which was issued 2150 different works. In 1848 this mission shared largely in the special divine influences which visited the region, and many of the boys and girls in the schools were "shaken out of slumber and death," and have since been baptized. At the out-stations also several "found grace and life." Comparatively few, however, show signs of real spiritual life. The Brahmins, who are few, and the Nairs, a spirited class of people, keep at a dis-

tance from the missionary. The Thers are more accessible, but are altogether taken up with the cares of the world. The Mussulmen hate the Gospel, and show their hatred whenever they have an opportunity.

*Chombala*.—A mission was commenced at this place in 1849, since which time a church of 20 or 30 members has been gathered, and a chapel has been built. Micha, a native, having been converted, his wife ran away from him with her children, but returned after a few months. "Micha's father, an old drunkard, was driven to his hoase by want. At first he only laughed and mocked at the Gospel, but after some time, to the astonishment of all, his mind seemed changed. The very expression of his countenance was altered. He has been baptized, with Micha's wife and children.

*Calicut*.—In respect to the care of the poor-house, which in 1846 was committed to the missionaries, they say, "There are about 150 inmates, for whom every Saturday a service is held by one of the catechists. Such an assembly of crippled, lame, blind, leprous, sunk in the utmost ignorance and apathy, and who on a kind word of exhortation generally have nothing to say but 'What can I do? It is the Lord's will; thus it is written on my skull;' is a melancholy sight." In the autumn of 1847, 18 were received into the church at this station. In January, 1848, six adults and four girls belonging to the girls' institution were baptized; and in June a weaver with his family, three persons in all, and in November a Tamil family of four persons, were baptized. In January, 1849, a Nair family, together with two youths, two women, and two children, were received into the church. About this time Mrs. Huber, wife of the missionary, commenced an English day school for Indo-British girls, and it has prospered remarkably, in spite of the opposition of the Romish priest. Three Parsee girls joined the school soon after it was opened.

*Dacca*.—A mission was commenced at this place in 1847, and a school and a small congregation of 12 or 14 baptized heathen was gathered by an English chaplain. Others were subsequently added; but the work became embarrassed by the want of local funds, and in 1850 the station was given up.

*Dagapoor*.—In 1848, six men, two women and five children of natives were baptized at this place. Before the rite was administered to them, the inquirers had to undergo a severe persecution from their pagan countrymen, but they remained firm in their profession of faith in the Saviour. On 'Good Friday,' 1849, 19 Christian natives sat down for the first time to the celebration of the Lord's Supper. "On the first of April Mr. Bion, with his fellow-laborers, opened a school. On Sunday fifty or sixty Hindoos and Mohammedans attended divine service, of whom not a few were visibly

affected." The missionaries received the most pressing invitations from places at various distances, to visit them.

*Comilla.*—A missionary, Mr. Bost, with his catechist, reached this place on Christmas day, 1847, and immediately commenced preaching the Gospel, which roused the opposition of the enemy. On assuming a more retired activity in his own house, he found himself surrounded by crowds of visitors, who desired to hear the word of God. The higher castes asked for schools for their children. But embarrassments overtook the mission, and it was several years since discontinued.

Two of the foregoing stations having been discontinued, leaves thirteen now in actual existence, besides which there are 19 or 20 out-stations.

In 1851 "Inspector Josenhans" visited the India missions of the Basle Missionary Society, and his report was of a highly gratifying nature. He found that about 1400 persons had been gathered into Christian congregations; and in one village, containing several hundred souls, only three persons continued heathen. Christian colonies had been established in three places, and were regarded with peculiar interest. The inspector says, "The religious life of the new converts is by no means so weak as many are disposed to think." On the whole, he expressed his astonishment that so much had been accomplished by the mission within a period of 18 years, for he found the work much more difficult than Christians at home had supposed it to be. Even he who had been familiar with the operations and trials of his brethren, had not appreciated the difficulties of the enterprise till he had the advantages of a personal inspection.

TABULAR VIEW.

STATIONS.	Commencement.	Missionaries.	Native Assistants.	Communicants.	Schoolmasters.	Scholars.
<b>CANARESE MISSION.</b>						
Mangalore .....	1834	7	5	138	2	190
Moolky .....	1845	1	3	25		5
Honore .....	1846					
<b>SO. MAHRATTA MISSION.</b>						
Dharwar .....	1837	2		25	6	412
Hoobly .....	1839			2	7	330
Bettigerry .....	1841	2		2	8	321
Malsamoodra .....	1841	1	2	3	1	18
<b>MALAYALM MISSION.</b>						
Cannanore .....	1841	2	8	202		220
Tellicherry .....	1839	2	3	26		387
Chombala .....	1849	1	2	23		58
Calicut .....	1842	2	3	34		336
<b>NEELGHERRY.</b>						
Catery .....	1846	4	1	7		81
<b>BENGAL.</b>						
Dayapoor .....	1847	2	1			
		28	28	487	24	2358

The preceding table will give some idea of the field occupied by this Society, and the extent of its labors, though imperfect, as the omissions indicate. It is based on the reports for 1850. A report for 1852 supplies some of the deficiencies, and swells the number of communicants to 780, a large number having been added to the churches during the preceding two years. The total number in the congregations is stated at 1699, 200 having been added during 1851. The whole number of laborers from Europe, including the wives of missionaries, is 45. The expenditures of the mission for the year last reported, amounted to 64,893 rupees, a considerable portion of which was contributed by the friends of missions in India.

**BERLIN MISSIONARY SOCIETY.**—The Berlin Society for Evangelizing the Heathen, established in November, 1843, a station at Ghazipur, a city of 50,000 inhabitants, on the Ganges, with four missionaries, who, in Feb. 1844, having acquainted themselves with the Hindoo and Urdu languages, made their first efforts at public preaching.

**LEIPSIK MISSIONARY SOCIETY.**—The Lutheran Missionary Society at Leipsic has, by the report for 1853, eight stations in Southern Hindostan. The following table exhibits the state of their missions at the above date.

TABULAR VIEW.

STATIONS.	Missionaries.	Catechists.	Readers.	Teachers.	Heathen baptized.	Persons confirmed.	Received from other confession.	Whole number of communicants.	Scholars.
Tanquebar.....	1	3	2	4	5	20	3	*154	211
Tirumenjanam.....	1	2	1	4	1		111	116	75
Vorreiar.....	1	5	2	12	21	10	2	814	310
Mayaveram.....	1	1	5	1	26	7	66	223	20
Madras.....	1	5	1	3	12	9	7	330	60
Puducottah.....	1	2	4	2			12	35	139
Trichinopoly.....	1	2	1	2			20	60	45
Tanjore.....	2	1	1	1			150	121	30
Totals.....	6	21	15	36	68	55	371	2152	890

\* Including Europeans.

**NORTH GERMAN MISSIONARY SOCIETY.**—This society, which had two stations, one in the Teloogeo country, Eastern Hindostan, and one in the Neilgherries, was obliged, in consequence of diminished receipts, to suspend operations in the autumn of 1850, and the mission was transferred to the Evangelical Lutheran Church in the United States. Since that time the responsibility of the mission has been assumed by the Bremen Union, and the committee of this society find themselves sustained by the sympathy and coöperation of many warm friends of missions in Northern Germany. The station in Eastern Hindostan is Rajamundry, and that in the Neilgherries is

Ootacamund. No recent statistics have been furnished respecting either of these stations.

GOSSENER'S MISSIONARY SOCIETY.—Gosser's missionaries, with no preparatory education except that of the common schools, and accustomed to manual labor, appeared in 1838, on the middle Ganges, and joined in close fellowship with the English preacher Stael, who was laboring unconnected with any missionary organization. They came to Patna on the 29th January, 1839, and divided themselves among the stations, Hadschipur, Muzaffipur, Chuprah,

and Ribbelgandsch. Hence they visited Patna, Monghyr and Dinapore. A small colony settled at Dardschilling, on the boundaries of Nepaul. Another expedition went from Bombay to Jubblepoor, in the interior of India. Partly through death, partly through its members becoming connected with other societies, Gosser's society met with considerable losses, and the attempt was scarcely more successful than that of the Moravians in India, many years previous.—*Wiggers.*

## GENERAL TABULAR VIEW.

SOCIETIES.	When Commenced.	Stations.	Missionaries.	Assistants.	Churches.	Communicants.	Schools.	Scholars.
Baptist Missionary Society (English) . . . . .	1793	26	35	85		1,412	43	2,345
London Missionary Society . . . . .	1804	21	47	133	23	1,024	44	8,919
American Board . . . . .	1812	22	26	106	16	541	127	3,800
Church Missionary Society . . . . .	1813	47	83	1002		5,815	526	17,873
Wesleyan Missionary Society . . . . .	1817	9	17	21		428	20	1,183
Soc. for Prop. Gospel in For. Parts . . . . .	1818		48	166		4,629		5,500
General Baptist Missionary Society . . . . .	1822		5	10		255		2,932
Church of Scotland . . . . .	1828	3	7	3				2,375
Free Church of Scotland . . . . .	1829	6	18	4				7,030
American Presbyterian Board . . . . .	1834	13	23	28		266		2,900
Basle Missionary Society . . . . .	1834	13	26	28		487	24	2,358
American Baptist Union . . . . .	1835	1	2	3	1	9	2	63
Free-Will Baptist Society . . . . .	1836	5	3	7		47		151
Welsh Calvinistic Methodists . . . . .	1840	2	2			28		
Irish Presbyterian Church . . . . .	1841	1	5				1	21
Berlin Missionary Society . . . . .	1843	1	4					
Leipsic Missionary Society . . . . .		8	6	67		2,152		890
Totals . . . . .		178	357	1663		17,093	787	58,340

The preceding table has been made out from the materials furnished by the foregoing statements. On some points the information is quite deficient; the number of stations in connection with some of the societies is not fully reported. The number of native assistants is fully reported by few, and some societies report the wives of missionaries as assistants, and others do not report them at all. The number of organized churches and of schools is deficient in many of them. But the number of missionaries, communicants, and scholars, is pretty generally reported. It is to be regretted, however, that in such full and valuable reports as are furnished by the Wesleyans, they do not distinguish between ordained missionaries and assistants. In judging of the comparative success of different societies, some regard must be had to the degree of strictness practised in the admission of converts to church privileges. There is a difference, also,

in the mode of counting stations. In some accounts, only the central stations are given, and others are reckoned as out-stations. But with all its deficiencies, this table speaks, in language not to be mistaken, of the results of missionary labor in India.

PRESENT STATE AND FUTURE PROSPECTS OF THE MISSIONARY WORK IN INDIA.—The following letter from the Venerable Dr. SCUDDER to the author, will give the impressions of one on the ground, who has witnessed the changes which have been going on for the last quarter of a century. We doubt not it will be read with deep interest.

MADRAS, April 6, 1854.

MY DEAR BROTHER:—Your letter of January 1, reached me last month. India, as a field of missionary labor, is very different from what it was a few years ago—very different from what it was when even the venerable Dr. Carey reached it. He, as you know, was not allowed

to commence his operations anywhere within the dominions of the East India Company. It was on this account that he went to Serampore, where he resided until his death. Now the missionary may enter any part of India.

Within the last few years, other changes of a very important nature have also taken place. This is witnessed,

I. *In the educational department.*

"The Marquis of Hastings's government forms the brightest page in the history of Indian improvement, after a long chapter of dark and dismal proceedings. It gave that impulse to the cause of civilization, of which we are now reaping the benefits. When he first came to India in 1813, he found the press in the hands of a censor, who struck out whatever he pleased. He found that every attempt to impart knowledge to the people, and to give them the means of mental or social elevation had not only been neglected, but discouraged; that the British empire in India was considered stable, in exact proportion to the ignorance of the inhabitants. The only educational effort made in the reign of his predecessor was a proposal by Lord Minto to set up two or three colleges to teach the Sanscrit language, and the sciences of the Shasters, and the morality of Hindooism; but not the remotest idea was ever entertained of unlocking to the natives the treasures of the English language, or disseminating knowledge through their own tongue. This system Lord Hastings was the first to break through. He gave every encouragement, private and public, to the establishment of schools and colleges. Under his auspices, the Calcutta School Society, the School Book Society, the Hindoo College and other institutions sprung into being. He also abolished the censorship of the press, with the full knowledge that the general feeling among the directors and proprietors, at the India house, was against any relaxation of the restrictions on the press. That he met with opposition to his views in India, will appear from the following circumstance: An article appeared in the quarterly series of the *Friend of India*, on the burning of widows, in which the propriety of abolishing this rite was advocated with a degree of temper and moderation suited to the circumstances of the times; but which gave such offence to Mr. Adams, afterwards our temporary Governor-General, that he took it to the council chamber, and insisted on the suppression of the work, which Lord Hastings positively refused to sanction."

"After the censorship of the press had been taken off, the Court of Directors showed their opposition to what Lord Hastings had done, by the preparation of a dispatch, directing the imposition of the censorship again, which, however, George Canning nobly refused to sanction."

I just alluded to the opposition which was formerly made by the India government to the

education of the natives. The reverse of this now obtains. So anxious are they to confer this benefit upon them, that they have offered to contribute their money for the support of those schools which are taught by missionaries, and of course in which Christianity is taught.

When speaking of the Marquis of Hastings, I referred you to Mr. Adams, who thought that the *Friend of India* should be suppressed, because it had ventured to suggest the propriety of abolishing the burning of widows on the funeral pile. By contrasting his conduct with that of Lord Bentick and Lord Hardinge, we shall at once see how much the views of the politicians of India have, in a short period, been changed for the better. Lord Bentick abolished the suttee throughout the British possessions of India, and Lord Hardinge made great exertions to have it abolished in the dominions of the native princes, not under British jurisdiction. And his labors were attended with great success. He returned to England, six or seven years ago, crowned with many worldly honors. But he has other honors—honors of a higher nature than these. He went home with the satisfaction of having lessened, in no small degree, the horrors of heathenism, in regions embracing a population of not less than twenty millions. This will appear from the following notice: "The Calcutta Gazette contains a proclamation by Maha Rajah Golaub Singh, prohibiting infanticide, suttee, and slavery throughout his territories, forming the remotest Hindoo principality of India. The Governor-General, as will be seen, directs his thanks to be conveyed to a long list—twenty-three in number—of potentates, who during the last three years, have cordially entered into the views of the British government, in suppressing such practices. Those edicts are estimated to affect not less than twenty millions of human creatures."

Such innovations as Lord Hardinge has been instrumental in making on the sacred customs of the Hindoos among the independent governments of India, will be the means of pulling many a stone from that fabric, which they have in times past considered to be as stable as the heavens. Under such circumstances, the missionary may go forth and labor among them with a much better prospect of success than he would otherwise obtain.

As I before remarked, Lord Hardinge left the country six or seven years ago. He left it much too soon for India's good. Had he remained his full time, to say nothing of anything else, the burning of widows would perhaps now be unknown here. Previously to his leaving, however, he left his protest against the conduct of those powers which had not abolished the rite—a protest which may issue in great good. It is as follows: "The Governor-general abstains on this occasion from prominently noticing those states in which these barbarous usages are still observed, as he con-

fidently expects, at no distant day, to hear of the complete renunciation of them in every state in alliance with, or under the protection of the paramount power of India."

2. Infanticide has been very extensively suppressed. You can scarcely imagine to what a frightful extent this crime has prevailed. Among the Nairs in Mulwa, in Oude, and the northern provinces, it is impossible to calculate what numbers of infants have, in the times which have gone by, been put to death. A gentleman of the Bengal service was sent by the government through the northern and independent kingdoms to find out the number. In the provinces through which he passed the principal chiefs acknowledged that they had murdered many of their children, and that they knew their neighbors had destroyed many of theirs, and that this rite was rooted in the affections of the people. In one village there were fifty-one boys but only fourteen girls. In a second, sixty-six boys and only fourteen girls. In a third, seventy-nine boys and only two girls. In a fourth, ten boys and only two girls. In a fifth, fifty-eight boys and only four girls. In a sixth, twenty-two boys and no girls.

As you are aware, the Punjaub has lately been brought under British rule. Since this event took place, the fact has been brought to light that infanticide has been practiced extensively there. In the latter part of the year 1851 "Major Lake found it to prevail in the district of which he had charge. Soon afterwards it was found to prevail in Umballa, Ferozepore, Jullundur, Hooshearpore, Lahore, Mooltan, Jhelum, and Leia districts. It is not, however, practiced by all of the inhabitants. It is confined principally to the Bedees and the Rajpoots, among whom the custom is one of immemorial antiquity. The Khetrees, however, and even some of the Mohammedan tribes maintain the practice; and the higher the rank the more certain are the female branches of destruction. It is believed also by the most experienced officers to have infected all classes in a greater or less degree. All over the Punjaub there is a disproportion in the number of female births not to be accounted for by ordinary causes; and in certain districts this disproportion rises to such a height, as almost to imply the extinction of the female race." The subject came under the notice of our present Governor-general, Earl Dalhousie, several months ago, and if this practice has not yet been put down, as it has been put down in other places, it must soon come to an end.

3. One of the most appalling religious sects which ever appeared in any country, has been nearly, if not entirely, destroyed. Allow me to give you a short description of this sect, from a work, which now lies before me. Scattered throughout India there is a lawless set of men whose profession it is to get their food

by murder. They are called Phansiagars, or Thugs: they owe their origin and laws to the bloody goddess Karle: they say that she directed them to become murderers and plunderers: they are called Phansiagars, from the name of the instrument which they use when they murder people. Phansiagar means a strangle, and they use a phansi, or noose, which they throw over the necks of those whom they intend to plunder, and strangle them. These Phansiagars are composed of all castes, Hindoos, Mohammedans, Pariabs, and Chandellars. This arises from the circumstance that they never destroy the children of those whom they rob and murder. These children they take care of, and bring them up to their own horrible mode of life. They always murder those whom they rob, acting upon the maxim, 'that dead men tell no tales.' A gang of these robbers varies from a dozen to sixty or seventy persons. These divide into small parties. Those whom they murder are travelers whom they happen to meet on the road. Sometimes two or three of a gang will take up their station in a choultry, or place where the traveler stops, and while he sleeps they rouse him from his sleep, and cast the noose over his head and kill him. It takes two persons to kill a man. One casts the noose over his head, and immediately tightens it with all his strength; the other strikes him on the joint of the knees as he rises, which causes him to fall backwards. After he has fallen they kick him on the temples till he dies, which is usually in a minute. They never commit a murder until they have taken every precaution not to be found out. They will follow a traveler for weeks, if necessary, before they destroy him. After they have murdered him, they gash the body all over and bury it. They gash it that it may not swell and cause cracks to take place in the ground, which might cause the jackalls to dig down to the body, and thus expose their guilt. If a dog accompanies the person, they always kill it, lest the faithful creature should lead to the discovery of his master. They think it to be a very good act to give a part of the plunder, which they get when they murder a person, to their goddess. If they fail to put him to death according to their rules, they suppose that they have made her angry, and they make offerings to her, that she may be appeased. Thus, their religion teaches them to commit the blackest of crimes.

The reason why this people gash and bury the bodies of those whom they murder, is as follows: They say that the goddess used to save them the trouble of hurrying the corpses of their victims by eating them, thus screening the murderers from all chance of being found out. Once, after the murder of a traveler, the body was, as usual, left unburied. One of the Phansiagars employed, unguardedly looking behind him, saw the goddess in the act of feasting on it. This made her so angry, that she vowed never again

to devour a body slaughtered by them, they having by this one act of curiosity forfeited her favor. However, as an equivalent for withdrawing her patronage, she plucked one of the fangs from her celestial jaw, and gave it to them, saying that they might use it as a pickaxe, which would never wear out. She then opened her side, and pulled out one of her ribs, which she gave them for a knife, whose edge nothing could blunt. Having done this she stooped down, and tore off the hem of her garment, which she gave them for a noose, declaring that it would never fail to strangle any person about whose throat it might be cast. She, moreover, commanded them to gash and bury the bodies of those whom they destroyed.

The Phansiagars bring up their children to their own profession. To learn this the boy is placed under the care of a tutor. Sometimes his father is his teacher. By him he is taught that it is just as proper to murder a man as it is to kill a snake which lies in his path, and would bite him as he passes. He is not permitted at first to see the murders, but merely a dead body; his mind being gradually prepared for the sight. After this, the dreadful secret of his trade is, by degrees, told him. When he expresses a wish to be engaged in this horrid business, they tell him all about it. In the mean time, he is allowed a small part of the plunder, in order that his desire to commit these murders may be increased, as it is only by murder that the plunder is obtained. He is allowed from time to time to assist in some things while the murder is taking place; or is allowed to be present to see how the business is managed. It is not, however, until he becomes a man that he is permitted to apply the noose. To attain this privilege, he usually devotes eight or ten years. Before he can commit a murder, his tutor must present him with a noose. This sets him loose upon the world, as a licensed murderer. When the tutor is about to give him the noose, he takes him apart, and solemnly enjoins it upon him to use it with skill, as it is to be the means of his earning his food, and as his safety will depend upon the skill with which it is used. After he receives it, he tries his skill in strangling a person, the first opportunity that occurs.

By the course of education which the Phansiagars undergo, they become so fond of their dreadful occupation, that nothing can induce them to quit it. Some who have been employed in the East India Company's service have shown this, by returning to their business when an opportunity offered of successful enterprise.

When the Phansiagars become old, they do not quit the service; but act as watchers, and decoy the traveler, by some false tale of distress, into some distant place, where he is murdered.

Women are sometimes admitted to the society of these plunderers, and on some occasions

are allowed to apply the noose. They select a handsome girl, and place her in a convenient spot, where, by her beauty, or by a false story of distress, she may decoy some unsuspecting traveler, and be the means of his destruction. Should he be on horseback, she will induce him to take her up behind him, after which, when an opportunity offers, she throws the noose over his head, leaps from the horse, drags him to the ground and strangles him. Some time since, it happened that a horseman of Coorg, in the Madras Presidency, was passing by a spot where one of these interesting-looking girls was stationed. She told him a piteous story of having been robbed, and badly treated, and begged him to assist her. Feeling sorry for her, he offered to take her up behind him on his horse, and thus assist her a few miles on her journey. She expressed much gratitude for his kindness, and mounted. Soon afterwards, she suddenly passed a noose over his head, and, drawing it with all her might, endeavored to pull him from his saddle. At this moment a number of Phansiagars started from the neighboring thicket and surrounded him. The murderess then slipped from the horse; but the Coorg striking his heels into the horse's side, it threw out its hind legs with great violence, and struck the girl to the ground, who immediately let go the cord. He then drew his sword, and cutting his way through the robbers, effected his escape. He wounded two of them severely. These men were shortly afterwards taken, and, through their means, twelve others fell into the hands of the judicial officers of the king of Coorg, including the girl who attempted the murder. They were all put to death.

4. A stop has been put, in a good degree, to the Meriah sacrifices in the extensive hill-tracts of Orissa. It was not until the military operations of the British took place in Upper and Lower Goomsoor, in 1836 and 1837, that the cruel rite of immolating human beings in these places was brought to light, and it was not until that time that the first victims destined for sacrifice were taken from them. Captain Millar was the honored instrument in rescuing them. They were twelve in number. His services were acknowledged in the following manner by the Madras Government: "Captain Millar will realize in his own mind an ample reward for his most commendable conduct, in having rescued twelve victims destined for those horrible sacrifices, as the gratifying reflection of having been the means of saving so many human beings from a cruel and untimely death cannot fail, at all times, to be a source of genuine happiness to him. The discretion, however, with which he continued to effect his humane purpose, is entitled to the warmest and most unqualified approbation of government."

In the year 1838, Captain Campbell rescued a much larger number. He writes, "I have

been most fortunate in my late expedition among the wild Khunds of Goomsoor, and have rescued no less than *one hundred and three* children of various ages, who were intended for sacrifice by these barbarians. The children are now at head-quarters, and form a most interesting group; happy such of them as were aware of their situation, in having escaped the fate which awaited them."

I am acquainted with Captain Mac Viccar, who is one of the British agents "for the suppression of human sacrifices and female infanticide in the hill tracts of Orissa." I learned from him that the whole number of victims who had been rescued, up to the time when I saw him, from those hill tracts, amounted to more than 1,900. Of these, no less than 500 were rescued by himself and his assistant, Captain Frye, in the course of a few months. Since my interview with Captain Mac Viccar, which was in the year 1851, other victims have been rescued.

There are various tribes inhabiting the extensive hill districts to which I have been alluding, and their manner of offering up these sacrifices have been various also. Let me give you a few quotations from a little book before me, to show how the Khunds were in the habit of offering up their victims. "When the day which has been appointed for the sacrifice arrives, the Khunds assemble from all parts of the country, dressed in their finery; some with bear skins thrown over their shoulders; others with the tails of peacocks flowing behind them, and the long, winding feather of the junglecock waving over their heads. Thus decked, they dance, leap, rejoice, beat drums, and play on an instrument not unlike in sound to the highland-pipe. In the afternoon, the priest with the aid of an assistant proceeds to fasten a man or a woman, or a boy or a girl to a post which has been firmly fixed in the ground. Around this post stand hundreds of those Khunds with knives in their hands. At an appointed signal they rush upon the poor creature and try who can cut the first piece of flesh from his bones. Great value is attached to the first morsel cut out from his body, as it is supposed to possess greater virtues. This is buried in the earth before sunset."

In Guddapore a different sacrifice precedes this. A trench, seven feet long, is dug, over which a human body is suspended alive, by the neck and feet, which are fastened with ropes to stakes firmly fixed in the ground, at each end of the excavation, so that to prevent strangulation he is compelled to support himself with his hands over each side of his grave. The presiding priest, after performing various ceremonies in honor of their goddess, takes an axe and inflicts six cuts, at equal distances from the feet to the back of the neck, repeating the numbers, one, two, three, and so forth, Rondi, Rendi, Mungee, Nalge, Chingi, Sajgi, and at the seventh. Argi, cuts off his head.

The body falls into into the pit and is covered with earth.

Captain Mac Viccar gave me an account of other districts, where these sacrifices are performed in a different manner. "Some destroy their victims by heavy blows from the metal bangles, which they purchase at the fairs, and wear on these occasions. If the poor creature is not killed by two or three of these heavy blows inflicted on his head, they strangle him with a cleft bamboo, which they slip over his neck. Others destroy their victims by placing them on the ground bound hand and feet, with their faces downward, and by throwing large stones violently on the back of their necks, until life becomes extinct.

"In Patna the people do not use much of the flesh of their victims, frequently none at all. In some districts they eat out the liver, in others the lungs, and after chopping them up in small pieces, bury them. It is customary among some tribes to draw a cup full of blood from the body, and each family takes a little of it and sprinkles it on the floor of their houses. While doing this they implore blessings on their households and on their fields."

The victims whom the Khunds sacrifice are generally bought or stolen from the low country, and sold to them. Sometimes they escape from their owners and thus are saved from death. After the arrival of the British troops in the Khund country, a female found her way to the collector's camp with fetters on her legs. She had escaped from those who had charge of her, and said that she had been sold by her own brother for the purpose of being sacrificed.

I will mention the case of another individual who escaped from the Khunds, and this case is the more interesting from the circumstance that he has gone back to the hills to assist in establishing and superintending schools. His name is Joy Sing. He had witnessed one of these sacrifices by *stealth*. He had seen a child put in the cleft of a small tree which had been split for the purpose. He had seen how the child was held fast in that position, by the split parts of the tree having closed upon its body; and while it was thus secured, he had seen the flesh cut from its bones. We shall not therefore wonder that he was filled with horror at the thought of meeting such a doom. Neither shall we wonder at his determination to make the very last possible effort to free himself from the hands of his intended murderers. The effort was made, but it was, at first, unsuccessful. After traveling for two days through the jungle, he was recaptured by his owners and put in irons. His courage however did not fail. He determined to make another attempt to escape, though he could only crawl along, in consequence of the irons on his legs. Thus fettered, he traveled for two days and two nights, and when he had just reached the foot of the mountains, he again espied those who were in pursuit of him. Pro.

videntially Captain Millar, of whom I have already spoken, had encamped near the place where he was. To this encampment he hastened with all the speed which he could command, scarcely daring to look behind him, and happily he reached it in safety. On his arrival he endeavored to make known his tale of woe by his looks and his tears, and those looks and tears spoke a language which this officer could not misunderstand. His irons were taken off and he was once more free.

Of the children rescued from the Khunds and others, many have been sent by the British Government to missionary schools. Connected with a station, where a very dear fellow-laborer of mine—the Rev. Mr. Wilkinson—resides, a station about ten miles distant from the first range of mountains inhabited by the Khunds, there are two schools, one for the boys and the other for the girls who have been rescued from this wretched people. Though not altogether in place, I cannot conclude without mentioning an interesting case or two of children in connection with the subject which is now before us.

A few years ago, a number of these rescued victims arrived at the gate of the Mission house, on their way to the sea-coast. The children of the schools went out to see them. Belonging to the female school there was a little girl, who thought that she recognized her brother among the strangers. In a few minutes she was seen coming forward, leading him by the hand, and was heard exclaiming with joy, "I have found my brother." Mr. Wilkinson said to her, "How do you know that he is your brother? Perhaps you are mistaken." "O no, papa," said she, "I am not mistaken. I thought, when I saw him at the gate, that he looked just like a little brother I had when I was taken from my home, only he was smaller. So I said to myself, if he is my brother he will know his own name. So I called out Pod! Pod! and he lifted up his head and came running to my arms." And this sister wept over her little brother, and kissed him, and at last catching him up, she bore him away to her school-room.

The Rev. Mr. Sutton relates the case of two brothers who met under similar circumstances. They had both been sold at different times to the Khunds, for sacrifices, by their unnatural uncle.

Among the victims formerly rescued from the Khunds, there was a very awkward lad, who was called David. Great pains were taken to instruct him, but he was so stupid that all efforts appeared to be useless. At last he was devoted to the work of sweeping the premises of the Mission house. "At this time," says Mr. Sutton, "our school was very full, and many of the young natives had been converted. All at once a ray of intelligence seemed to break upon the mind of poor David. He seemed suddenly to be possessed of

new faculties. All were astonished at his understanding and his answers. He now applied himself so diligently, and was profited so much by the instruction afforded, that he was subsequently received into the church. Soon afterwards he was taken into the printing-office, and as he made rapid advances in his new business, he was made a compositor. While thus engaged, and amazing us all by his sudden proficiency, there appeared on his skin numerous white spots—the first indications of leprosy, a very common and also a very fatal disease in India. We sent him to the hospital, and every care was taken of him; but each of the white spots became a putrid ulcer, and his limbs were much eaten away. Nothing could arrest the progress of his malady, or save his life, and as there was danger that he might communicate his disease to others, by coming in contact with them, the doctor directed that he should be kept by himself. A tent was provided for him, from which he would creep at service time to the door of the meeting-room and join in the service. A more interested listener I never beheld. One day I went with my wife to pay him a visit. He was stretched on his mat. His Testament was close to his side. His hymn book was in his hand, and we saw that his attention had been riveted on the following verses:

"Of all that decks the field or bowen,  
Thou art the fairest, sweetest flower;  
Then, blessed Jesus, let not me  
In thy kind heart forgotten be.

"Day after day youth's joys decay,  
Death waits to seize the trembling prey;  
Then, blessed Jesus, let not me  
In thy kind heart forgotten be."

When we left his tent, my wife said to me with great emphasis and emotion, "There lies an heir of glory, for though like Lazarus he is full of sores, like Lazarus also, he is rich in assured hope." I could not but concur in the remark.

Soon after this the spirit of this afflicted but happy youth took its flight, as we have every reason to believe, to the bosom of his Saviour, rescued by the British from the hands of the cruel Khunds, and rescued from eternal torment in consequence of his having been sold to them for the purpose of being sacrificed.

5. The law which declares that a native shall forfeit his paternal inheritance by becoming a Christian, has been abrogated. This was a most formidable obstacle to the spread of Christianity in this land, and I need hardly add that this abrogation is a very powerful blow to Hindooism.

6. Caste, the greatest obstacle to the spread of Christianity in India, has in some degree been put down. The government do not acknowledge it in the army. The Pariahs and the Brahmins are made to stand side by side when employed on duty. The government also disregard it in their educational institutions.

7. In the courts the practice of swearing is in some places changed, the Bible being substituted for the water of the Ganges: or the witnesses make only a declaration that they will speak the truth. I need hardly add that all such changes are undermining the faith of this people.

I have now mentioned a few things to show you that India is in a much better condition for the promotion of missionary labor than it was when you and I commenced life; and if we further take into consideration the patronage and the support which missionaries receive in their work from the British government, what greater encouragements can Christians at home need to make this land a prominent field for their exertions? This latter consideration should not be overlooked. I have again and again said that if we were not under the protection of this government, our lives would not be safe—humanly speaking—for an hour. But I have said enough. O that the misery and dying groans of the 130,000,000 of India might arrest the attention of the young men of our churches in America, and constrain them to flee to their help before it shall be too late! Is it not enough that so many myriads have already taken up their abode in hell forever?

Very sincerely, J. SCUDNER.

**HITIATA**: A station of the London Missionary Society, on Tahiti, South Seas.

**HOBART TOWN**: A station of the Wesleyan Missionary Society in New Zealand. The town is delightfully situated upon two hills, between which there runs a fine stream of water from the heights of Table Mountain, which towers above it.

**HOLAPOOR**: The capital of an independent state in Southern Hindostan, with a population of 550,000. It is 130 miles south of Ahmednuggur, and 60 miles south of Satara. It was occupied as a station of the American Board in 1852, no missionary labor having ever before been performed there.

**HOME MISSIONS**: This term is applied to the work of preaching the Gospel in the destitute portions of our own country, planting new churches in places where the people are not able to do it themselves, and aiding feeble churches to sustain the preaching of the Gospel. And this work is increasing in interest and magnitude as our territory is expanding, and the destitute classes of our population are multiplying by the immigration of hordes of ignorant and unevangelized foreigners. Not only the papists of Europe, but even the heathen from Asia, are coming to our shores; and if we do not wish to see the pagoda as well as the cathedral established among us, we must meet the case by the most vigorous application of the means of grace to our whole population. It is a significant Providence that is casting upon our shores these unevangelized multitudes, just at the time when we have arrived at such national maturity and strength

as to be able to bear them, and when we not only have the means of giving them the Gospel, but are considering how we may most easily and successfully send it to all nations.

"It was about three-quarters of a century after the landing of the Pilgrims at Plymouth before anything answering to our present idea of Home Missions was attempted, or in fact needed. Churches were all the while slowly colonizing, as new settlements were rising; but always through a self-sustaining process. In the most missionary aspect of the work, it was the bestowment of a *minister* upon a new congregation, by some older church that had furnished itself with *two*. In this way an application was answered that came to Boston in 1642, from "certain well disposed people in the upper and newly settled parts of Virginia, bewailing their sad condition for want of the means of salvation, and earnestly entreating a supply of faithful ministers, whom, upon experience of their gifts and godliness, they might call to office." The request was read on "lecture day" in Boston; and after long consultation and prayer, it seemed good to the elders of the churches to recommend two of their number, Rev. Messrs. Knolls of Watertown and Thompson of Braintree—each of which had a teaching colleague—to go on this mission; and they were accordingly dismissed by their people, and went.\*

"A nearer approach to Home Missions was made about the year 1695, when several of the 98 churches then in Massachusetts were found to be destitute of the stated means of grace and unable to procure them;—a circumstance not more distressing to the vacant churches themselves, than it was appalling to the guardians of the Commonwealth. In the archives of the State are to be found about 50 applications from feeble parishes, presented to the Legislature between 1695 and 1711; and a record of as many appropriations, amounting in all to nearly £1,000, for their relief in sustaining the ministry. This plan, of course, could not continue.

"*The Society for Propagating the Gospel among the Indians and others in North America*, was founded in 1787, and has the honor of being the oldest incorporated missionary society in the United States. A number of gentlemen, residing in Boston and its vicinity, that year received a commission from the 'Society in Scotland for Promoting Christian Knowledge,' to superintend funds which they had devoted to the purpose of Christianizing the Indians in this country. 'This Board of Commissioners, emulous to cooperate with their foreign brethren in a cause so benevolent and honorable to the Christian character, not only as their agents, but also as principals, by raising funds in America for the like purpose, formed themselves into a Society similar to that in Scot-

\* Winthrop's Journal, Vol. II. p. 78.

land,' and obtained an act of incorporation. At their request the Legislature also granted a *brief* for a contribution in all the Congregational churches throughout the State,—which, however, yielded but \$1,561. A larger sum was soon after obtained by private subscription among the members of the Society. In about 16 years the fund had increased to \$23,417, and yielded an annual income of \$1,145;—which, since that time, has been expended partly among the Indians in different sections of New England and New York, and partly in new settlements, furnishing missionaries and Bibles, and supporting charity schools.

"The Connecticut Missionary Society, though not instituted till 1798, "may be said to have existed in fact, though not in form, from 1792;" for the General Association, which at first composed the Society, obtained permission that year from the Legislature to raise funds for missionary purposes. Indeed, several missionaries are known to have gone into Vermont and Western New York under the patronage of that body as early as 1788. And there is traditional authority for believing that the 'grain of mustard seed' from which this fruitful tree has grown, was a donation of *three dollars*, which a poor but pious woman put into her pastor's hand for a missionary use. Not knowing through what channel to appropriate the gift so as to answer the donor's purpose, he took it with him to the General Association, and sought counsel of his brethren; which resulted in this missionary movement, whose original object was, 'to Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements within the United States.'

"The Berkshire and Columbia Missionary Society was organized in 1798 for the purpose of 'propagating the Gospel in the new settlements, and among heathen nations.' Its first name was 'The Congregational Missionary Society originated in the counties of Berkshire (Mass.) and Columbia (N. Y.);' and for a few years it received about an equal share of patronage from each State. Subsequently most of the New York members became associated with other organizations. When this Society assumed an auxiliary relation to the Massachusetts Home Missionary Society, it had expended about \$13,000 in sustaining, on an average, four missionaries per annum, under a commission for three months each—or one minister through the year—besides a generous distribution of books on the missionary fields, and the establishment of nearly twenty 'charitable libraries.'

"The New Hampshire Missionary Society was instituted in 1801, for the purpose of 'sending missionaries to destitute towns, parishes and societies within this State, and on the borders of the same.' Provision was also made for the distribution of religious books. It is now

auxiliary to the American Home Missionary Society; and besides supplying the necessities within its own bounds, takes part each year in the work of evangelizing the West.

"The Hampshire Missionary Society was instituted at Northampton, Mass., in 1802, whose 'object and business,' as stated in the Constitution, is 'to promote the preaching and propagation of the Gospel of Jesus Christ among the inhabitants of the new settlements of the United States, and the aboriginal nations of the continent.' At first the Society covered the 'Old County of Hampshire,' from which Hampden and Franklin counties have since been separated, and now sustain their own charitable associations. By obtaining from benevolent individuals 'promissory notes with good securities,' a permanent fund was early created, which has since been increased by legacies. The income from this fund, together with the annual collections, usually amounts to several thousand dollars a year; which is paid in part to the American Home Missionary Society, and in part to the Massachusetts Home Missionary Society, agreeably to the terms on which its present auxiliary connection is based. Previously to 1827, its independent disbursements amounted to \$33,000 for missionary service, and about \$10,000 in the purchase and distribution of Bibles and other religious books. Its missionaries labored chiefly in Western New York and in Maine, from four to six men being under commission from three to six months each, on an average, per annum.

"The Massachusetts Society for Promoting Christian Knowledge, was instituted in 1803, 'for the benevolent purpose of promoting evangelical truth and piety; in the first place, by a charitable distribution of religious books and tracts among poor and pious Christians, and also among the inhabitants of new towns and plantations; and secondly, by supporting charity schools and pious missionaries in places where the means of religious instruction are sparingly enjoyed.' The first distribution of books was made in 1804. The first missionary was employed in 1811; and during the subsequent ten or fifteen years the resources of the Society, amounting sometimes to \$2,000 per annum, were expended in circulating books and in helping partially supplied churches to a permanent ministry. These labors were bestowed in various parts of New England, but more especially in New Hampshire. As its original objects are now reached through the Home Missionary and Tract Societies, its present income is small, and is expended in supplying destitute Sabbath-schools with libraries.

"The Rhode Island Home Missionary Society arose about the same time; the Maine Missionary Society in 1807; and the Vermont Domestic Missionary Society in 1818;—all of them having similar objects, and all now sustaining an

auxiliary relation to the AMERICAN HOME MISSIONARY SOCIETY.

"The *Massachusetts Missionary Society* was formed in Boston, May 28, 1799; the original object of which was, 'to diffuse the Gospel among the heathen, as well as other people, in the remote parts of our country, where Christ is seldom or never preached.' But, having subsequently become strictly a domestic missionary society, the name was (in 1844) changed to the *Massachusetts Home Missionary Society*.

"The *Domestic Missionary Society of Massachusetts Proper* was formed by the General Association in 1818, to operate exclusively within the State of Massachusetts. On the formation of the American Home Missionary Society, in 1826, these societies united, and became auxiliary to the American Society, confining their operations to Massachusetts. At this time, one of them had 25 missionaries, mostly in Maine, and the other about the same number in Massachusetts."\*

The *Presbyterian Church in the United States* has been a missionary body from its organization, in 1706, to the present time. For the first ten years of its existence, its operations were conducted by the original Presbytery of Philadelphia, under whose direction such ministers as could be had went out into the waste places, making known the Gospel. In 1717 the oversight of the missionary work was transferred to the Synod of Philadelphia, and after 24 years of labor, in the year 1741, the oversight was given to the Synods of Philadelphia and New York united, and remained with these bodies until the formation of the General Assembly, in 1789.

The business of domestic missions was conducted by the General Assembly, as a body, from 1789 to 1802, but the work having become extended, and increasing yearly, the assembly appointed a "standing committee of missions," and that committee made its first annual report in May, 1803. In 1816, the style of this committee was changed for that of "The Board of Missions," which name it still retains. "The Board, therefore, is no new creation, but the old standing committee of missions, under a new name, and with enlarged membership and powers." The Board now consists of 60 ministers and 36 laymen, elected for four years, and arranged in four classes, one of which goes out each year, when a new class is elected. And the reason for the election of so large a body, and those scattered over the United States, is to secure a quorum for business at the annual meetings of the General Assembly, which are held in various sections of the union; and besides this, the field is so large, that it is found necessary to have two executive committees, one located in Philadelphia and the other in Louisville, and the oversight of the several states is divided between them. The work of church extension

is also committed to this Board. The following summary of a single year's work will serve as a fair specimen of what has been accomplished through its instrumentality:—In the year ending May 1, 1853, the number of churches and missionary stations supplied, was 838: organized within the year, 32 churches: admissions to the churches on examination, 1643; on certificate, 1287; total, 2930. Total number in communion in these churches, 19,966. The number of Sabbath-schools in these congregations, 432; scholars, 19,123; baptisms, 1876; houses of worship erected or finished, 45. The total amount of money paid out as the cost of all these operations for the year, was about sixty-eight thousand dollars. The following extracts, from the report of the Board for 1854, give an interesting view of the progress of the work:—

"In 1828, the year of the re-organization of the Board, there were but 31 missionaries, and an income of \$2,400 only.

"In 1830, two years after, there were 198 missionaries and an income of \$12,632. In 1840, two years after the division of the Church, and when the parts were fairly separated, there were 256 missionaries, and an income of \$40,734. In 1850, the number of missionaries was 570, and the receipts were \$67,654 19. This year, 1854, the number of missionaries reported is 523, and the receipts were \$75,207 80.

"Let us now glance at the expansion of our Church, which has been mainly effected by missionary labor. We will begin with 1828. the year of the re-organization of the Board.

	Synods.	P'bt'ries.	Ministers.	Ch'ches.	Members.
1828,	16,	90,	1,285,	1,968,	146,308.
1830,	19,	98,	1,491,	2,158,	173,329.
1840,	17,	95,	1,615,	1,673,	126,583.
1850,	23,	127,	1,926,	2,596,	207,254.
1853,	28,	143,	2,139,	2,879,	219,263.

"In this brief reference to the fruits of missionary labor, as seen in the increase of Churches, and Presbyteries, and Synods, we have said nothing of the thousands of religious volumes and tracts distributed by our missionaries throughout our country, the tens of thousands of children gathered by them into Sabbath-schools, the numerous Bible and catechetical classes they have formed, the thousands of temperance societies they have organized, the numerous parochial schools, academies, and colleges they have founded, nor of the various other instrumentalities which they have set in motion, and which are silently, but effectively producing a harvest of immeasurable good."

The following table is worthy of study. It tells its own story, as to the self-sacrificing spirit of our Home Missionaries; and it is probably a fair specimen of the whole.

Table showing the returns of 342 missionaries, laboring in 29 States and territories, of amounts paid them by both people and Board, and average salary in each State: amounts paid in each State by the Board, and general

\* Rev. J. S. Clarke.

average salary as paid by the people and the Board, and by the Board alone for the year 1853-4.

STATES AND TERRITORIES.	Missionaries in each State who have reported.	Amount paid Missionaries by the people and the Board.	Average salaries paid in each State.	Amounts in each State contributed by the Board.
1 Alabama .....	2	\$820	\$410	200
2 Arkansas .....	4	2,450	613	700
3 California .....				
4 Connecticut .....	1	600	600	300
5 Delaware .....				
6 Dist. of Columbia.	1	600	600	300
7 Florida .....	2	1,250	625	550
8 Georgia .....	5	1,543	309	508
9 Illinois .....	23	11,846	359	4,563
10 Indiana .....	29	15,101	387	4,850
11 Iowa .....	15	5,391	359	2,500
12 Kentucky .....	8	2,780	348	1,320
13 Louisiana .....	1	650	651	250
14 Maryland .....	12	5,977	498	2,160
15 Michigan .....	5	2,392	478	1,100
16 Minnesota .....	1	600	600	500
17 Mississippi .....	1	625	625	175
18 Missouri .....	10	3,929	393	1,780
19 New Jersey .....	17	6,395	376	2,725
20 New York .....	33	15,351	465	6,010
21 North Carolina .....	8	2,935	367	1,025
22 Ohio .....	32	10,484	328	3,083
23 Oregon .....	2	825	413	600
24 Pennsylvania .....	57	22,653	397	7,078
25 South Carolina .....	1	275	275	75
26 Tennessee .....	5	1,882	376	750
27 Texas .....	12	6,265	522	2,750
28 Virginia .....	24	10,322	430	3,490
29 Wisconsin .....	11	3,725	339	2,430
No. of Miss. reported,	342	\$137,666		\$51,832

Average salary of missionaries (from all sources) \$403.  
Average salary of missionaries paid by the Board, \$152.

*American Home Missionary Society.*—A desire having arisen for a more general coöperation, in the prosecution of Domestic Missions, on the part of several denominations which harmonized in doctrinal views, preliminary meetings were held in Boston for consultation; and on the 13th of March, 1826, a circular was issued by the Executive Committee of the United Domestic Missionary Society of New York, inviting a meeting of the friends of the cause, which took place in the Brick Church, New York, May 10, 1826, when the society was formed, and a constitution adopted. At its next anniversary, the United Domestic Missionary Society was dissolved, and its life members and life directors became life members and life directors of the new society; and subsequently, the several State societies of the New England States became auxiliary to the American Home Missionary Society, on the principle of first supplying the wants of their own States, and paying over to the American Society their surplus funds, their missionaries being commissioned by the parent society.

This society is composed of life members, who have become such by the payment of \$30,

who now number nearly 8000. Its first president was Hon. Stephen Van Rensselaer, of Albany, N. Y., and its first secretary, Rev. Abalom Peters. Its affairs are managed by an Executive Committee of 14 members, clergymen and laymen, all located in the city of New York.

*Summary.*—The society has existed for *twenty-eight years*. The total amount of receipts, for this time, is \$2,728,363 71. The total number of missionaries employed, is about 5,400. The total number of years of labor, is 15,706. The total number of preaching stations is about 4,000. The total number of churches that have become self-supporting through this society's aid, is nearly 1,000. The total of additions to the churches, is 126,705.

*Interesting and important facts and comparisons.*—When the society concluded its first year, 120 out of its 169 missionaries for that period, or nearly three-fourths, had been employed in the single State of New York, and only thirty-three, or about one-fifth in the Mississippi Valley. The largest item in its receipts was less than \$6,000, which included all the contributions of auxiliary and allied associations. Its foremost contributor was the "Geneva Agency," which furnished the sum of \$2313 36. When the society concluded its twenty-eighth year, 153, or little more than one-seventh of its missionaries had been employed during the year, in the State of New York, while 530 out of 1047 (or more than one-half), had labored at the West. Its foremost contributor, the Auxiliary Society of Massachusetts, alone, raised more than \$46,000 (or \$6,000 more than twice the whole income of the national Society in 1827,) of which over \$38,000 went for the benefit of the new settlements. The first year, 110 years of labor were performed; in the twenty-eighth year, 870 years. The number of Sabbath-school scholars now connected with its churches, amounts to more than 65,000. In its last year, 65 houses of worship were built by congregations receiving its aid; 49 repaired or improved, while 88 remain in process of erection, and 20 churches have built parsonages. The society needs about 200 new missionaries, annually.

The direction of the society's growth is shown in the following table:

In 1827, Ohio	had 16 missionaries;	in 1854, 110
" " Indiana	" 3	" " 43
" " Illinois	" 2	" " 105
" " Missouri	" 3	" " 28
" " Michigan	" 4	" " 76
" 1830, Wisconsin	" 1	" " 87
" " Iowa	" 2	" " 56
" 1847, California & Oregon	" 2	" " 12

At the same time its labors have also been much extended in the older States.

*Benefit to particular States and Sections.*—It is estimated that *one-half* of the churches in New England have received missionary aid—most of them from this society, through its auxiliaries; and in Maine and Ver-

mont, *three-fourths* of the churches; in Central and Western New York, *five-sixths*, and in the states north-west of the Ohio river, out of 1,200, all but about 50, or *eleven-twelfths*.

The operations of this society from year to year, its regular increase of means and labors, with the results, will all be seen in the following

TABULAR VIEW.

Society's Years.	Receipts.	Expenditures	No. of Missionaries.	Not in commission the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath-schools and Bible Classes.	Av. expense for a year's labor.	Aver. expense for a Missionary.
1—1826—27	\$18,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127.00	83
2—1827—28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828—29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829—30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830—31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831—32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832—33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833—34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834—35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835—36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836—37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837—38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838—39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839—40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840—41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841—42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842—43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843—44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844—45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845—46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846—47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847—48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848—49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849—50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850—51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851—52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852—53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853—54	191,209.07	184,025.76	1,047	167	2,140	870	6,025	65,400	212	171

*Remarks.*—The influence of this society, however, can hardly be estimated in figures, and is not easily described in words. Its missionaries are not merely pastors and preachers, they are founders of schools, colleges, and theological seminaries. They labor not merely in the pulpit, the conference-room, and by the bed-side of the sick and the dying; but they are abroad in the world, laying the foundations of the country's future, through labors, specific, and direct, as well as in the general influences of their sacred calling, and of the religious institutions that they build.

*Methodist Home Missions.*—The Methodist Home Missions in the United States are those sustained by the *Methodist Episcopal Church*, the *Methodist E. Church South*, and the *Protestant Methodist Church*. The mode of operation in raising and appropriating funds for Domestic Missions is so much alike in each of these churches, that one description will do for

all. There is no separate Home Missionary Fund in any of these bodies. What they raise for missions, is raised without any particular designation. But out of the whole sum subscribed by the church, a certain proportion is set apart for the support of Home Missions. In the month of November of each year, the General Missionary Committee, the Board of Managers, and the Bishops of the Methodist E. Church, meet together in New-York, in order to make the appropriations for missions for the ensuing year. This committee, after having disposed of the foreign missions, takes up the domestic missions. First, the missions to the *Germans* in the United States and Territories are taken up by the conferences, and considered one by one, and the amount necessary for each conference set down; then the missions to the *foreign population other than German* are taken up and considered, and the amount necessary set down; then the *domestic*

*English Missions* in each annual conference are taken up, and the amount necessary to enable each annual conference to carry on its own domestic missions is determined, and set down to each conference. This committee determines the amount for which each bishop may draw for the domestic missions of those conferences over which he shall preside, and he cannot draw on the treasurer for more than this amount. The *Book of Discipline* (Part III. ch. iv.) prescribes the plan for raising the funds thus appropriated. The leading provisions are: (1) Each conference has an auxiliary to the parent society; (2) Every church within the bounds of that conference is to have a missionary committee, to aid in carrying into effect the disciplinary measures for the support of missions; (3) In each church suitable missionary collectors are appointed to solicit subscriptions; (4) One Sabbath in the year is given to the advocacy of this cause, when a public collection is usually taken up; (5) A transcript return of all subscriptions of fifty cents and upwards, is to be reported at Conference for insertion in the Annual Report of the Conference Missionary Societies.

The moneys appropriated for domestic missions are placed to the credit of the conferences, severally, which have charge of these missions. In each of the annual conferences there is a mission committee, appointed at each session, whose duty it is, in conjunction with the bishop presiding, to make the estimate for each mission under the care of the conference; and the estimates must be kept within the credit allowed to the conference for its missions, and, further, must receive the sanction of the bishop presiding. Thus, it will be seen that each conference is responsible for the use made of the money placed to its credit for the support of the missions under its care. The conference missionary committee for estimating for the support of the missions under its care, can obtain all information of the condition and prospects of each of their missions, and hence make just estimates; and when these estimates are made, they are brought to the notice of the bishop in council with all the presiding elders, so that the bishop has an opportunity of thoroughly understanding each case, and thus is enabled to give or withhold his sanction. When the estimates are approved by the bishop, he draws on the treasurer at New York for the same, in quarterly drafts, in favor of each presiding elder, for the amount estimated for the missions in his district, and under his direction. In the expenditure of the moneys appropriated for these missions, the Board of Managers at New York are in no way responsible; but each conference and the bishop presiding are responsible for the specific appropriations made to the missions under its care.

The Domestic Missions of the M. E. Church are (1): Missions to those who speak the Eng-

lish language in the destitute, or new portions of the country; (2) To foreigners who have settled together in various portions of the country, and in particular quarters of our cities; (3) Besides these they have also an interesting mission to *New Mexico*. Of these, the missions to the *Germans* are the most numerous and successful; but they have also missions to the *Swedes, Danes, Norwegians, Welsh, and French*.

The missions to people who speak the English language are instituted by the bishop and council of presiding elders of each conference, within whose bounds such mission fields lie; and the appropriations for the same are reported to the conference for its approbation. As these English domestic missions become strong, they cease to be missions, and become self-supporting churches, and in their turn contribute to sustain other new or promising fields of labor.

The missions to the foreign populations which have settled in the country, and still speak their own language, sprung up among these people spontaneously. Individuals were converted under the ordinary ministrations of the Gospel, and they began to declare to their countrymen what they had experienced. The work among the Germans began about seventeen years ago. Now there are 160 missionaries and 11,000 members, with numerous Sunday-schools, and a few day-schools. These missions in the United States have reacted on Germany, and produced the Foreign German Missions.

Then there are the *Scandinavian* Missions to the Swedes, Norwegians, and Danes. Of these people the Swedes are the most numerous in this country, and the missions are more extensive among them. The Norwegians also have received the Gospel gladly, and have carried it back to Norway; and have thus laid the foundation of a mission there. The centre of the missions to the Slavonic people from the north-west of Europe, is in New York, where they all land. The Bethel-ship, *John Wesley*, in the North River, is the place where, upon landing, they hear for the first time the simple, spiritual preaching of the Gospel of Christ. These missions took form nine years ago, in the city of New York, under the labors of the Rev. O. G. Hedstrom.

Besides these, there are missions to the *Welsh* and *French* immigrants, as will appear in the table.

*Oregon* and *California* have hitherto been placed among foreign missions, owing to their distance, the peculiarities of their population, and their dependence upon the Missionary Society. It has pleased God to give the Methodist Episcopal Church the earliest, and, as yet, the widest and strongest occupancy of these new countries. Hitherto this body have prosecuted these missions vigorously and successfully. They have sent a large proportion

of their best men into these missions; and the last General Conference judged it best to grant their request to be organized each into a regular independent annual conference. From the time of their meeting, in the spring of 1853, under the presidency of Bishop Ames, they took their places among their sister conferences.

The mission to *New Mexico* was commenced about five years ago, by the Rev. E. Z. Nicholson. It was for a while suspended, but has been again renewed. *Santa Fe* is its central position. Mr. Nicholson is the superintendent, having for his assistants, the Rev. Messrs. *W. Hansen* and *Benigno Cardenas*. Mr. Hansen is the fruit of the Swedish mission in New York, and being able to preach in Spanish, had long desired to go to Mexico as a missionary. Benigno Cardenas had been an intelligent and well-educated Roman Catholic priest of much influence at Sauta Fe, and a preacher of considerable eloquence. During Mr. Nicholson's previous residence in that city, Cardenas had freely conversed with him upon the errors of the Church of Rome, and the nature of evangelical religion. He afterwards left Mexico and visited Rome, and returned by way of London, where he called upon the Rev. Mr.

Rule, who had long been a Wesleyan missionary in Spain. There he remained for several weeks, and his mind and heart underwent such a change, that he renounced popery for ever, and cordially embraced the Gospel of Christ. He then offered himself to the Missionary Society of the Methodist Episcopal Church, as a missionary for his native Mexico, where he is now zealously and usefully employed.

THE METHODIST E. CHURCH, SOUTH, has missions in the United States:—(1) In the destitute portions of their regular work; (2) Among the people of color; (3) Among the German emigrants; and (4) In California. But these missions are so like those we have described, that we need only thus enumerate them and refer to the annexed table for full information. The mode of raising the money is also the same as that given above.

The Methodist Protestant Church has 99 missions in the destitute portions of their regular work; they have no others.

The following tables contain the results. Some of the statistics are for 1853, but most of them for the present year. We have made the tables as complete as we could, some of the Reports being quite defective.

METHODIST EPISCOPAL CHURCH.

MISSIONS.	Missions.	Missionaries.	Local Preachers.	Exhorters.	Members.	Probationers.	Churches.	Parsonages.	Missionary Contributions.
English Domestic Missions . . .	493	505			35,830	6839			
German Domestic Missions . . .	53	160	80	33	11,000		132	42	\$2,885.08
Swedish and Norwegian . . . .	5	13		2	526	271			142
Welsh Mission . . . . .	12	12	8		427	27	8		132.90
French Mission . . . . .	3	4	1		43	9	2		
New Mexican Mission . . . . .	1	3				27			
Totals . . . . .	567	697	89	35	47,826	7173	142	42	\$3159.98

METHODIST EPISCOPAL CHURCH SOUTH.

MISSIONS.	Missions.	Missionaries.	Members.	Churches.	Sabbath Schools.	Sabbath Scholars.
English Domestic Missions.	162	109	26,176	60	141	5413
Missions among the Slaves.	147	117	38,844	62		17,244
German Missions.	13	11	589	5	6	217
California Mission.	28	25	537			
Totals . . . . .	350	262	66,146	127	147	22,928

It is now thirty-five years since the Methodist E. Church began her domestic missionary operations. At the end of the year

	Missions.	Missionaries.	Members.
1829 there were	37	30	9,539
1839 " " 140	140	164	18,700
1849 " " 250	250	275	29,124
1854 " " 568	568	698	47,881

The entire expenditure during this period has been about \$1,000,000.—REV. W. BUTLER.

*American Baptist Home Missionary Society.*—At a meeting of the Baptist Missionary Society of Massachusetts, held in Boston, in November, 1832, the spiritual destitution of many of the new states, and especially of the Mississippi Valley, having been made a subject of consideration, it was resolved to take measures for the awakening of interest and systematic effort, throughout the Baptist community, in behalf of domestic missions. Resolutions were passed, recommending the formation of a General Home Mission Society, and appointing Rev. Jonathan Going, of Worcester, Mass., an agent on the part of the Massachusetts Society, for the accomplishment of this plan. In New York and Philadelphia the proposal was favorably received. A provisional executive Committee was elected in New York city, by

whom measures were taken, initiatory to a convention of members of the denomination from all parts of the union, for the purpose of forming an organization. This convention was held in the Baptist church, in Mulberry-street, New York, on the 27th of April, 1832; fourteen of the states and one territory being represented by delegates. The American Baptist Home Missionary Society was formed, a constitution adopted, and Hon. Heman Lincoln, of Massachusetts was elected president.

The plan of operations adopted by the executive committee proposes: *First*, to obtain and disseminate information respecting the moral condition of the country—especially the Mississippi Valley. *Second*, to excite the entire Baptist community to systematic, liberal, and vigorous action, in support of missionary effort. *Third*, to establish state agencies, employing and sending to destitute regions, ministers of suitable qualifications. *Fourth*, the collection of the necessary funds.

It was proposed to raise \$10,000 the first year. The receipts amounted, however, to but \$7,586 73, which was expended in the support of 59 missionaries and agents, some of whom labored only during a part of the year. Twenty-two were appointed by the Kentucky Baptist Convention, a separate and preëxisting organization. Missouri, Illinois, Indiana, Ohio and Michigan chiefly formed the field of the first year's operations. The receipts of the society, in 1836, had risen to \$16,910; 115 missionaries and agents had been employed during the year, in fourteen states, two territories and two provinces. In 1838, 317 missionaries were employed during the year. The annual receipts varied from 1838 to 1841, from \$10,000 to \$20,000. In 1841, 82 agents and missionaries were commissioned, who occupied 300 stations, preached 10,922 sermons, traveling 73,451 miles. The auxiliary Baptist societies employed 233 laborers, making a total of 315.

The society now began to receive, from the churches aided, new and active auxiliaries, "who will continue to repay, with large interest, the debt of gratitude, until their character of debtors will be lost in that of benefactors. At the annual meeting in 1842, it was resolved to commence a mission to the Jews in North America, provided sufficient funds should be specifically contributed for its support. The receipts, for this year, including those of auxiliaries, rose to \$57,154 72. Total number of missionaries, 367. During the ten years of the society's existence, from 1832, to 1842, great results had been effected through its instrumentality, in Kentucky, Missouri, Indiana, and Michigan. Previous to 1832, there were in those states but 955 Baptist churches, 484 ministers—ten only being pastors. There was an anti-missionary spirit prevalent among the ministers and churches, and scarcely anything was contributed for benevolent

objects. In 1842, there were in the same states, 1689 churches, with 772 ministers, of whom 99 were pastors. The anti-missionary spirit had greatly decreased, and \$6,245 had been then contributed for benevolent purposes. In 1832, there was but one (Baptist) scientific and theological institution; in 1842 several had been established. During the ten years, 756 missionaries had been employed by the society, generally west of the Alleghanies; 732 destitute churches and stations had been supplied; 10,990 persons baptized, 401 churches organized, 142 ministers ordained.

During the decade, from 1842 to 1852, the society extended its operations to Florida, Arkansas, Iowa, and Wisconsin, and greatly increased its labors in the Mississippi Valley. In the year 1845, a controversy upon the subject of domestic slavery, which had existed in the society for some years, reached its crisis, and produced a separation. A missionary body was then organized in the slaveholding states, which has since received the support of the majority of southern Baptists. Since then, the operations of the society, with two exceptions, have been directed to the free states and territories only. From 1842 to 1852, 877 ministers were employed, 9,468 persons baptized, 354 churches organized, 246 ministers ordained. In mission fields, 105 houses of worship had been built, and \$18,845. 57 contributed to benevolent objects; 65 of the churches once aided, were sustaining the Gospel themselves. In 1852, three missionaries were sent to Oregon and California; one to an Indian tribe in New Mexico: a Chipewa to his countrymen. In 1854, the executive Board resolved to take measures for the establishment of a church edifice fund. The society, from its commencement, has had in its employ 1750 missionaries and agents. They have in the field at present, 184. The entire amount of their receipts, from the beginning, is \$430,170. From New York State, \$160,039 of this sum. Receipts for the fiscal year, ending 31st March, 1854, \$62,730 26.

During the past 22 years, the missionaries of the society have baptized 22,814 persons, organized 911 churches, ordained 466 ministers; and the people among whom they have labored have built, and in most cases paid for, 178 houses of worship. About 200,000 children have been gathered into Sabbath-schools; and the Gospel has been preached in fourteen different languages. For the past year, the missionaries report the baptism of 1,322 persons, the organization of 67 churches, the ordination of 30 ministers: 46 church edifices have been built, or are in progress of erection. About 163 have been baptized from the Catholics and Lutherans.

*Southern Baptist Board of Domestic Missions.*—In 1845, owing to controversy arising from the discussion of slaveholding, a large number of the Southern Baptist churches withdrew

from the American Baptist Home Missionary Society, and a Board of Domestic Missions was formed, in connection with the Southern Baptist Convention. The receipts of this Board, for 1852, amounted to \$10,939 15; for 1853, to \$13,074 17. During 1853, 66 missionaries and agents were commissioned by this Board, a large number of whom have labored in the rapidly growing cities on the southern Mississippi and Atlantic seaboard. The reports are imperfect; 217 stations have been supplied, 5,958 sermons and addresses delivered, 1,521 prayer and other religious meetings attended, 642 persons have been baptized, 381 added by letter, 763 converted, not baptized—making 1,786 substantial additions to the strength of our cause, in place of 1,109 last year. 65,182 miles have been traveled, 8,712 religious visits made; 59 Sabbath-schools and Bible classes, 218 teachers, and 2,105 pupils are reported. These latter statistics are, however, exceedingly deficient. 17 meeting-houses are reported as commenced, 13 finished; 21 churches have been constituted, 24 ministers and 34 deacons ordained; 8 are preparing for the ministry.

What is doing by this Board, is as nothing to what is being carried on for domestic missions by the denomination, through other channels. The General Association of Baptists in Virginia, proposed to raise and expend \$10,000 in domestic missions during the year 1853. Nor does this include the whole of what is done in that State, a single association raising some \$3,000 or \$4,000 more. In most, if not all, of the states of the South and South-west, associations are carrying on, independently of any State organization, a system of missions within their own borders.

*Board of Domestic Missions of the Protestant Episcopal Church.*—For a history of the organization and constitution of this Board, together with its annual and aggregate receipts, see *Episcopal Board of Missions*. The account is given in that place, rather than this, because of the intimate connection between the foreign and domestic boards. The Board now have under their charge 105 churches or stations, 13 of which are vacant. They have in their employ 92 missionaries, and 8 missionary bishops. These missionaries are distributed as follows: in Maine, 2; New Hampshire, 3; Delaware, 2; Florida, 1; Alabama, 7; Louisiana, 3; Mississippi, 5; Tennessee, 4; Kentucky, 3; Indiana, 9; Illinois, 11; Michigan, 9; Wisconsin, 11; Iowa, 9; Minnesota, 3; Missouri, 3; Arkansas, 1; Texas, 6; Indian Mission, 1; California, 1 (bishop); Oregon, 3.

The amount of donations received for the financial year ending Sept. 30, 1853, was \$23,856; and from Oct. 1, 1853, to Aug. 15, 1854, \$36,327. The aggregate amount of donations from the beginning is \$626,751.

But a new department of domestic missions is opening up before the Episcopal Board of

Missions. Rev. E. W. Syle, of the Episcopal Mission in China, having returned on account of his health, had his attention turned to the Chinese in this country. After much searching and inquiry, he discovered about 70 Chinamen in New York, most of them in a destitute condition. He called a meeting of them at the vestry-room of old St. George's Church, where he continued to instruct from forty to fifty, who came regularly for some time, every Thursday morning and Sunday afternoon. After some time, a meeting was called, and measures were taken to raise funds to make temporary provision for their wants. Twenty-two of them were sent to California and four to China. The remainder were all provided with employment suited to their ability, by which they could earn a living, except six, who desired an education, and these are placed under the instruction of a theological student, to make trial of their capacities, and in the mean time are provided with a support. The sixteen, who are provided with employment, are located at Gowanus, near Greenwood Cemetery. They attend one of the neighboring churches in the morning, and Mr Syle preaches to them in the afternoon. In a communication in the "Spirit of Missions," in which these facts are detailed, Mr. Syle says: "Our connection with the Chinese is becoming daily more intimate and inevitable. The emigration from Canton has been so large that old ships not considered seaworthy have been bought up at enormous prices, to meet the demand for passages. The now indispensable guano is put on board our ships at the Chincha Islands by Chinese laborers, and what unutterable sufferings are they not made to undergo in the operation! The labor on the Isthmus railroad is largely performed by Chinese. In Kentucky, the Chinese coolies are said to be employed at certain iron mills on the Cumberland River, near Eddyville. Tea-stores, owned and kept by Chinamen, are to be found at Boston, Albany, and other places; not to mention that Chinese are to be seen in the tea-stores of this city, and at Cincinnati, Dayton, Indianapolis, and elsewhere. Chinese cooks and stewards on board our ships are now quite frequently to be met with."

The fact that God is sending the heathen to us, as well as requiring us to go to them, ought to be a matter of gratulation and thanksgiving; and it certainly calls loudly upon us to seek their evangelization.

*Board of Missions of the Reformed Protestant Dutch Church.*—This Board has been in existence twenty-two years. Its receipts for the year ending May 1, 1854, were \$15,257. The following summary of results will show what the Board is doing:

1. In *nineteen* out of twenty-seven classes, one or more churches or missionary stations have been aided during a part or the whole of the year.

2. *Sixty-nine* pastors and missionaries have received aid during a part or the whole of the year.

3. *Eighty* churches and missionary stations have been aided from its funds.

4. *Thirteen* new churches and missionary stations have been established and assisted.

5. *Eight* churches have been organized, to which appropriations have been made.

6. *Twelve* new houses of worship have been built by congregations aided by the Board.

7. *Three* have ceased to ask aid of the Board, and several others give notice that they will not need any aid beyond the present year.

8. *Four hundred and fifty-nine* persons have been received, on confession of their faith in Christ, into the churches aided.

9. *Four hundred and sixty-six* have been received on certificate from other churches.

10. *Eighty-three* Sabbath-schools have been in operation during the year; besides many Bible and catechetical classes, both in and out of the schools.

11. *Four thousand two hundred* children and youth have been taught in those the truths

which are able to make them wise unto salvation.

12. *Nine hundred and thirty-four* dollars have been contributed, by the churches and missionary stations aided, to the funds of the Board.

13. *Three thousand six hundred and seventeen* dollars have been contributed by them for other benevolent objects.

14. *One hundred and ninety-three* out of *three hundred and forty-two* of the churches have contributed to the cause of Domestic Missions.

15. *One hundred and forty-nine* out of *three hundred and forty-two* of the churches have given nothing.

The last report states that the Domestic Missionary efforts of this Board have aided in establishing a majority of the Dutch churches in the country. The churches aided are represented to be in a good condition. Special efforts are made in behalf of the Dutch and German emigrants.

*American Missionary Association.*—This Society has a Home Department, with 90 missionaries and 108 churches.

## GENERAL TABULAR VIEW.

SOCIETIES.	Age of Societies.	Number of Preaching Places.	Present No. of Missionaries.	Churches organized the past year.	Churches built the past year.	Additions past year.	Receipts past year.	Aggregate of receipts.
	Years.							
Presbyterian Board . . . . .	38	838	523	32	45	2,930	\$75,207	\$2,728,363
Am. Home Miss. Society . . . . .	28	4,000	1,047		65	6,025	191,209	
Methodist Episcopal Church . . . . .	35	567*	697					1,000,000
Meth. Epis. Church South . . . . .		350*	262					
Am. Bap. Home Miss. Soc. . . . .	22		184	67	46	1,332	62,730	430,170
Southern Baptist Board . . . . .	9	217	60	21		1,786	13,074	
Episcopal Board . . . . .	34	105	92				36,327	626,751
Reformed Dutch Board . . . . .	22	80	69	8	12	925	15,257	
American Missionary Asso. . . . .	7	108	90					
		6,266	3,024	128	168	12,998	\$393,804	\$4,785,284

\* Number of missions. Probably preaching places many times greater.

**HONGKONG:** A flourishing English settlement, on an island about 40 miles east of Macao. (See *China*.)

**HONORE:** A station of the Basle Missionary Society, in the province of Honore, Hindostan. Pop. 4000.

**HOOBLY:** A station of the Basle Missionary Society, in the Mahratta country, India.

**HONOLULU:** The chief city of the Sandwich Islands, and the seat of government. It is situated in a fertile plain, which extends 9 or 10 miles along the southern coast of Oahu, and about two miles inward to the base of the mountains. A rich alluvial soil, two or three feet deep, covers a layer of fine volcanic ashes and cinders, extending to the depth of 14 to

16 feet. These ashes rest on a stratum of calcareous rock. The harbor is considered the best in the whole group, and most frequented by shipping. It contains two large churches, established by the missionaries.

**HOPEDALE:** A station of the Moravians in Labrador.

**HOTTENTOTS:** A family of affiliated tribes in South Africa, formerly inhabiting the territory embraced in the English colony of the Cape of Good Hope, comprising the Coranas, Namaquas, and Bushmen, as well as the tribes on the coast.

The Hottentot is of a yellowish brown, high cheek bones, spread out above, and contracted to a very narrow chin; nose remarkably flat; eyes, chestnut color; hair grows in small tufts.

and does not cover the whole head. The stature of the Hottentot is very short, about four feet six inches being the medium size for the men, and four feet for the women. Their history and origin are involved in obscurity. They resemble none of the Kaffre tribes, and are equally distinct from the Negro race. Mr. Moffat thinks they more nearly resemble the Chinese than any other people. All these tribes possess the same physical characteristics, the same manners and customs, and their language is so nearly identical that they readily understand each other. Mr. Moffat thinks that the difference between the Hottentots and Bushmen is to be accounted for by the fact that the former, residing in towns, are improved by intercourse with each other; while the latter, being scattered over thinly inhabited districts, having little intercourse with each other, lead an exposed and half famished life, and degenerate rather than improve. The language of the Hottentots is as singular as their persons. Its pronunciation has been compared to the clucking of the turkey.

*Character.*—Dr. Philip gives a very favorable view of the native character of the Hottentots. He says, when the Portuguese first visited the Cape of Good Hope, they found the inhabitants rich in cattle, and living in a comfortable manner. It was said that they were remarkable for the excellence of their morals, and that the records of the colony during the first 50 years, unite in praising the virtues of the Hottentots, so that they were distinguished by the appellation of *The Good Men*. It is said that, during the whole of that period, the natives had never been detected in stealing from a colonist. But the injuries inflicted on them, for 150 years, during which they have been driven from the most fertile portions of their country, and deprived of their independence, he says must have exerted upon them a deteriorating influence. Mr. Barrow says that Hottentots are capable of strong attachments, are grateful for kindness shown, and honest and truthful. They live together in kraals or villages, and have their cattle in common. Rev. J. J. Freeman estimates the present number of the Hottentot tribes at 150,000.

*Religion.*—Like the Kaffres, the Hottentots have no religion, except a gross, undefined superstition. Dr. Philip says of them, "I have never been able to discover, from my intercourse with the natives, or from any other source, that this nation had ever attained any distinct notion of a Supreme Being, or that an idea of a future state had at any period prevailed among them." Rev. Mr. Moffat and Rev. Mr. Schmelen also testify to the same fact, and quote the conversations of the natives and the declarations of the converts, to confirm their statements. Yet, Dr. Philip says they were not entirely without moral restraints.—*Freeman's Tour in South Africa; Moffat's South Africa; Philip's Researches; McCulloch's*

*Geography.* (For missions to the Hottentots, see AFRICA, SOUTHERN.)

**HUAHINE:** One of the Society Islands, on which is a mission of the London Missionary Society.

**HUMAN SACRIFICES:** The prevalence of human sacrifices among the heathen, from the earliest periods of history, is a fact of momentous interest. It shows, first, a sense of the need of an offering for sin, of the highest value that the human mind can conceive; and second, false notions of the character of God, in supposing that he would be pleased with one man, in consequence of his imbruing his hands in another's blood. It shows, also, the ferocious character of their gods, who are thus represented as feasting upon human gore. We said the practice had prevailed from the remotest ages. The ancient Egyptians, the Cretans, the Arabians, brought human blood to their altars. The people of Duma sacrificed every year a child, and buried it under an altar. The Persians buried their sacrificial victims alive. Amestris, the wife of Xerxes, entombed twelve persons alive, under ground, *for the good of her soul*. The Cyprians, the Rhodians, the Phœnicians, the people of Chios, Lesbos, Tenedos, all had human sacrifices. The king of Moab offered up his eldest son, his successor to the kingdom, on the wall, when the king of Edom was fighting against his capital. When an enemy was at the gates of Carthage, 200 children of the most distinguished citizens were offered up to appease the sanguinary deities and avert the danger. The natives of Tauric Chersonesus offered up to Diana every stranger whom chance threw on their coasts. The Pelasgi, in a time of scarcity, vowed that they would give a tenth of all that should be born to them for a sacrifice, in order to procure plenty. Aristomenes, the Messenian, offered up 300 noble Lacedæmonians, and among them the king of Sparta, at the altar of Jupiter, at Ithome. The Spartan boys were whipped in the sight of their parents, before the altar of Diana Orthia, with such severity that they often died under the torture. Every Grecian state made it a rule, before they marched toward an enemy, to seek a blessing on their expedition, by the sacrifice of human victims. The Romans likewise offered human sacrifices, by public authority. Caius Marius offered up his own daughter, to procure success in a battle against the Cimbri. Augustus Cæsar offered up on the Ides of March, after the surrender of Persia, three hundred chosen persons, at an altar dedicated to the manes of his uncle Julius. The Gauls and the Germans were so devoted to this shocking custom, that no business of any moment was transacted by them without being prefaced by the blood of men. They were offered up to various gods, particularly to Hesus, Taranis, and Shantates, whose altars were far removed from the common resort of men, being generally situated

in the depth of woods, that the gloom might add to the horror of the operation, and give a reverence to the proceeding. There were many places set apart for this purpose all over Germany, but especially in the woods of Arduenna, and the greater Hercurian forest, a wild that extended over thirty days' journey in length. These places were held in great veneration, and only approached at particular seasons.

These practices prevailed among all the people of the North of Europe, and even among our Saxon ancestors. Their chief gods were Thor and Woden, whom they thought they could never sufficiently glut with blood. Of these sacrifices, none were esteemed so auspicious and salutary as a sacrifice of the prince of the country. When the lot fell to the king to die, it was received with universal acclamations of joy. In a time of famine the lot fell upon King Domalde, who was put to death. Olans Triliger, another prince, was burnt alive to Woden. Harold, the son of Guuld, slew two of his sons to obtain a storm of wind to destroy the ships of his enemy. Another king sacrificed nine sons, to prolong his own life. In Mexico, in the courts of a single temple, there were found 136,000 skulls, the remains of those who had been slain in sacrifice. The manner in which the victims were slaughtered was various, but generally, it was attended with the utmost cruelty. A native Hindoo artist engraved a cut to represent a practice of our forefathers, which is thus described in a Bengalee paper, published by a society of natives, the followers of Ram Mohun Roy, who professed to have forsaken Hindoo idolatry.

After describing human sacrifices, as they have existed in various countries, they say: "Yet even all these frightful enormities appear less surprising to us, when we hear of the horrors practiced in their religious rites, by the ancestors even of the present race of our English rulers. Among them, on the commencement of a war, or when some great chieftain was attacked with disease, or when any other calamity affecting the public occurred, the Druids, who were the priests of their religion, in order to secure the favor of their gods, presented them with offerings of human victims, attended with circumstances of peculiar cruelty and horror. There was one special atrocity, the recital of which makes the heart tremble. They constructed an enormous figure, resembling a man of gigantic stature, formed of dried plant stems, or wicker-work, in the hollow interior of which were placed, as in a cage, numerous criminals, fast bound, to prevent their escape. Or if these could not be had in sufficient numbers to fill the capacious cavities of this terrible image, the deficiency was made up of unoffending victims. Surrounding the whole with straw and dry wood, they then set fire to the whole, thus

murderously consuming at once, hundreds of living men, women and children."

The editor of the London Missionary Magazine says: "The instance here described, is a correct specimen of the superstitions of ancient Britain. When we hear of these horrid practices as existing among heathen nations, our feelings are instinctively shocked, and we seem to regard them as sunk too low almost for the reach of the Gospel; but when we reflect that no pagan or barbarous nation that ever existed has exceeded in those cruelties our own ancestors, and reflect that the Gospel reached them, and that we are now reaping its blessed fruits, how ought the reflection to stir us up to send the same Gospel to those who dwell in similar dark places, which are full of similar habitations of cruelty! For human sacrifices still exist." In the native provinces of India, beyond the reach of the British government, human victims are offered up to appease the anger of their gods. Dr. Scudder writes, in 1848, that four persons had then recently been offered up as sacrifices by the Kbands of Goomsoor, which forms the north-western extremity of the northern Circars. The following description of these cruel rites was published in a Madras paper, in 1838:—

"Miria Pooja, or human sacrifice, takes place in Goomsoor once a year, in one or other of the confederate districts in succession. The victims are stolen from the low country, or brought from some other distant part, and sold to those districts where the sacrifices are offered; if children, they are kept until they attain a proper age.

"When the appointed day arrives, the Khunds (inhabitants of the hill country) assemble from all parts of the country, dressed in their finery, some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel, beating-drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground, and then standing erect, the living sacrifice suffers the unutterable torture of having the flesh cut off from his bones in small pieces by the knives of the savage crowd who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

"Women are sacrificed as well as men. A female found her way into the collector's camp, at Patringia, with fetters on her limbs, who related that she had been sold by her brother

"The Khunds are in the habit of sacrificing children annually at sowing time, in a most cruel manner, for the purpose of propitiating the demon of their worship, and of securing, as they suppose, a good harvest by the blood of their victims.

"In January, just before the turmeric shrub is planted, the Khunds make the sacrifice alluded to. They select, as their victims, male children who are devoted from infancy to this purpose, and are sold to the chiefs of the different villages. When the ground is ready, the victim is led forth, bound to bamboos for the better security, and taken into the open plain. The cultivators assemble, and at the supposed auspicious moment, commence the dreadful carnage by hacking with knives the body of the truly pitiable creature; each cutting off a part as quickly as possible, and hastening with it to the field whose fertility is the object to be secured. The blood, in which the Khunds imagine the virtue of the spell to subsist, is then made, by pressure of the hand, to fall in drops upon the soil; and the flesh, not yet cold, is cast into the same ground. In hewing the body great care is taken not to touch a vital part, for should death occur before the blood is dropped on the field, the charm, according to the notions of the people, would be lost.

"Some of the Khunds, on being expostulated with, asked what else they could do, as they should have no crops if they neglected to perform this ceremony."

Doct. Spry, in his "Modern India," gives an account of a tribe in the Nagpore kingdom, who not only sacrifice human beings, but feast upon the sacrifice.

The practice of offering human sacrifices has prevailed to some extent among the North American Indians. In 1838 a sacrifice of this kind was made by the Pawnee Loups, in consequence of the prevalence of the small-pox. Young females are the victims selected. After various preliminary rites and ceremonies, she is disrobed, and one half of her person painted red and the other black; the feet and hands being extended, the right wrist and ankle are tied to an upright piece of timber, and the left wrist and ankle to another, and she is thus suspended on a scaffold. At intervals, various ceremonies are performed. The young men and boys, each having provided a handful of arrows, about a foot long, made of the stems of a species of tall grass that grows on the prairies, now advance, and shoot these arrows into the breast and other parts of the unfortunate sufferer. The arrows enter just enough to adhere, and the breast is literally filled with them; but they do not destroy life. An old man now comes forward and shoots an iron-pointed arrow through the vitals. The chest is now cut open, and the heart taken out and burned. The smoke that rises from this fire is considered a most potent medicine, and their implements of war, hunting, and agriculture are

passed through it, to insure success in their use. The flesh is now wantonly slashed off with knives, and thrown to be devoured by the dogs, but the skeleton remains suspended till it decays and falls.

The custom prevails among most of the unevangelized tribes of Southern and Western Africa, and is attended with shocking barbarities. Mr. Hutchinson gives the following account of a sacrifice offered by the king of Ashantee, to secure the assistance of the fetish in an approaching war: "The bones of the king's mother and sisters were taken out of their coffins, and washed with rum and water, wiped with silks, rolled in gold dust, and wrapped in strings of rock-gold, aggrg beads, and other costly materials. Those against whom the king had any complaints were then sent for, and immolated as they entered, that their blood might 'water the graves' of the royal dead. During the whole night the king's executioners traversed the streets, and dragged away to execution all whom they met. The next morning, desolation seemed to reign over the capital, and none appeared in the market but the king and his attendants. At the close of the day the sacrifice was renewed. The bones were removed to the sacred tomb, preceded by the victims in chains, and followed by a splendid procession. When the procession returned the next day to the market-place, the king's horns sounded the death-knell, and the work of sacrifice commenced. The king sat with a goblet of palm-wine in his hand, and every time the executioners cut off a head, he imitated a dancing motion in the air."

In the neighboring kingdom of Dahomey, the barbarous monarch paves the approaches to his residence and ornaments the battlements of his palace with the skulls of his victims; and the wide-spreading branches of the gigantic fetish-tree at Badagry are laden with human carcasses and limbs, which have been offered in sacrifice.

The same rite was generally prevalent in the islands of the Pacific, before the introduction of Christianity, and the mode much like that practiced in Africa. It still prevails among the Pagans in those islands. Capt. Wilkes, of the United States Exploring Expedition, thus describes the practice, as it still exists in the Feejee Islands: "The victims are usually taken from a distant tribe, either by war or by negociation; and, after being fattened for the purpose, they are bound in a sitting posture, and placed in the oven and roasted alive; after which the body is taken out, the face painted black, and carried to the temple, where it is offered to the gods. The Feejees being cannibals, it is then cut up and distributed, to be eaten by the people!" Surely, "the dark places of the earth are full of the habitations of cruelty!"

It appears, from the foregoing, that the horrid practice of offering human sacrifices to

gain the favor of blood-thirsty deities has been almost universal, except where the religion of the Bible prevails, and that we owe our deliverance from it to the introduction of the Gospel among our ancestors. What obligations, then, must rest upon us to send the Gospel to those who are still groaning under the cruelties of paganism.—*Pamphlet by Mr. Peggs, late missionary to Orissa; London Missionary Magazine for July, 1846; Beecham's Ashantee and the Gold Coast; United States Exploring Expedition, Vol. III. p. 97.*

**IDOL:** A statue or image of some false god, to whom divine honors are paid, altars and temples erected, and sacrifices offered. The idol or image, of whatever material it consists, is, by certain ceremonies, called consecration, converted into a god. While under the artificer's hands, it is a mere statue. Three things were necessary among the ancients to change the image into a god: proper ornaments, consecration, and ovation. The ornaments were various, and wholly designed to blind the eyes of the ignorant and stupid multitude, who are chiefly taken with show and pageantry. Then followed the consecration and ovation, which by the Romans were performed with great solemnity.—*Rees' Cyclopaedia.*

**IDOLATRY:** The worship of idols, or the act of ascribing to things and persons, properties which are peculiar to God alone. The principal sources of idolatry seem to be the extravagant veneration for creatures and beings, from which benefits accrue to men. The first objects of idolatrous worship are thought to have been the sun, moon and stars. Soon after the flood we find idolatry greatly prevailing in the world. In process of time noted patriots or deceased kings, animals, plants, stones, and whatever people took a fancy to, were idolized. The Egyptians worshipped pied bulls, snipes, leeks, onions, and many other equally insignificant objects. The Greeks had about 30,000 gods.

The Apostle Paul traces idolatry to its true source, the corruption of the human heart: "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." And this statement is corroborated by the discoveries of Layard, among the ruins of Nineveh:—

"They show, in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of general knowledge which they gradually lost through their defection to idolatry. It has been demonstrated by these excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ, but also, that in the *earliest ages* of that city, dating but a few centuries from the flood, their sculp-

tures were *the best*. In this remarkable result, the Egyptian and Assyrian antiquities also agree.

"It is also proved, contrary to the general impression, that idolatry was introduced when men had a better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representations of God found in these sculptures are the best, and immeasurably exceed every thing of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of light. Men, knowing God, and yet not willing to glorify him as God, became vain in their imaginations, and their foolish heart was darkened."

And the description which Paul gives in the first chapter of Romans, of the debasing influence of idolatry upon the heathen of his day, is a just description of its effects in every age and in every portion of the world. The worship of inferior objects tends to debase, as the worship of the true God tends to exalt the human mind. Nor is the baptized idolatry of the church of Rome essentially better than that of pagans. The learned men profess, indeed, to worship, not the images and pictures, but through them the objects they represent, or the Supreme Being through them, as mediators; and so do the learned among the heathen. But it cannot be expected, that the masses, whom they keep designedly in ignorance, will make this distinction. And even though this distinction were made, the worship of God in this manner is expressly forbidden in the second commandment; hence the Romanists leave out this command from the decalogue.

The idolatry of the heathen is everywhere connected with superstitions the most debasing, and rites the most cruel.

**IFABA:** Station of the American Board among the Zulus in South Africa, near Port Natal.

**IFUMI:** Station of the American Board among the Zulus, in South Africa, near Port Natal.

**IGBOHO:** A station of the Southern Baptist Convention in West Africa, 180 miles north of Abbeokuta.

**IGGIBIGHA:** Station of the United Scotch Presbyterian Church, in Kaffraria, South Africa.

**IKAI:** Station of the American Board at the Gaboon, West Africa.

**INANDA:** Station of the American Board among the Zulus, in South Africa, near Port Natal.

INDIAN-WALK : A station of the Baptist Missionary Society in Trinidad, W. I.

INDIANS : See *North American Indians*.

INDIA : See *Hindustan*.

INDIAN ARCHIPELAGO : This vast extent of islands, which tradition reports to be the remains of a sunk continent, forms, as it were, a bridge to that remote part of the world, Australia, and from thence again up northward to China. Its exterior crescent form begins with the Andaman and Nicobar islands; then come two of the great Sunda islands, Sumatra and Java, which are followed by the lesser Sunda islands. Up northward of these are the Moluccas, to which belong also the islands of Banda, Amboyna, and Ternate. These are followed by the Philippines, and lastly by Formosa. Within this curve of islands are embosomed the two other great Sunda islands of Borneo and Celebes. The whole of these islands together, comprising an area of 170,000 square miles, contain about 20,000,000 of human beings, of all grades of color and stature. The most ancient appear to be the Papoos, who are the only inhabitants of the Andaman Islands, but who are found farther eastward as a people driven into the forests, mountains, and defiles, and are not found again as a leading population till we reach New Guinea. They are some of the most degenerate of the whole human race. They were supplanted more immediately by the Malays, who, having many centuries ago emigrated from India beyond the Ganges, have become a mysteriously heterogeneous people, by mixture with Papoos, Hindoos, Arabs, Chinese, Siamese, and even with Europeans. The shores have of late years been more and more covered with Chinese emigrants, who threaten the same fate to the Malays which they have inflicted upon the Papoos. The religions here are as various as the nations, and tribes, and languages. Here we may still meet with aboriginal sorcery, together with the divine worship paid to mountains, rocks, woods, storms, volcanoes; then with Brahminism and Buddhism, the Chinese worship of ancestors exalted into demigods, the Mohammedan delusions, and the saint-worship of the Romish communion. The worship of God in spirit and in truth has hitherto been to these wretched nations a thing unknown; and what has been attempted for these forty or fifty years past by about 70 or 80 missionaries, is as yet but little more than a beginning of what remains to be done.

1. THE NICOBAR AND ANDAMAN ISLANDS.—South of Burmah Proper, and nearest to it, are the Andaman Islands, for whose wild inhabitants, the Papoos, nothing has hitherto been done. Below them are the Nicobars, which are also called Sambalang, or the Nine Islands, with a Malay population, who are of a tawny complexion, short stature, and strong-limbed, without any modesty, or any know-

ledge of any other superior Being except the evil spirit. Here the Danish Government, in 1756, attempted to establish a mercantile settlement; and two years afterwards, at the request of that Government, some missionaries of the United Brethren's church set out on their way thither. After an eight years' sojourn at Tranquebar, they came at length, in 1759, to the island of Nancawery. But scarcely ever had any mission to encounter so many privations and hardships of every kind, while the inhabitants continued quite unimpressible. Besides which, the climate was so deadly, that new comers were perpetually swept away after a very short interval. Yet the mission was not wholly abandoned till 1787, after eleven missionaries had been buried in Nancawery, and thirteen others had died from the injurious effects of the country after they had left it, while none of them had seen there any fruit of their labors.

2. SUMATRA.—This, first of the Sunda Islands, which is almost bisected by the equator, is 1200 miles in length, and 200 in breadth. Its western shore, facing the Indian Ocean, is rugged and steep, and rises onward inland into a mass of mountains pervading the length of the island. Their highest summit is 13,000 feet. Here are brooks and rivers of no great length; but, on the eastern side, where the descent is gradual to the low land, there are numerous river-valles, which abound with most luxuriant vegetation, but whose exhalations cause a deadly fever to Europeans. Ravenous animals of all kinds are abundant here. The inhabitants, who are estimated at 7,000,000, are Malays; and are considered as the most bigoted and fierce abettors of the Mohammedan delusion. A remarkable, though less known people, are the Batta tribes in the north of the island; as are also the Kampungns in the south of the mountainous interior. The Battas devour the flesh of persons who have been executed. When the Portuguese arrived, which was in 1511, the Malays had their principal force in the peninsula of Malacca; and the sultans of Atshin, at the north point of Sumatra, attacked the intruding Portuguese at seven different times within the period of 130 years. But, in 1664, the Dutch took the city of Palembang, in the south; and during very many wars they went on enlarging their dominions, while the English also in the west formed settlements at Bencoolen and Tapanooly. These English settlements have been consigned to the Dutch since 1825.

The English Baptists had previously commenced several missions in Sumatra; first, at Bencoolen, in 1820, in the vicinity of which is Fort Marlborough; then at Padang, above 312 miles further north, in 1821; and lastly, in 1822, at the Batta village of Sebolga, in the vicinity of Tapanooly. But the mission was broken up in consequence of the exchange of governors; for it could not act with suffi-

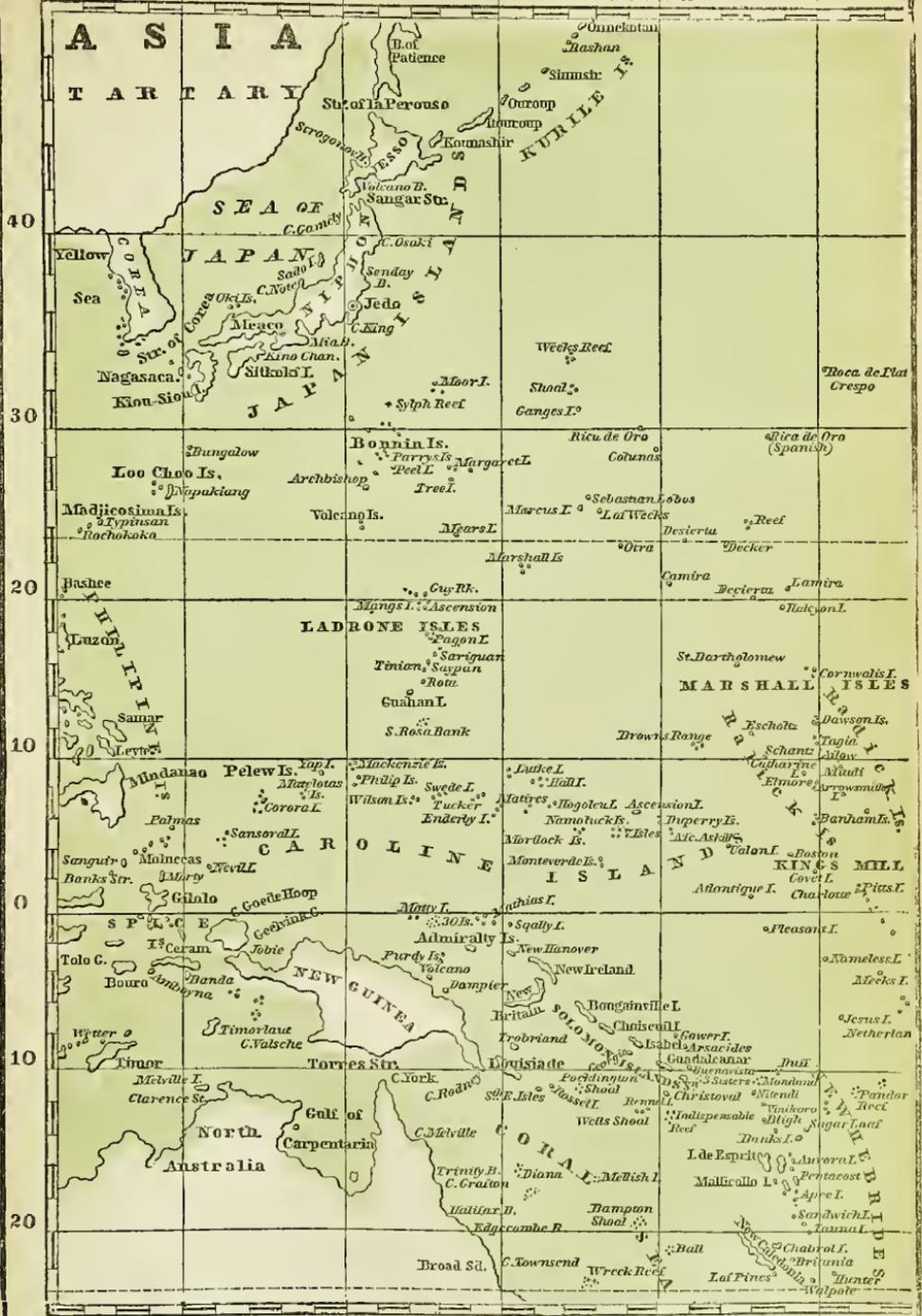
cient freedom under the narrow-hearted Dutch, who, moreover, had drawn upon themselves the hatred of the Malays, so that war, conflagration, and pillage, were perpetually on the increase. The missionary Burton likewise found it necessary to withdraw from Sebolga, because fanatical Malays, called *Padrees*, were approaching the place with fury, to compel those *Battas* to embrace Mohammedanism. Besides the Baptist missionaries, there were also others from Holland, who from time to time attempted to establish themselves at Padang and Palembang; but their society, it seems, wanted the means for carrying anything into effect at those places. Lastly, in the year 1833, the American Board of Missions sent out Messrs. Munson and Lyman to make a tour of inquiry through the island. These missionaries pushed their way from Tapanooly through deep ravines and defiles, primeval forests, and over steep and precipitous rocks and mountains; but were at last cruelly butchered by the insensate *Battas* near the village of Sacca. The missionary Ennis likewise, who, in 1837, ventured into the interior from Padang, had much difficulty to escape from the perils and dangers of the country, the attacks of wild beasts, and of the savage inhabitants. Since that time there has been nothing further attempted for the mission in Sumatra itself; and the Baptist missionary Ward, who remains at Padang, can do little more than circulate copies of the Scriptures and tracts, on account of the extreme jealousy and irritability of the Malays.

The mission, however, is only the more active, and prospered in some islands on the east coast of Sumatra; especially in that of Bingtang with the isle of Lor, below Singapore; also, in Lingin, further south; and in the large island of Banca, over against the province of Palembang. The two first mentioned islands are possessed and governed by native rajahs, who, however, are dependent on the Dutch, who have totally subjugated Banca. To Bintang, in 1827, came the Dutch missionary Wentink, to whom Gutzlaff for some time lent a successfully helping hand. They gained many Chinese and Malays, as likewise in the neighboring islands of Muntoc, Poolo Pinigat, and Tercolee, so that the otherwise friendly rajahs began to be jealous. Wentink's successor, the missionary Röttger, extended the mission on to Lingin and Banca; and, in 1836, baptized in the latter island many Mohammedans and pagans.

3. JAVA.—This next great Sunda island is 700 miles in length, and averages 100 miles in breadth. Its southern coast consists of lofty rocks, behind which rises a chain of mountains from five to eight thousand feet high, with thirty-eight volcanic craters, some of which are exhausted, and others still burning. The north coast is inferior to no country in beauty and magnificence. The island is also one of

the healthiest of the tropical countries, except in some parts of it, as at Batavia, which is built upon a river in a marshy region, where the climate is so deadly, that, in the space of twenty-one years, more than a million of human beings have been swept away, so that it is called a large burying-ground. The natives, who are a finer formed people than the Malays, are reckoned at about five millions. Their habits, education, and religion, are of Indian origin, and they formerly consisted of separate kingdoms, one of which at length obtained dominion over the rest. But after this came the Arabian invaders, in 1327, who subjugated the whole island, and established in it the Mohammedan religion and customs. The Javanese, however, had nearly recovered their independence, when the Dutch arrived, and fixed themselves at Batavia and Chapara. Amidst incessant insurrections and civil wars, they became increasingly powerful; they even expelled the French, the Portuguese, and the English from the island, and retained the sovereignty of all Java till the year 1749. But it was not till the English took Java from them, in 1811, that a better and more liberal government was introduced, the system of which the Dutch themselves, when the country was restored to them in 1815, could not avoid retaining in some particulars. In the high mountain regions, in the east and west, there are still various pagan tribes. The Chinese who have come hither, have formed a chain of colonies on the northern coasts; and in the centre, and in the south, there are still two native sultans, whose residence cities, Soerakarta, or Solo, and Yudshyakerta, each contain 100,000 inhabitants. The Dutch territory is divided into seventeen provinces, each of which has a native governor; and these again are subdivided into towns and *negereys*, or smaller circuits. The governor resides at the country seat called Buitenzorg, a name which, in the Dutch language, signifies, *free from care*; as Batavia, the capital, with its 45,000 inhabitants, is the certain grave of Europeans. The other towns of most importance are Samarang, with 30,000 inhabitants, and Soorabaya, which has a population of 100,000.

The *London Missionary Society* was at first chiefly interested about the Chinese in Java. Several missionaries, who had been educated in Holland and at Berlin, were consigned to that society, and landed at Batavia in 1813. Bruckner, who was one of them, and who, in 1816, joined the Baptist Society, repaired to Samarang. But Supper, who was another, remained at Batavia till his death, in 1816. He was very zealous for the conversion of the Chinese in that quarter, and was employed chiefly in the circulation of the Scriptures among them. No one succeeded him till 1819, when the missionary Slater arrived there, who brought with him a great many printed works, and was received in a friendly





manner by the Chinese, whom he visited from house to house. His dwelling was, indeed, accidentally destroyed by fire, with all his stock of books and furniture; but this circumstance only served to awaken an increased interest among the Christians at Batavia, and missionary buildings and schools were soon erected, together with a chapel. In 1821, the missionary Medhurst came from Penang to assist him; and the zeal and activity of this missionary were evinced in a particularly laudable manner. He composed a number of tracts, preached at four different places, especially in the village of Depoc, read the Scriptures and other books aloud in public places, and stirred up much desire for salvation among the Chinese, by his familiar intercourse and journeys. As the government allowed him entire liberty to preach and distribute books, he frequently took very considerable journeys in Java and the neighboring islands. Many Chinese and Malays were baptized; and the ground was becoming more and more decidedly prepared for a still richer harvest.

Greater difficulties were thrown in the way of the Baptist missionaries, who likewise arrived in 1813, and labored more immediately for the benefit of the Malays. Robinson, it is true, soon got together one congregation, and another at Batavia, and at Weltevreden, in its neighborhood; but the Dutch mode of government was not favorable to the desirable working of a Malay mission. As he had so many and various obstacles put in his way, he repaired, in 1821, to Bencoolen, in Sumatra. Trowt meanwhile had come to Samarang, where he was made very useful, and set himself to learn the Cawee language, which is the ancient and original language of Java, and is still spoken in the island of Balee. But he died in 1816. The missionary Brückner had joined him in that year; as this missionary, however, could not see much fruit of his labors at Samarang, he removed in 1823 to Salatiga, in the higher ground of the interior, and from that place his letters communicated more cheerful reports. But a dreadful insurrection against the Dutch, in the kingdom of Yudhyakerta, obliged him to return to Samarang. Here the Dutch refused him permission to print his translation of the Scriptures in the vernacular tongue, as well as to circulate copies of it, after it had been printed at Singapore in 1831. Even Medhurst's applications to the government for that purpose were rejected. "Let the Javanese," it was said, "remain as they are; we do not think it a good thing to have them more learned and knowing." On the other hand, there were only the more tracts put to press, which were eagerly called for, in the hospitals, prisons, and markets.

The *Netherlands Missionary Society* has two stations on this island, viz., *Depok* and *Soorabaya*. Of the former, very little is known, ex-

cept that Mr. Wentink, after laboring there 15 years, has been obliged by ill-health to retire, and has been succeeded by another missionary. At Soorabaya a great work of evangelization among the Mohammedan population has been prosecuted for many years by a German watchmaker, Emede, and his daughter. The first fruits of their efforts were baptized in Dec. 1843, viz., 18 men and 12 women. In Dec. 1848, at a village 50 miles from Soorabaya, 56 natives, young and old, were baptized, after having been instructed in Christianity by Paul, a native evangelist. In March, 1849, 21 persons were baptized at a neighboring village; and, at the close of 1849, there were under the care of the missionary, Mr. Jellesma, 347 adult Christians, or baptized persons, and 183 children. He has taken six Javanese youths into his own house, in order to bring them up as catechists among their own countrymen.

4. THE LESSER SUNDA ISLANDS.—These come next to Java, eastward, in succession, and reach to the Straits of Ombay, beyond which commence the islands of Timor, which in a wider sense have been reckoned as part of the Moluccas. The most important of these Sunda Islands are Balee, with about 1,000,000 of inhabitants, who adhere to Hindooism, and, agreeably to it, bury widows with their husbands; Lombok, which is also called Sasac, with 180,000 inhabitants, who are mostly Mohammedans, and are subject to the Baleenese; Soombava, 200 miles in length, with 800,000 inhabitants, probably like the Baleenese; also, Sandalwood Island, which is but little known; and Flores, 250 miles in length, which once was in the possession of the Portuguese. In not one of these islands has any mission as yet been established, though most of them appear to be very promising fields for the purpose. It is true that in the island of Balee, Mr. Medhurst, in 1831, met with a very unfriendly reception. The rajah even forbade him to hold any conferences with the inhabitants, and threatened to poison those who should apply to him for medicine; and when Mr. Medhurst complained of these restrictions, he was answered, "No one sent for you hither; if you do not like it, go away to the place you came from." But the missionary Ennis, when he arrived there, found things quite altered, within less than seven years afterwards; he was permitted to speak freely upon spiritual subjects, was esteemed, and kindly treated, and was frequently even requested to remain there.

5. BORNEO.—This is the third great Sunda Island, and is called by the natives Broonai. It is 1000 miles in length, and 750 in breadth, but hitherto is known only on the coasts. It appears formed out of several smaller islands by alluvial soil, which is especially evident on the western side, where all is level inland for several days' journey. In the interior, and on the eastern coast, there are lofty chains of

mountains, which contain diamonds, gold and inferior metals, in abundance; and from whose heights very many rivers descend in cataracts and waterfalls. These mountains form the boundary between the Mohammedan Malays of the coast country and the pagan Dyaks of the interior and upper country. The former, who are about a million, are well instructed in their false faith, as well as adroit and fanatical in defending it; they follow agriculture, traffic, and mining, and especially the cruel trade of piracy. The Dyaks, of whom there are several millions, are behind no nation in barbarism and rude ignorance. The nearest tribes, who are mostly subject to Mohammedan chieftains, are indeed good tempered and social, but, at the same time, stupid and cowardly; but those of the interior find their delight only in war and murder. Their constant aim is to strike off the heads of their real or supposed enemies; and to this every stranger is exposed without ceremony. In many of their provinces, no one is allowed to marry that cannot show a certain number of human heads that he has recently struck off. The grave of the chief must be fenced round with human heads; and the possession of many human skulls constitutes the chief ornament and glory of families. An offering of human skulls is with them the surest safeguard against the evil spirits, to whom they attribute all diseases. Little is known of the rest of their religion. Not less lawless are the settlers called Bugies, from the island of Celebes, who are about 30,000. The most quiet inhabitants are the Chinese, who work in the mines, and who amount to about 300,000. Magellan's companions were the first Europeans that entered the island; this was in 1521; but the subsequent Portuguese settlements failed. In the year 1643, the Dutch founded a factory at Pontianak in the west; and their domains on the south coast have become considerably enlarged since the year 1812. They have now preponderant influence upon both coasts, though the native princes have still much power, and the Dyaks remain almost entirely independent. In the east, the sultan of Cotee is the most authoritative despot; and in the north, the sultan of Broonai.

**RHENISH MISSIONARY SOCIETY.**—In 1835, the Rhenish Missionary Society sent Barnstein and Heyer to Borneo. Barnstein, who had learned the Malay at Java, brought with him Lucas Monton, a converted Celebese. They landed at Bandschermassing. Monton was received by a Chinese acquaintance, in whose house he could read his books to an audience of Chinese, Malays, and Arabs. Monton preached here in public to a large crowd until evening. The Chinese received the Gospel with many favorable manifestations.

Soon after landing, Barnstein made a journey to the Dajak country, with Monton. From the chief in Gohong they received a friendly

invitation, and entered into a treaty with him. Conforming to the custom of the country, they allowed incisions to be made on their right shoulders, and tasted of a draught with which the blood thence flowing was mixed. When the Dyaks heard of Christ, they appeared like a people awakened from a long sleep, and continually heard the word with joy. At the missionaries' departure, one of the chiefs said to them, "My brethren, do not fear to remain with us. We will do you no harm, and if any one molests you, you shall be defended with our hearts' blood. God and this assembly bear witness that this is true." And all the people cried out in corroboration, "Baulak! Aneu.

Returning to Bandschermassing every one was filled with wonder to hear that the Dyaks in the south-east were asking for a religion, as they had none themselves, and would not embrace Islamism. The Malays in the city, moreover, assembled themselves for the reading of the New Testament. In 1836, the mission was strengthened by the arrival of three new Rhenish missionaries, who all had cause to be rejoiced at the success of their labors. Some Dyaks went in troops to a Chinese temple, where one of them destroyed, with repeated blows, an idol erected there, with the words, "These gods must perish." They demolished the heathen temples and schools. The Chinese and Dyaks were won over. A chief of the latter expressed his sentiments in these words, "This writing has touched my heart. It has taken possession of it." Stations were established at Palingkau, Sungei Bintang, Gohong, Mentangei, and Patey. Many Dyaks were freed from slavery by the efforts of the missionaries; and every missionary has a little household gathered around him, consisting of liberated debtors, who had fallen so deeply in debt that they had pledged life and limb to their creditors, and had become their property. The following table shows the present condition of the mission :

STATIONS.	Commenced.	Population.	Baptized from the beginning.	Communicants at the present time.
Bandschermassing .....	1836	30,000	10	0
Palingkau .....	1840	5,000	29	7
Bethabara .....	1839	4,500	46	20
Tawa .....	1851	2,000	0	6
Muaratowo .....	1851	2,000	13	7
Totals .....		43,500	98	40

**AMERICAN BOARD.**—The first missionaries of the Board to Borneo were Rev. Messrs. Elihu Doty, Elbert Nevius, and William Youngblood, with their wives, and Miss Azuba C. Condit, teacher. Mr. Doty arrived at Sam-

bas, June 17, 1839; and Mr. Youngblood arrived at Pontianak about the end of the following November. Mr. Nevius reached Pontianak at a little later period. Sambas is on a river of that name, in the western part of the island, described as a "noble stream, in width nearly a mile, and in depth sufficient for vessels of large burden. Its borders are skirted with an unbroken jungle and forest, without the appearance of a single habitation or trace of human culture to enliven the scene." The Sambas river afforded facilities for reaching the scattered Dyak population, but besides this the place held out no strong inducements for a permanent location. Pontianak, in the west part of the island, further south, was regarded as a more desirable station, having a larger population than any other place on the coast, and being the entrance point, by a navigable river, to large settlements of Chinese and Dyaks in the interior.

The Dyaks, as seen at home, are described as mild and gentle, and given to hospitality. They will beg, but will rarely steal, though clothes and other articles be ever so much exposed. But when they exchange their domestic habits for those of the warrior, their greatest delight seems to be to revel in blood, and their greatest honor to ornament their dwellings with human heads, which are the trophies of their inhuman barbarity. Mr. Doty, in a tour through that part of the province of which Sambas is the seat of government, distributed 600 tracts and volumes, including several copies of the New Testament, and found that many thousand volumes might be distributed during such a tour.

Until the arrival of the missionaries, the inhabitants of western Borneo had been, in a religious point of view, almost wholly unknown. They found there, as in many other parts of the Archipelago, a variety of races, the principal of which were the Chinese, Arabs, Malays, and Bugies, all of foreign origin; and the Dyaks, who were believed to be the aboriginal race. The Malays, Arabs, and Bugies, were found to be all Mohammedans. The chief difficulties of prosecuting missionary labor among these people were, the variety of languages, the interference of petty chiefs and priests, the levity and ignorance of the people, and especially the difficulty of reaching the inhabitants, whose houses were generally built upon posts, on the banks of the river; or on rafts or logs, which rose and fell with the water, and were accessible only by boats.

The report of the Board for 1842 mentions the removal of Mr. Nevius to Singapore, on account of ill-health, and the arrival of Rev. Messrs. Thomson and Pohlman. The mission was now concentrated chiefly in the district of Pontianak, where a Malay school of about 15 scholars, half girls, was established, and a regular preaching service maintained in Chinese and Malay.

But the mission was exceedingly annoyed and embarrassed by the Dutch government in Netherlands India. The missionaries were required to spend their first year at Batavia, in the island of Java, which was regarded by the Board as "unreasonable and of no good tendency;" and even on reaching Borneo their labors would be restricted to the sea-coast. None but native Dutch missionaries were allowed to penetrate the interior of the island, and to obtain such was difficult. In this state of things the Board, in connection with the missionary Board of the Reformed Dutch Church, sent an agent, Rev. Isaac Ferris, D.D., to the government at Holland, with a view, if possible, to get these restrictions removed. The agent was kindly received, but was informed that the exclusion of all foreigners from the interior of their possessions in the Indian Archipelago, was a principle of settled state policy, and that so far as the civil policy of the government was concerned, the members of the Reformed Dutch Church and the missionaries from the same must be regarded as foreigners. Dr. Ferris was, however, assured by the minister for the colonies, that all proper means should be taken for bringing their government to the adoption of a more liberal policy.

The report of Dr. Ferris, on his return, rather encouraged the Board to continue its labors in Borneo, and a mission was commenced among the Dyaks, at Karangan, about eight miles south of Landak, and 140 from Pontianak. Messrs. Youngblood and Thomson took charge of this mission in September, 1842, and erected a house on the banks of the Karangan. In their journal of this year they make the following interesting statements respecting the Dyak people, concerning whom so little had been previously known:

"We are fully satisfied that there is nothing to prevent us from settling, with our families, immediately in the midst of these interesting people, and teaching them without reserve the principles of the doctrine of Christ. They are mild, inoffensive, and docile in their dispositions. In our opinion there would be no more danger from them, in ordinary times, than from the most civilized people in the world. They almost universally expressed the utmost willingness, if not strongest desire, to receive teachers; and some at least of their rulers professed to entertain the same feelings. As to the country, we hope it will appear from the journal to be such as no one need disdain to inhabit."

In the spring of 1844 Messrs. Doty and Pohlman removed to China, leaving Pontianak without a missionary. Mr. Youngblood subsequently removed to that place, leaving Messrs. Thomson and Steele at Karangan. Mrs. Thomson died in December of this year, soon after following a daughter to the grave. The brethren at Karangan say at this period, "These are truly small things, but instead of faint-heartedness that we see no greater results,

we ask you to join us in most fervent praise to God for the changes we have witnessed, and that each day brings advancement." Alluding to their school they say: "We cannot part to you the intelligence and the affectionate confidence of these little ones, their delight in obtaining new and elevating ideas, their unselfish rivalry for an approving word or smile from the teacher they have learnt to love. The number of boys has seldom been more than seven; the number of girls has been larger, and they have received instruction in needlework and vocal music, in addition to the lessons in spelling, reading, and writing."

A very discouraging feature in the condition of the Dyaks, was found to be their degrading subjection to the Malays. It is described as "a despotism the most absolute, and yet the most irrational perhaps ever invented." Hence the Dyaks were unspeakably and increasingly wretched, and without any stimulus to rise or to attempt the improvement of their condition. Their ignorance was profound, especially on subjects connected with the soul and a future world, and, in their journal of 1845, the missionaries "could see no signs of moral improvement."

In 1847 Mr. Thomson and Mr. Youngblood, were both compelled to seek the restoration of their health by a cessation of labor, and a temporary absence from Borneo. They sailed for Singapore, at which place Mr. Thomson was seized with hemorrhage of the lungs; but after a little delay he proceeded to Geneva, and thence to Berne, at which place he died. Mr. Youngblood returned to Borneo with his wife, but in such feeble health as to forbid the expectation of their long continuance on the island. Mr. Steele was also in feeble health, and in 1849 he returned to the United States. Both he and Mr. Youngblood had intended to resume their labors, and earnestly desired to do so, but neither of them were able to return; and neither did the Reformed Dutch Church find any ministers willing to enter into this field, and it was left without a missionary. In their report for 1852 the Prudential Committee say:—"It is indeed a hard ground to cultivate, though not more so than some others where success has at length come. The committee cannot believe that the missionary labors and sacrifices that have been expended on Borneo will be in vain. The existence, character, necessities, and claims of a large heathen people in that great island, have been kept a long time before the attention of our American churches, and the seed thus sown may one day result in a rich harvest."

Since the above date, no laborers have been sent to Borneo, and it remains to be seen whether that mission will be resumed.

6. CELEBES.—This name was given by the Portuguese to the fourth great Sunda island, called by the natives Nigre-Orang-Bugies, country of the Bugies people, a lofty island,

with four far-stretching peninsulas, whose natural beauties are as striking as those in Java. The three millions of inhabitants are divided into Bugies and Macassars. The former are the most cultivated islanders of this Archipelago; they are found in all the harbors of these seas; they are also the most formidable pirates. The latter are a coarse and clumsy race of men, who inhabit the west of the island. Both are at present strict Mussulmans, and are subject to sultans, who, however, are very dependent on the lesser rajahs. Originally they were pagans; but, in 1512, their king having resolved to embrace another religion, invited to his capital two Mollahs and two Jesuits. The Mollahs arrived first; and soon was Mohammedanism imposed upon the inhabitants, especially in the kingdom of Bonee. About the year 1656, the Dutch landed in the island of Bootong, in hostility against the Macassars, and, since 1677, the Macassars and Bugies have remained subject to the Dutch, notwithstanding they have made, from time to time, the most savage insurrections, to throw off the yoke of their masters.

*Netherlands Missionary Society.*—In the north of Celebes, in the 18th century, a large number of natives who had not embraced Islamism, were baptized by a native of Holland. After long neglect, the mission work was renewed here by the Netherlands Society. Three missionaries went from Amboyna to Menado, who were followed in 1822 by Müller, and in 1825 to 1839, by Hillendoorn. They found that many, of all classes, wished for baptism; among these the chief, Tondano. In Amurang the church numbers 1,000 souls, and the schools 115 scholars. A church of 550 was gathered at Tanowanka. At Menado, 260 heathen were baptized in one year. In consequence of these successes, Midel and Schwartz were sent by the society as co-laborers, who endeavored to introduce the Malay into the schools, as a common medium of communication. The number of Christians, old and new, in Manahasse, amounted in 1832 to 5,000, with 20 schools, which latter number is now increased to 56. The creed learned by the school-children in Malay, was the means of converting many heathen. People who had passed their years in reckless debauchery, cheerfully begun to lead orderly and Christian lives. An aged priest, who, by his craftiness, had led whole villages astray, besought his people to embrace Christianity, which had brought rest to his own soul. The chief seats of the Christian communities in Celebes, are at Menado, Kema, Tondano, Langowang, Tomohou, and Amurang. In Langowang, Schwartz, after 11 years of hard labor, saw the first fruits of his faithfulness, in the baptism of 30 persons. Since 1837, the mission has had a printing-press, in order to print school-books and tracts. In Macassar, also, in the south, there is a preacher of the Gospel.

On the neighboring island of Bonoa, he found Christians, who had so far backslidden as to engage with the heathen in the practice of cutting off the heads of human victims. On other islands, he was compelled to silence by laughter and derision. In Ternate, where Jungmichel was stationed, there were, in 1819, 700 Christians in a population of 5000. Since 1821 he has paid frequent visits to the Sanger islands, where Christianity appears to be at a low ebb.

The Society has in this island eight stations. The station at Tondano has one missionary, Mr. Riedel, who baptized \* in the year 1847, 356 adults and 270 children, all natives. In 1848 he baptized 440 adults and 223 children. In 16 schools in his district he had 768 boys and 514 girls. In 1849 he succeeded in building a chapel and school-house, by the assistance and contributions of the native Christians.

At the *Langowang* station the missionary is Mr. Schwartz, who baptized, in 1848, 958 adults and 382 children, and numbered in the 15 schools under his charge 1182 boys and 423 girls. In February 1849, he wrote—"In nearly every one of the 26 villages in my district, a desire for instruction in Christianity manifests itself with young and old, so that I and my assistants and the schoolmasters are hardly able to satisfy all their wishes. The number of Christians on my list at the close of 1848, was 2951, and those who attended preaching in my seven congregations on the Sabbath numbered 1500.

At *Amurang* Mr. Herrmann baptized, in 1847, 195 adults and 57 children; and in the following year 321 adults and 177 children. He had 23 schools, with 1261 boys and 661 girls, and eight places of public worship, to which he devoted more or less attention. In February, 1849, he wrote—"My present sphere of labor includes 75 very far scattered villages, with 23,000 souls. I usually preach on Sundays at two different places, in the Alfoor language.

*Tomokon* is another station, where Mr. Wilken has several congregations, and 16 schools, containing 1415 boys and 242 girls.

*Menado*, a principal town, on the northern extremity of the island, enjoys the labors of a faithful missionary, who has charge of Dutch and Malay congregations, and also of five schools, attended by 230 boys and 130 girls.

*Tanavangho* was occupied in 1849 by Mr. Bossert, who found there more than 500 nominal Christians, but who were very far from the real life of God. But he says, "Besides Tanavangho I have seven other villages committed to my charge, one of which gives me very much hope: it is Tately, where there is a

very good school and a good teacher. Some 30 or 40 have received baptism, and as many more who are receiving instruction desire baptism."

*Kema* is a new station, where the missionary in 1848 baptized 299 adults and 83 children. His 12 schools contain 747 boys and 107 girls.

The station at *Koomelemboy* was recently commenced by Mr. Ulfers, who describes that part of the island as "most picturesque, hilly, woody, and abounding with springs of excellent water." He lives there, in the centre of a missionary circuit, comprising 25 villages, with about 9,000 inhabitants, all living on high mountains or in deep valleys. He has 9 schools under his care.

7. THE MOLUCCAS.—In a wider sense, all the islands situated between New Guinea and Celebes are termed the Moluccas, or Spice Islands; and thus there belong to them—1. the Timor Islands in the south, Timor, Rotty, Simao, Dao, and others. 2. The Banda Islands, which next form a group of ten small isles, about which, in an extensive bend, are situated to the south-west the islands of Wetter, Roma, Kissor, Letty, Damm, Moa, and others; and to the south-east, Timorlaut, with its surrounding isles; and eastward, as far as towards New Guinea, the Aroo Islands. 3. The Amboyna Islands, Amboyna, Ceram, Booro, and others. 4. The proper Moluccas, or Ternatas, with the islands Jilolo, Morty, Ternate, Tidor, Moteer, Machian, Bachian, and others. Lastly. 5. The Sanger Islands, which form the chain of passage to the north Philippine Islands. All these islands, together, are splendidly adorned and gifted, and are particularly rich in spices of every kind; many of them, also, have active volcanos. But the intercourse of their population with civilized countries, is considerably less than in the rest of this vast Archipelago, and they seldom see a European vessel. The natives consist partly of untractable and proud Malays, and partly of savage aborigines, called Alfoors, or Papeos, governed by their own rajahs. In the year 1521, the Portuguese took possession of these islands. Mohammedanism had been forced upon the latter hardly forty years before. The chief Portuguese settlement was in Ternate; but their cruelty and barbarity made them to be so hated by the natives, that these oppressed people at length threw themselves into the arms of the Hollanders, who, in 1617, first expelled the Portuguese from Amboyna, and then extended their conquests farther and farther.

Another sphere of missionary labor has been formed in and around the island of Timor, whither the Dutch missionary Lebrun came, in 1819. He settled at Cupang, the seat of the Dutch government, on the south coast of Timor. The north coast about Dilly belongs to the Portuguese. For twenty years there had been no Christian minister among the na-

\* Baptism, with this Society, is not admission to the Church, but is administered to those who nominally embrace Christianity, and are subsequently received to Church fellowship, if found worthy.

tives there, who profess Christianity. With so much the greater eagerness did they now crowd to the missionary's preaching; and in the very first year, ninety pagans were admitted to the church, which already consisted of 3,000 professed Christians. Moreover, the rajah of Rotty submitted himself to Christ crucified; and, in 1823, Lebrun baptized in Little Timor, Kissor, Letty, and Moa, four hundred and ninety-six persons. The Friendly Society which he established, was subscribed to even by some of the pagan princes. He everywhere formed schools, and to the remote churches he addressed pastoral letters, after the manner of the apostles, of the good effect of which there are very pleasing testimonies. A few years before his death, which took place in 1829, eight missionaries more arrived, who distributed themselves among various stations, and made it one part of their business to establish more fundamentally in Christianity the churches and congregations that had been gained to it. The islands of Timor, Babaw, and Rotty, as also Kissor, Letty, Moa, Roma, Wetter, and others, are places where they are continually visiting and laboring. Their work, indeed, is often exceedingly harassing and fatiguing; and though the missionary Bär, of Basle, who, in 1825, was stationed in Kissor, and at present in Amboyna, was soon enabled to baptize 1,500 of the 5,000 inhabitants, yet he has to this day, amidst his unspeakably troublesome and wearisome occupations, had one of the most difficult of posts to maintain. But the persevering patience of the messenger of peace is never unaccompanied by some blessed benefit or other. In the proper Moluccas there is but little as yet done, except what, since 1819, the missionary Jungmichel has been effecting in Ternate. Since 1821, he has also periodically visited the Sanger islands, 150 miles north-west of Celebes; but has found only extremely ignorant Christians and bad schools at those places. In 1850 it was reported that the natives of Amboyna, being all nominal Christians, it was no longer regarded as a field for missionary labor. *Harookoo*, in the same neighborhood, is also inhabited by nominal Christians, over whose different congregations and schools a missionary, Mr. Luyke, is placed as pastor and overseer. Timor has two stations, viz.: Koo-pang and Babow, at which there are four missionaries, the two last having been sent out in 1849. They have in charge various congregations and schools, concerning which no recent reports have been made.

8. THE PHILIPPINE ISLANDS.—Of these islands, which contain about three millions of inhabitants, we shall say but little, as they are no theatre of Protestant missions. The famous circumnavigator, Magellan, began here his conversions with cannon-ball, in 1521. This he did, especially in the island of Zeboo, where, after a cannonade, 800 Dyaks, or Al-

foors, were immediately baptized. He, however, and his officers fell a sacrifice to this zeal, and Zeboo fell away again from Christianity. The Spaniards and Portuguese soon contended for possession of these islands; and the former got the mastery. Zeboo, in 1564, received a sanguinary chastisement for its apostasy; and as fast as the conquests proceeded, did the Romish religion everywhere take root, as Augustinian monks, Franciscans, and Dominicans, zealously prosecuted the work of their missions. W. Hoffman, in his "Geography," says: "Here is the paradise of the monks. Here vegetate one thousand monks, Augustinians, Dominicans, and Franciscans, in luxuriant and luxurious monasteries; four provincials command them; one thousand two hundred parishes are occupied by them. The temporal government, the instruction, and the whole activity of the inhabitants are all under their heavy hand. The pious idleness of their festivals and processions is excessive; the poorer, but without knowing it, are the native secular ecclesiastics in their three thousand parishes. The titular archbishop of Manilla, who resides at Madrid, together with the bishops of New Segovia, Zeboo, and New Caceres, are at the head of them.

9. THE ISLAND OF FORMOSA.—This island, which is also called Thaiwan, is between the Philippines and the Chinese coast; and the greater part of it is subject to the emperor of China. Hither, in 1631, was sent by the Dutch government, the preacher Janius, who, with much labor acquired the language of the country, and at the period of his death had collected a Protestant church of five thousand nine hundred adults. But the light was soon extinguished, through perpetual wars with pirates, and the subsequent reduction of the island by the emperor of China; and probably at the present day scarcely a single trace of those fair beginnings can be found.

[The early history of the missions noticed in the foregoing article, has been taken from "A Manual of Christian Missions," by Rev. C. Barth, D.D., principal of the Basle Missionary Institution, and *Wigger's History of Missions*, in German. The later portions have been gathered from various sources.]

INFANTICIDE: The practice of destroying infants soon after their birth. That a practice so revolting to humanity should ever prevail, in any country, seems almost incredible. One characteristic of heathenism, however, as given by the Apostle Paul, is that of being "without natural affection;" and, although there are exceptions, yet, as a general rule, selfishness, in the heathen mind, rises above every other principle. And hence, in all ages, infanticide has been a prevalent custom of the heathen. It was a law of the ancient Spartans that only promising children should be reared. They were submitted to the examination of certain persons, and if weak or

deformed, they were thrown into a cavern. The exposure of children was a practice commonly sanctioned by the ancients. Gimelli Careri states that, in the Philippine Islands, children born with imperfections, were put into a hollow cave, and buried alive. In the Sandwich Islands, it was estimated by the foreigners who went first among them, that two-thirds of the infants that were born, were destroyed by their own parents. The sickness or deformity of the child, or the trouble of taking care of it, was a sufficient excuse for its destruction. Mothers would cast their children into a hole dug in the earth, and covering them up, would trample upon them with their feet, and thus stifle their cries. The writer of this article has seen a native of the Sandwich Islands, who was buried alive by his mother, and rescued from the grave and reared by the missionaries. Some of the converted native women have confessed to the missionaries, with tears in their eyes, that they had killed all their children.

In the Georgian and Society Islands, infanticide prevailed to an incredible extent. It is stated by one of the missionaries, that on a certain occasion he inquired of three women who were sitting together, how many children they had destroyed. "One replied with a faltering voice, 'I have destroyed *nine*.' The second, with eyes suffused with tears, said, 'I have destroyed *seven*,'—and the third informed him she had destroyed *five*." To such an extent was this cruel and unnatural practice carried, that it is the opinion of the missionaries that two-thirds of the children were murdered by their own parents.

There are several tribes in India, in which the custom has long prevailed of destroying the female children. The British Government have exerted themselves to put an end to the practice, and to some extent have succeeded. Infanticide also prevails in China. A missionary was conversing with a Chinaman, who was away from home; and inquiring for his family, the man said he had three sons and one daughter; he had had another daughter, but "did not bring her up." "Not bring her up," said the missionary; "what did you do with her?" "I smothered her," he replied. When expostulated with for murdering his own child, he said, "It is very common in China. We put the female children out of the way, to save the trouble of bringing them up. Some people have smothered five or six daughters!"

Mr. Barrow computes, from authentic data, that not less than 9,000 children are exposed in the streets of Peking every year, and as many more in the provinces. He states that it is part of the duty of the police to carry away in carts, every morning, those that have been exposed at night, some of whom are yet alive; but they are all carried to a pit, without the walls, and buried promiscuously. Here the Roman Catholic missionaries attend, se-

lecting the most lively for future proselytes and administering baptism to others before they die. The practice is connived at by the government.

The people in some parts of India, particularly in Orissa and the eastern part of Bengal, frequently offer their children to the goddess Gunga, by drowning them in the river. In the northern districts of Bengal, if an infant is sickly, it is hung up in a basket on the branch of a tree, to be destroyed by the ants or birds of prey. In Japan, mothers, on finding themselves too poor to bring up their children, do not scruple to suffocate them at the breast. In Greenland, where a mother died leaving an infant, the latter was buried with her. The South American women on the river Oronoko are said frequently to destroy their daughters, to save them the hardships and sufferings to which they are exposed. The Bushmen in Africa take no great care of their children. They kill them without remorse when they are ill-shaped, or when they are in want of food; and when obliged to fly from their enemies, they will cast them aside, strangle, smother, or bury them alive; and, to save themselves, they will throw them to the lions, which practice has greatly increased the desire of the lion for human flesh. In Madagascar, the fate of the infant depends on the calculation of lucky and unlucky days. If, judging from the time of birth, its destiny is concluded to be malevolent, it is put to death by suffocation. A poor woman called on a missionary, and acknowledged that four out of five of her children had been destroyed in this way. Where the destiny may possibly be averted, one plan adopted for the purpose is, to place the infant at the entrance of a cattle-fold, and then to drive in the cattle. If the child is not destroyed, its fate is declared to be averted; but, if trampled on and killed, the contrary is manifest. Infanticide has also prevailed among the North American Indians. From time immemorial, the Choctaws had considered it no crime, until they received Christianity. A young man would take a wife, and having no means of supporting her, would soon leave her. The woman, seeing herself deserted, would say, the child has no father to provide it a blanket; it had better be dead than alive. Sometimes the mother digs a grave and buries it alive, soon after it is born. Sometimes she puts it to death by stamping on it with her feet. But after the establishment of a mission among them, they passed a law against this crime.

We are amazed in contemplating the utter extinction of parental affection, which ages of heathenism has thus effected; but what shall be said of the worse than heathen, among the lower classes in England, who murder their own children for the sake of obtaining the burial fee from some mutual benefit society to which they belong! Human nature is the same every where, when unaffected by the Gos-

pel; and even in a Christian land, those who treat it with utter contempt or neglect, often fall, if possible, even below the heathen.—*Edinburgh Encyclopedia; Rees' Cyclopedia; Pegg's Great Moral Evils in India; Narrative of Persecutions in Madagascar*, p. 61; *Dibble's Sandwich Islands; Miss. Her.*, Vol. XIX., p. 9.

**IRISH PRESBYTERIAN MISSIONS:** The General Assembly of the Irish Presbyterian Church maintain both Home and Foreign Missions. The former have been very successful among the Roman Catholics of Ireland. They have a Foreign Mission in Western India, with four stations. They have Jewish missions at Hamburg, Bonn, and Damascus, and colonial missions in British North America, Australia, Van Dieman's Land, and New Zealand. All these missions are prosecuted with energy and zeal.

**ISLE OF FRANCE:** See *Mauritius*.

**ITAFAMASI:** A station of the American Board among the Zulus in South Africa, near Port Natal.

**JEWS, MISSIONS TO:** Coeval with the establishment of Christian missions among the heathen, spring up in the church the spirit of missions to the Jews. The voice that, coming across the lapse of centuries, struck upon the ear and thrilled the heart of Christendom, "Go ye into all the world and preach the Gospel," called attention to the moral condition and wants of God's ancient people, Israel, scattered among all nations. There was a feeling, that if the Gospel was to be preached among all nations, it ought, as in the apostles' days, to begin at Jerusalem. There was also a firm belief that "the Gospel was the power of God unto salvation to every one that believeth, to the Jew first;" and that God had not cast away this people from the covenant of redemption in a way that they could not be saved by grace, "for even at this present time also there was a remnant, according to the election of grace." Whatever may be the theories advanced by many, respecting the future of the Jewish people, it is a prophetic and providential fact that they have been kept distinct from all other nations from the time of the Abrahamic call to the present hour. During the former part of their history, they were distinguished as the people of God; during the latter part they have been distinguished as the special objects of Jehovah's indignation. In this respect, their relation to Christianity and all other forms of religion is peculiar. While all other tribes and nations, springing from whatever source, have come upon the stage of the world, passed through scenes of prosperity and adversity, socially and morally, having a common history and fate, the Jewish people remain always the same, both in religious and social adversity. They are alone, dwelling in the valley of weeping; a proverb among the nations with whom they sojourn, but to whom

they never assimilate. As, in ancient days, in respect to the covenant of redemption, the whole world was divided into two classes, "Jews and Gentiles," so it is now, only the order of the relation is reversed. The "Ammi" are now the "Lo-ammi," and the "Lo-Ammi" are the "Ammi." Divine Providence has kept up the distinction, and an enlightened Christian consciousness always recognizes it.

In order to a comprehensive view of a work of Christian missions among the Jews, a brief review of the rise and progress, and decline of Christianity among them, is necessary. Christianity began at Jerusalem. The story that Jesus of Nazareth, on the cross expiating the sins of the people, was the long-promised Messiah of the fathers, kings, and prophets, contained the truth essential to their salvation. It was told and reported in their hearing. It lodged in their hearts, and pricked their consciences. The Spirit was poured out from on high, and brought them to embrace the truth. On the day of Pentecost, three thousand were converted. A few days after, five thousand more were converted. The work thus begun continued until the converts were numbered by multitudes of men and women, and great companies of priests. The apostles to the circumcision were as successful in preaching and making proselytes to Christianity throughout the world, as were the apostles to the uncircumcision. There was no difference during the first century. The leaders and teachers of the early church never supposed that Jews were not as hopeful subjects of grace as Gentiles, notwithstanding the "judicial curse of blindness" was resting upon them. In every province of the Roman empire, and in all known countries out of the empire, Jewish Christian churches were established. At the close of the second century, there were no less than forty-four Jewish Christian congregations at Rome. The third century witnessed the triumph of nominal Christianity over the territory of the Roman empire. The state espoused the church, and promised to be her protector and defender. The Roman government, after subduing the adjacent states and kingdoms, reduced them to provinces, and caused them, by the extension of its laws, manners, and customs, to assimilate to the empire. The Jewish people alone remained unaffected. In the midst of the Roman empire, they continued to be a distinct people, and bitter despisers of both church and state. The state, now a Christian government, attempted to exterminate this obstinate enemy by force of arms; while the church, sympathizing with her liege lord, imitated his example by excluding the Jews from the spiritual mercies and graces of Christianity. Every effort at length was abandoned to evangelize the Jews. The council of Elvira forbade all familiar intercourse with the Jews by Christians, under pain of excommunication from the church

Finally, a decree was passed, forbidding a Jew to enter a Christian church. Thus, as through corruption, Christianity ceased to be propagated among the heathen, so, by wicked decrees, it was not allowed to be extended to the Jews. But, happily, the age of Christian missions to the unevangelized came. The Jews were not altogether forgotten.

The spirit of Jewish missions first manifested itself in the national Synod of the Low-countries. The subject engaged the serious attention of the synods of Dordrecht, Delft, and Leyden, which were held 1676, '7, and '8. The founders of these synods devised a scheme for promoting the conversion of the Jews in their own country. Many Israelites and among them some distinguished scholars, embraced Christianity. From this date conversions among the Jews were frequent. To promote the work societies were formed by interested Christians. In 1728 the *Callenberg Institution* was established at Halle, which had for its chief object the conversion of the Jews, by means of tracts, Hebrew Scriptures, and missionaries. The Moravian brethren, about the year 1764, had their attention turned to the spiritual welfare of the Jews. Some of their most distinguished men, for example, Leonard Dober, Count Zinzendorf, and David Kirckhoff, did all in their power to further this object. In 1736, 400 Jews were admitted into the evangelical church at Darmstadt. In 1739, 100 Jews embraced the Gospel in the Grand Duchy of Hesse. The infidel revolution in Europe in 1789 put an end to all like efforts to evangelize the Jews. After these brief notices we arrive at the period of modern missions to the Jews.

*Numbers of the Jews.*—In exact fulfilment of the Scriptures the Jews are sojourners among all nations. And so little is known respecting them, in many countries, that no reliable estimate can be obtained of their numbers. The Jewish population of the whole world, as far as it is known with approximate certainty, is 14,000,000. They are distributed as follows :

In the Mohammedan countries in Europe, Asia, and Africa . . .	3,000,000
China . . . . .	60,000
Russian Empire . . . . .	1,200,000
Poland . . . . .	1,000,000
Prussia Proper . . . . .	150,000
Austria . . . . .	453,000
German States . . . . .	138,000
Holland . . . . .	66,000
France . . . . .	81,000
Italy . . . . .	200,000
England . . . . .	30,000
Ionian Isles . . . . .	7,000
Danish States . . . . .	15,000
Sweden . . . . .	1,700
Switzerland . . . . .	1,900
Gibraltar . . . . .	4,000
Rhenish Provinces . . . . .	250,000
Gallicia . . . . .	200,000

West Indies . . . . .	13,500
North and South America . . .	200,000

Add to the above the Beni-Israel among the Hindoos, found in the year 1822, and reported by the agent of the London Jews Society, Mr. Largon, about . . . 6,928,900

Whole number . . . . . 14,000,000

The Jews that are accessible to missionary operations are distributed as follows :—Great Britain, 30,000 ; France, 81,000 ; Italy, 200,000 ; Austria, 453,000 ; the Rhenish Provinces, 250,000 ; Silesia, 50,000 ; East and West Prussia, 26,000 ; Prussia Proper, 150,000 ; Danish States, 15,000 ; Poland, 1,000,000 ; Holland, 66,000 ; Palestine, 19,000 ; Bagdad, 100,000 ; Smyrna, 15,000 ; Salonica, 35,000 ; Russia, 1,000,000 ; United States, 100,000 ; miscellaneous, 1,000,000. In all about 5,000,000.

*Present Social State.*—The social state of the Jews has not changed since their dispersion. The same feeling in the various governments where they sojourn, that excluded them from civil privileges during the sway of the Roman Empire, still exists in the old world, excluding them from any participation in political matters not only, but depriving them of many privileges enjoyed by all others. In Russia, Turkey, Austria, Italy, and Switzerland, they are not at all regarded as citizens, but as aliens that are to be rigidly watched, and that may be at any time sacrificed, personally or pecuniarily, for the benefit of those governments. The Russians draft their young men at an earlier age and in a larger proportion to their numbers, than their own legitimate subjects, and make it a crime worthy of death for them to leave the country. Austria, when it suits her purposes, extorts enormous taxes from them, oftentimes reducing them to the stages of utter destitution. Rome confines them to filthy and almost uninhabitable quarters, locks them in at nightfall, and inflicts death upon any one of them that ventures to mingle with Romans. Switzerland has but lately banished them from her cantons. Among the Turks it is no crime to kill a Jew. In Prussia, France, and England, although as Jews they cannot participate in the first offices of these governments, still by the force of their genius, and the power of their money, one may occasionally rise to political distinction. In England, the most liberal and lenient government in Europe towards them, a controversy has been for many years pending upon the propriety and constitutionality of admitting Jews elect to seats in parliament. In no country of Europe have the Jews been emancipated from the political thralldom into which they were thrown by the Roman power. In Asia, they generally live in exclusion and have no desire to be received

as citizens. In the United States there are presented no barriers to their political aspirations, and the consequence is many Jewish names are found on the rolls of both the upper and lower houses of Congress. Also in some of the free governments of the West India islands Jews have a prominent voice in their legislative bodies. The principal occupation of the Jews is trade and traffic. From their political relation to the governments, their condition is made one of instability and change. They do not become agriculturists, nor deal largely in real estate. Having no government to protect them, they have endeavored to secure that which forms a very good substitute, viz., money. Their investments are made in banks and in public or government stocks. So that, whenever the decree goes forth for them to seek a new home, their possessions are immediately, as by magic, turned to gold to accompany and solace them on their pilgrimage.

*Intellectual Position.*—The intellectual position of the Jews ranks high. They are the great thinkers for the masses of Europe.

The following eloquent passage, from a discourse on the "Present Relation of Israel to the World," may serve to meet all historic demands in a sketch like this: "The European continental press is mainly in Jewish hands; every department of periodical literature swarms with Jewish laborers. The newspaper press is under their control, and the correspondence is mainly conducted by them. Taking a step higher, there we find them again. We ask for knowledge of the mysteries of the starry heavens, and the children of Israel become our instructors. The Herschels and the Aragos are the leaders of that lofty band of celestial travelers that journey among the stars. We cry for light upon the mysteries of revelation, and the children of Israel open the pearl gates of day, and light flows around us. Jahn, Hengstenberg, Tholuck, Krummacher, and a host of others, furnish us with biblical criticism, didactic theology, and general sacred literature. We ask for a key to unlock a dialect of Moses and the prophets, and a Hebrew takes one from his drawer. Gesenius gives us our lexicon, and Nordheimer our grammar. We would have the dark chasm in early Church History filled up, and a bridge thrown across it, in order that we may pass safely from inspired to uninspired history; the children of Israel furnish the materials and cover the chasm. Neander furnishes us with our incomparable Christian Church History, and Da Costa with a history of the Jews. What need I add more? These facts show that the Hebrew intellect is exerting a powerful influence upon the secular and sacred literature of the age."

*Religious Condition.*—The religious condition of the Jews may be viewed in relation to Judaism and Christianity. In their relation to Judaism they may be divided into four classes:

1. A considerable number of the older Jews are strict Talmudists. They are so, however, less from conviction than because they perceive the necessary consequences of deserting the old foundations. The link which binds them to Talmudism is purely of a negative character. They adhere to it not from love to that system, but from dread of a worse. If they leave traditionary ground, they know of no evidence strong enough to arrest them on this side of infidelity. Their state, therefore, may be summed up in this aphorism, that something is better than nothing, and authority is better than no ground at all.

2. A second class of Jews having thrown off the Talmud, endeavor, perhaps vainly, yet earnestly, to find a resting-place in the Old Testament. Having left their old moorings, they endeavor to let down their anchor there; and, if it fixed, nothing would please them more. But, missing the right interpretation of the Old Testament, they can get no sure bottom. They are thus driven along, whether they will or not, by the spirit of the times.

3. A third class, far more numerous than the other two, whose reverence for authority being entirely destroyed, have thrown off the Talmud, and whose moral sense having become darkened and debased, have cast off the Old Testament too. The link which binds the first class to the Talmud, and that which attaches the heart of the second to the Bible, being broken, they have sunk down into avowed infidelity. It is to be observed, however, that all who may be reckoned fairly among this class do not occupy exactly the same position. With many, their infidelity is a mere negation. Their understandings being emancipated, they can receive nothing without evidence; their hearts being callous, they do not inquire after it. Still, if it were presented, they would be open to conviction. Another party, and it is one which is daily increasing, places itself in the position of direct and active antagonism. They would gladly banish all systems of belief out of the world. They regard them all alike as imposing fetters on the understanding, and an unnecessary restraint on the inclinations of the heart. They are, for the most part, proud, high-minded, neither reverencing God, nor regarding man.

4. A fourth class is found a stage lower down than all the preceding ones. The last mentioned, though having given up all idea of revelation, stand at least on deistical ground. But this goes farther, and treads the dreary wastes of pantheism. Of course, in dealing with such, one must take up a question antecedent even to the inspiration of Scripture, viz., the existence and personality of Him whose revelation it professes to be. It is difficult to compute the number belonging to this class. There is reason to believe that it is already large; and, without any doubt, it is continually receiving new accessions.

In their relation to Christianity, they may be divided into three classes :

1. A very large proportion of the Jews view Christianity in the aspect of the double apostasy of Popery and infidelity, or Rationalism. They see in the one an idolatrous worship ; in the other, a denial of its very being. There is something abhorrent to their mind in the former, and nothing attractive to it in the latter. A Christianity that presents itself as a mitigated form of heathen idolatry, can never win the regards of a Jew ; nor can it be expected that a Christianity which requires to be pared and pruned of its chief doctrines by its own supporters, should gain his confidence or engage his affections. So far, therefore, as Christianity is identified in his mind with either of these apostate systems, it is necessarily rejected by him. He regards it either as a veil thrown over the grosser features of heathenism, or as a thin partition wall, employed for a season to conceal the infidelity of the heart, till circumstances permit its removal and the free profession of the inward sentiments. Popery has been so long and so widely prevalent, and infidelity has acquired in recent times so fearful an ascendancy, that we need not wonder if most of the notions floating about in Jewish society regarding Christianity, have been drawn from the one or the other of these two sources. The natural effect is the formation of the large class of which I now speak, who, whatever they may think of their own position, consider that of Christians as equally, if not more untenable. They are not animated, however, with any special hatred of Christianity, nor do they show themselves actively hostile.

2. A second class, who have come into closer contact with the Christian system, or with true Christians, exhibits a difference of sentiment, corresponding to the difference of their situation. Their views are very indistinct, nor do they know well what passes in their own minds. The idea, however, seems to have started in many of them that possibly in Christianity is to be found the solution of their own difficulties, and that Christianity is the terminating point of the present movement. Those who shrink back with horror from the thought of infidelity, feel the necessity of some form of positive belief to rest upon. To return to the Talmud is out of the question. The Old Testament, if they reject the Christian interpretation, is also untenable. Christianity, therefore, presents itself as the only and last refuge.

3. The third and last party to be mentioned entertain very different feelings towards Christianity from the other two. They manifest towards it the greatest hostility, and persecute it with the utmost rancor. The chief weapon which they can at present command is the tongue ; but the venom with which they poison its arrows shows sufficiently the disposition

of their hearts, and what they would be inclined to do if they had more power. They regard Christianity, whether as a system or as embodied in the persons of its professors, as their natural enemy. They consider it as the one great obstacle to the leveling process which they are attempting to carry out in society. They declare they will not rest till it is rooted out of the earth.

*Reasons for distinct Missions to the Jews.*—The reasons for establishing distinct missions to the Jews are various, and upon examination they will be found to be the same in some respects now that were acted upon by the apostles. (1) As they were Israelites then to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; so are they now. (2) They are a separate people, and those among whom they dwell would have no more relation to them than though they did not exist. (3) As in our Saviour's times it was necessary to begin at Moses and all the prophets, and expound unto them in the Scriptures the things concerning Christ, so it is now. In order to this, the missionary must not only be thoroughly versed in the Hebrew Scriptures, but in Rabbinical literature in all its departments. Having proved that the Messiah of the ancient Scriptures is Jesus of Nazareth, the way opens for preaching repentance and faith. (4) There were, at the time of the establishment of modern missions among the Jews, no adequate means or agencies for meeting the religious wants of the Jews. There was also a very prevalent sentiment that all efforts made for their conversion would prove abortive ; and hence, on this ground, if no other, the church declined to entertain the subject of Jewish missions, and did not deem it expedient to project any measures for a work of the kind. For these and like reasons, separate missions to the Jews were needed and established.

*The London Society for promoting Christianity among the Jews.*—This Society was formally organized in the year 1809. The "object of the Society was to relieve the temporal distress of the Jews, as well as to promote their spiritual welfare." The fundamental principle on which it was founded, was by means of temporal relief to gain access to the poor. In order to furnish employment to converts, a printing-press was established in 1811, which yet continues in operation. The Episcopal Jews' chapel for Christian worship, and schools, were opened in 1813. Up to this time there had been made 79 proselytes from among the Jews in London. In the year 1818, the first foreign missionary to the Jews was sent abroad to Poland—an enterprise that has been eminently successful from the first. In contemplating the wants of the field, this Society was convinced that little could be done towards the conversion of the Jews with-

out missionaries and editions of the Bible and other books adapted to their religious state. Accordingly, in 1821, a seminary for the instruction of missionaries to the Jews was opened, and shortly afterwards an edition of the Hebrew Scriptures was published. Subsequently, the Scriptures were issued in Judeo-Polish for the Polish Jews, and in Syriac for the Chasidim and Cabalistic Jews. In 1840, the Hebrew College was established for the instruction of missionary candidates in the branches of learning requisite to promote the efficiency of their missions. From this college have gone forth many converted Israelites as missionaries, not only in connection with the London Society, but also other societies.

This Society has at the present time 31 mission stations in Holland, Frankfort-on-the-Maine, Poland, Jerusalem, Pozen, Rhine District, Strasburg, France, Kouigsburg, Danzig, Smyrna, North Africa, London, Berlin, Prussia, Constantipole, Safet, Beyrût, Sweden, Bagdad, Bucharest, Salonica, Breslau, Jassy, Adrianople. The number of missionaries is 78. Of this number, 59 are converted Israelites. Since the year 1820, there have been distributed among the Jews by the agents and missionaries of this Society—Hebrew Old Testament copies, 61,620; Hebrew portions of Old Testament, 167,034; Hebrew New Testaments, 55,745; Hebrew prayers of the Church of England, 4,471; tracts and publications of diverse languages, 1,039,665. The Society has 20 schools, in which there have been taught since the year 1827, children of Hebrew parentage, 9,244. Since the Society's organization, there have been ordained under its auspices, 50 clergymen who were converted Israelites, the majority of whom are now laboring as stated pastors over Christian congregations. It is almost impossible to state with approximate certainty the number of conversions that have been made in connection with this Society. The Society avows its object to be not to baptize Jews, but to promote Christianity among them; and hence a return of baptisms can form no criterion of the number really converted, for the Jews are generally but temporary residents in the towns where they receive instruction, while only a small proportion of those instructed by the missionary are baptized by him, and the vast majority of the proselytes connect themselves with the Christian Church, unreported by the missionary. The following is the most authentic estimate we have seen of converts through missionary efforts. In Germany, during the last 20 years, 5,000; Russia, 3,000; London, 2,000; in other countries of Europe, 1,500; making, through the operations of the London Society, either directly or indirectly, 11,500. It should be remembered here, for the benefit of certain classes of American readers, that the London Society has always been composed of the evangelical strength of the

Church of England. There are found among its principal managers the following names: Burgess, Ryder, Wilberforce, Simeon, Basil Wood, Saunders, Hawtrej, Way, Marsh, Grimshawe, Biekersteth, Stewart, Cunningham, McCaul, McNeile. Consequently the missionaries of the Society have been selected generally with a strict regard to their evangelical views and piety. The manner of conducting the work of missions may be seen by the following extract. Speaking of Poland, where there are two millions of Jews of the most orthodox stamp, a writer says: "A great work was thus begun in Poland in 1821. Public preaching, private discussions, daily conversation respecting the character and coming of the Messiah, and the fulfilment of the prophecies in him; the circulation of the Hebrew Scriptures, and the Scriptures in the Judeo-Polish dialect. All these means are owned and blessed of God among the numerous descendants of Abraham in that country." Again, "A great extent of the kingdom of Poland has been traversed every year, and the sound of the Gospel has penetrated into almost every nook and corner of the land, and the seed thus sown has taken root in the hearts of many Israelites." The annual income of this Society is about \$150,000.

The London Society is by priority of existence, and in the magnitude of its operations, the leading Jewish mission society of Christendom. It takes rank among the great missionary enterprises of the day among the heathen, and is equally successful under the influence of the Divine Spirit in bringing souls to Christ.

*The British Society for the Propagation of the Gospel among the Jews.*—This Society is located in London and is mainly composed of the various denominations of dissenting churches in England, and supported by them. It was founded in 1842. Its object is to propagate the Gospel among the Jews by means of missionaries and colporteurs, who are directed to preach, teach, and visit the Jews, and distribute Bibles, books, and tracts among them. Its first endeavors were among the Jews resident in Great Britain, with a population of 30,000. Subsequently it extended its operations to foreign parts. The society has now in its employ 24 missionaries, mostly converted Jews, located in the following places, besides the different localities in England, at Tunis, in Northern Africa, at Gibraltar, at one of the gates of the Holy Land, at Frankfort, in Paris, in Lyons, in Wurtemberg, and in Breslau. It supports one female agent, who has under her charge 60 Jewesses, whom she instructs in the Sacred Scriptures. For about seven years the society sustained a Hebrew Mission College, to prepare young men for the missionary work among the Jews. Eleven of the graduates, converted Jews, are now missionaries of the society, while others have become missionaries of other societies.

The number of converts made through the operations of the society is 100. Its annual income is about \$20,000, the larger proportion of which is the fruit of female piety and devotedness.

*Missions to the Jews of the Free Church of Scotland, and other Presbyterian bodies in Great Britain.*—The mission to the Jews of the Free Church of Scotland is not conducted by a voluntary society, but is one of the departments of the general missionary work in which that church is engaged. It was originated before the division took place in the Church of Scotland. A deputation was sent to the East to make inquiry into the religious condition of the Jews, in 1839. The result was the establishment of Jewish Missions at Pesth, Hungary, and Jassy Moldavia. In 1841 the Presbyterian church in the north of Ireland established a mission at Damascus, and about the same time the English Presbyterian Synod located one at Cortu. At the time of the memorable disruption, it was found that those clergymen that left the established church were the friends of Jewish missions, whose majority was so large that the missions already established easily passed over into the hands of the Free Church.

About this time, a great revival among the Jews took place at Pesth. Hundreds, and many Jews of distinction, were converted to Christianity. This mission was interrupted by the revolution in Hungary, and nearly annihilated by the despotic decrees of the Austrian government. The established missionary stations and number of missionaries are as follows: *Pesth*, a teacher and a school of 300 scholars; *Breslau*, one missionary and wife aided by Jewish converts. *Constantinople*, three male and three female missionaries, one female teacher, a colporteur, and four Jewish teachers, in all eleven laborers. *Amsterdam*, two missionaries, four teachers in the college, with 16 scholars. The number of converts is not known. The income of the church devoted to this branch of missionary labor was in 1854 about \$36,000.

*The Scottish Society for the Conversion of Israel.*—This society is composed of different denominations. It was organized in 1845. Mission stations were established at Hamburg, Altona, and Algiers. The number of missionaries is two. A number of Jews have been converted.

Besides these general efforts, many local societies have, from time to time, been instituted on the Continent of Europe, for the conversion of the Jews.

**AMERICAN MISSIONS TO THE JEWS.**—The attention of American Christians has also been attracted to the Jews, and many efforts have been put forth with varied success. In 1832, Rev. W. J. Schaeffler settled in Constantinople. He had been preceded by Dr. Wolfe; but little or nothing was accomplished by him. Mr. Schaeffler labored alone, with extremely

limited means. His efforts were mainly devoted to the preparation of an edition of the Scriptures (O.T.) in Hebrew-Spanish, and Hebrew. In this he was aided by the American Bible Society. He also published an edition of the Psalms, and two editions of the Pentateuch, in the same language. These publications he distributed among the Jews. He is now engaged in printing, under the auspices of the A. B. C. F. M., a Hebrew, and Hebrew-Spanish Lexicon, to accompany the Old Testament. Besides aiding Mr. Schaeffler, the American Board of Commissioners for Foreign Missions have sent two missionaries to the Jews at Salonica and Constantinople.

The *Reformed Presbyterian Church* in the United States has sent two missionaries to the Jews at Salonica and Damascus. The *Campbellite Baptists* have a mission station at Jerusalem. The *Presbyterian Board of Foreign Missions* has under its care three missionaries to the Jews in Baltimore, Md. and New York. The labors of these missionaries are divided between Germans and Jews. Two places of worship have been opened, which are frequented on Sunday, by a promiscuous congregation of German population. A few individuals have been baptized by one of the missionaries.

*The American Society for Meliorating the Condition of the Jews.*—This society was organized in 1820. Its fundamental idea was, the temporal relief of persecuted converts from abroad. It aimed to afford an asylum for such Jews, as believing in the Christian religion, dared not profess their faith for fear of persecution from their kindred. From representations made to them, the whole American Christian community became deeply interested in the persecuted converts in Europe. Considerable sums of money were raised, which were devoted to the purchase and furnishing of an establishment for this purpose. But either because there were no converts disposed or because no provision was made to enable them to emigrate, no colony of converts was ever fully organized, for want of subjects. To realize the idea started with, a number of different experiments were tried, all of which proved abortive. It was in 1849 that a purely missionary work among the Jews in the United States was projected on a grand scale. Although the society had employed missionaries to the Jews previously, yet its purposes were not well defined, nor its plans matured until this time. The society retaining its baptized title, so changed its constitution as to admit of a grand missionary enterprise among the Jews. The field upon examination is found to be an extensive one, at the present time. In 1851 there were found on the synagogues' rolls, in the United States, according to a Jewish publication, 60,000 males, from thirteen years and upward. The number of females being about equal to that of the males,

not including any under thirteen years, would make the religious portion of the Jewish population in the country, 120,000. Add to this the thousands of Jews that are traveling through the country, and those who have not entered their names on the rolls, together with all the children under thirteen, and we shall have a Jewish population of 150,000 souls.

The society aims to accomplish its work by the distribution of the Scriptures in Hebrew, German and French; of tracts suitable to their religious state; and books which have a bearing upon the question of the Messiahship of Jesus of Nazareth. The character of the society's operations is that of an itinerancy. It baptizes no converts, but prepares them for that ordinance, and leaves the responsibility of a public profession of faith with pastors of churches; hence the society can never know the amount of fruits resulting from the cultivation of this field.

During the year 1854, the society supported 10 regular missionaries and 7 colporteurs, who labored among the Jews in forty cities and large towns in different parts of the country. It also delegated an agent to Palestine, on a mission of inquiry as to what could be done there in agriculture among the Jews, with a view to reach them with the Gospel. During this same year, 29 converts were reported as the results of the society's labors. The income of the society for the same year was about \$14,500. The whole number of converts reported as the results of the missionary operations of the society since 1849, were 59 Jews.

#### GENERAL SUMMARY.

Number of Jews in the world, . . . . .	14,000,000
“ “ now comprising a missionary field, . . . . .	5,000,000
“ of Missionary stations, . . . . .	115
“ “ Missionaries, about . . . . .	200
“ “ Missionaries, converted Jews, about . . . . .	100
“ “ Converted Jews, clergymen, (besides) . . . . .	200
“ “ Hebrew children taught in Mission schools, . . . . .	12,000
“ “ Converts during the last 50 years, . . . . .	20,000
“ “ “ now in the church (in 1854) . . . . .	15,000
Amount expended on all the Mission stations, . . . . .	\$160,000
Proportion of converts to the whole population, . . . . .	1 to 700
“ “ converts to Jews, that are accessible, . . . . .	1 to 333
“ “ clergymen to the number of converts, . . . . .	1 to 60

REV. E. R. MCGREGOR.

**JACOBITES:** A sect of Christians in Syria and Mesopotamia, so called either from Jacob, a Syrian, who lived in the reign of the emperor Mauritius, or from one Jacob, a monk, who flourished in the year 550. They are of two sects, one following the rites of the Latin church, and the other continuing separate from Rome. There is also a division among the latter, who have two rival patriarchs. They number about thirty or forty thousand families in Syria and Mesopotamia. They hold but one nature in Christ. With respect to purgatory and prayers for the dead, they

hold with the Greeks and other Eastern Christians. They use unleavened bread at the eucharist, reject confession, and practice circumcision before baptism.—(See *Copts*.)

**JACKMEL:** A town in Hayti, containing a population of about 10,000, surrounded by a district containing 60,000 more. A station of the Baptist Missionary Society.

**JAFFA:** The ancient Joppa. It is the principal port of Judea, and the only point of communication which David and Solomon had with the Mediterranean. It is a station of the London Jews' Society.

**JAFFNA:** A seaport town, near the northern extremity of the island of Ceylon, capital of the district of Jaffnapatam. Population about 8000. A station of the Wesleyan Missionary Society.

**JAIPUR:** A city in Upper Assam, and formerly a station of the American Baptist Mission.

**JAINS:** A remarkable sect, scattered throughout India, but nowhere comparatively numerous, except in South Canara, where Jain temples still remain in a state of tolerable perfection. Their temples are of two sorts: one covered with a roof, named *Busty*; the other, an open area, called *Betta*, which signifies a hill. In the *Betta* temples, the only image of a saint is that of Gornuta Roya, said, when on earth, to have been a powerful king. The word *Jain* signifies a person who has renounced the ordinary modes of thinking and living among mankind. The Jains assert that they have preserved the true and primitive religion; and say that the Brahmins have swerved from all the ancient religious maxims of their ancestors; and that, laying aside the venerable traditions of their masters, they have substituted in the place a monstrous combination. The Vedas, the eighteen Puranas, the Trimurti, the Avatars of Vishnu, the Lingam, the worship of the cow and other animals, and of sensible objects, the sacrifice of the Yojna, are all rejected by the Jains, who hold them to be a mass of abominations, innovations, and corruptions of the true primitive religion. The Jains are frequently confounded with the worshippers of Buddha; and their tenets have certainly, in many points, a strong resemblance to those taught in Ava by the adherents of Buddha.—*Hoole's Year Book of Missions*.

**JALNA:** A city of Hindostan, 120 miles N.W. of Ahmednuggur, and 300 miles from Bombay. It is situated in the territories of the Nizam, or Mohammedan prince, who has nominally an independent government over a territory of 95,000 square miles. It was occupied as a station of the American Board in 1837; and belongs to the Ahmednuggur mission.

**JAMAICA:** See *West Indies*.

**JASSORE:** A town on the Ganges, 62 miles N. of Calcutta. The English Baptists commenced a mission here in 1800.

**JAUNPUR**: The capital of a district of the same name, in Northern Hindostan, about 40 miles north-west of Benares. It is a station of the Church Missionary Society.

**JAVA**: See *Indian Archipelago*.

**JERUSALEM**: See *Oriental Christians, Jews*.

**JEREMIE**: A station of the Wesleyans, in Hayti.

**JESSORE**: Capital of a district of the same name, 62 miles N. E. of Calcutta. A station of the Baptist Missionary Society.

**JESUITS**: The *Society of Jesus*, one of the most celebrated monastic orders of the Romish Church, founded in the year 1540, by Ignatius Loyola.—(See *Church of Rome and Europe*.)

**JILOLO**: One of the Molucca Islands in the Indian Archipelago.

**JOONEER**: A town in the province of Arungabad, Hindostan, about 48 miles from Poona. The fort has seven gates of masonry, one within the other, and contains the ruins of many Mohammedan tombs and Hindoo excavations. About a mile south of Jooneer, are numerous excavations and cave temples, the sculptures of which prove them to be of Jain origi.

**JUGGERNAUT**: A celebrated place of Hindoo worship, in the district of Cuttack, on the sea-coast of Orissa. It stands close to the sea-shore, a few miles north-east of the Chilka lake, and immediately adjacent to the town of Pursottom. The town and temple are surrounded with low sand-hills, and the surrounding country is very sterile. The idol is a carved block of wood, with a frightful visage, painted black, with a distended mouth of a bloody color. On festival days, the throne of the idol is placed upon a stupendous movable tower, 60 feet high, resting on wheels, which indent the ground deeply as they turn slowly under the ponderous machine. He is accompanied with two other idols, his brother Balaram, and his sister Shubudra, of a white and yellow color, each on a separate tower, and sitting upon thrones of nearly an equal height. Attached to the principal tower are six ropes, of the length and size of a ship's cable, by which the people draw it along. The priests and attendants are stationed around the throne, on the car; and occasionally address the worshipers in libidinous songs and gestures. Both the walls of the temple and the sides of the car are covered with the most indecent emblems, in large and durable sculpture. Obscenity and blood are the characteristics of the idol's worship. As the tower moves along, devotees, throwing themselves under its wheels, are crushed to death; and such acts are hailed by the acclamations of the multitude, as the most acceptable sacrifices. The scenes which occur at the temple as acts of worship, are too indecent to be described. A number of sacred bulls are kept in the place, and fed with vege-

tables from the hands of the pilgrims. In the temple, also, is preserved what is regarded as a bone of Krishna, considered a most sacred relic. The temple of Juggernaut is esteemed the most sacred of all the religious establishments of the Hindoos; and the concourse of pilgrims by which it is annually visited is immense, particularly in March, when the *Dole Jattrah* takes place, and in July, when the *Ruth Jattrah* is celebrated. Dr. Carey was of the opinion that, at the lowest calculation, 1,200,000 attend every year, of whom an incredible portion die by the way, from want, fatigue, or disease. At 50 miles distance, the approach to the spot is known by the quantity of human bones which are strewn by the way.

Mr. Sterling, in his "Account of Orissa," gives the following description of the grand procession of the idol: "On the appointed day, after various prayers and ceremonies, the images are brought from their throne to the outside of the Lion-gate, not with decency and reverence, but a cord being fastened round their necks, they are dragged by the priests down the steps and through the mud, while others keep their figures erect, and help their movements by shoving from behind, in the most indifferent and unceremonious manner. Thus the monstrous idols go, rocking and pitching along, through the crowd, until they reach the cars, which they are made to ascend by a similar process, up an inclined platform, reaching from the stage of the machine to the ground. On the other hand, a powerful sentiment of religious enthusiasm pervades the admiring multitude of pilgrims, when the images first make their appearance through the gate. They welcome them with shouts and cries; and when the monster Juggernaut, the most hideous of all, is dragged forth, the last in order, the air is rent with acclamations. After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands, and ears, of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body, or pedestal. The joy and shouts of the crowd, on the first movement of the cars, the creaking sound of the wheels, as these ponderous machines roll along, the clatter of hundreds of harsh-sounding instruments, and the general appearance of such an immense mass of human beings, produce an astounding effect."

**JU-JU, or JEW-JEW**: A charm; a fetish. (See *Africa, West*.)

**JUNIN**: In Western India, about 70 miles east of Bombay. It has 3,000 houses, and about 25,000 inhabitants, and is a station of the Church Missionary Society.

**KADATCHAPORAM**: A station of the Church Missionary Society in the Tinnevely district, India.

KAFFRARIA, or *Kaffreland*, extends from the Keiskamma river, (the Kei, according to the late arrangement,) which separates it from Cape Colony, to an undefined line somewhere on the south of Delagoa Bay. Its extent is not exactly ascertained. Its western boundary is supposed to be near the source of the Orange river, which flows through a vast extent of country into the Atlantic Ocean, and the Mapoota, which empties itself into Delagoa Bay.

KAFFRES: The appellation of *Kaffre*, which signifies *unbeliever*, was originally given, by the Moorish navigators of the Indian Ocean to the inhabitants of the south-eastern coast of Africa, and was borrowed from them by the Portuguese. Afterwards, when the Dutch colonists came in contact with the most southern tribe of the Kaffres, the Koosas or Amakosa, the Moorish name was given to them exclusively; and in this restricted sense it is generally used by the Dutch and English colonists. It is, however, well ascertained that not only the tribes commonly called Kaffres, but the Tambookies, Mambookies, Zulus, Damaras, the inhabitants of Delagoa Bay, Mozambique, and the numerous Bechuana tribes, who occupy the interior of the continent to an extent yet unexplored, are but subdivisions of one great family, allied in language, customs, and mode of life. The Bechuana dialect, which prevails universally among the interior tribes, so far as they have been visited, varies but slightly from that of the Damaras, and of the natives of Delagoa Bay; and the Amakosa is a dialect of the same language. The natives of the Comoro Islands and the aboriginal tribes of Madagascar also speak a dialect intimately allied to those of Kaffraria and Mozambique. This word is variously spelled, *Kaffre*, *Kaffir*, *Kafir*, and *Caffre*. Which is the more proper it is not easy to determine. We have followed the *Encyclopedia Britannica*, on the ground that such a standard word would be most likely to fix and settle the orthography.

*Government.*—The ancient government of the Kaffre tribes is feudal: an aristocracy of chiefs, acknowledging the supremacy of the sovereign, but except on extraordinary occasions, acting independently of him. Each tribe is divided into kraals or hamlets, each of which has its petty chief. The general chief is the sovereign of the nation, and in a council of chiefs is very powerful, and is looked upon by all the nobles and people with unbounded respect.

*The People.*—In personal appearance, the Kaffres are a remarkably fine race of men. Their noble figures and power of limb; their lofty stature and graceful deportment, have drawn the attention and excited the admiration of travelers. Their color is dark brown, mixed with a warmer tint of yellow. Their hair is black and woolly, but not the wooliness of the Negro. Their faces approach the European model. They wear no clothing but

a cloak of skin. In disposition, they are cheerful, frank, good-natured, and intelligent. They are a pastoral people, and their flocks and herds constitute their chief care.

*Religious and Moral Condition.*—The Kaffres have no national religion. They have only a few unmeaning rites and superstitions, which may be the ruins of some forgotten creed. They practice circumcision, abhor swine's flesh and fish, and have a reverential fear of serpents, which may suggest their eastern origin. Mr. Moffat states that there is, with them, an entire absence of theological ideas. The venerable Dr. Vanderkemp, the first missionary among them, says, "If by religion we mean reverence for God, or the external action by which that reverence is expressed, I never could perceive that they had any religion, nor any idea of the existence of God." This he said with reference to them as a nation, for individuals among them had some notions of God, which they had acquired from those who had associated with white people. And, as proof of this, he said they had no word in their language to express the idea of a Supreme Being. Mr. Moffat adds his testimony to the same fact, of which he says he became convinced in opposition to his preconceived and cherished opinions, both by the declarations of the untutored natives themselves, and the accounts given by the native Christians of their former state, to illustrate which he relates a number of interesting conversations and anecdotes. But, although they appear to possess no just spiritual ideas, or to have any true conception of a future state, a belief in witchcraft holds the same terrible sway over them as in other African tribes. So deplorably does this superstitious dread of the sorcerer's art prevail among them that they never attribute the death of their people to natural causes. If a Kaffre should die of extreme old age, they would attribute his death to witchcraft, and wreak their vengeance on some poor innocent creature as the witch. But in those portions of their country which have come under British authority, these cruelties have been suppressed by law. Polygamy is also universal among the Kaffre tribes.

The various tribes of the Kaffre family are estimated by Rev. J. J. Freeman, Secretary of the London Missionary Society, at 2,000,000, spread from the eastern frontier of Cape Colony to beyond Delagoa Bay, and then across the whole continent, without break, to the Atlantic, in latitude 20°.—*Condar's Dictionary of Geography*; *Wrongs of the Kaffre Nation*, by JUSTUS; *A Tour in South Africa*, by Rev. J. J. FREEMAN; *Moffat's Southern Africa*; *Philip's Researches in Southern Africa*. (For Missions among the Kaffres, see AFRICA, SOUTHERN.)

KAHUKU: A station of the American Board on the Sandwich Islands, on Oahu.

KAILUA: The first station occupied by the American Board at the Sandwich Islands,

situated about the centre of the eastern coast of Hawaii.

**KAITOTEHE**: A station of the Church Missionary Society in New Zealand.

**KAIKOHI**: A station of the Church Missionary Society in New Zealand.

**KAIPARA**: A station of the Wesleyan Missionary Society on the western coast of New Zealand, celebrated for a large muscle, measuring 11 to 13 inches, found there in great abundance.

**KAITAI**: The most northern station of the Church Missionary Society in New Zealand. It lies under a fine wooded range of hills, having on the east a vast plain, with a dark forest in the middle, extending to the flat, marshy estuary of the Awarua river, ending in the Sandy Bay; to the northward a bright line of sand marks the district of Muriwenua, which reaches to the North Cape; on the westward the wooded range of Manugu Tanewha bridges the whole inland country between Kaitai and Waimate.

**KALUAHA**: A station of the American Board on the island of Molokai.

**KALIFF**: See *Califf*.

**KAMA STONE**: A station of the Wesleyans in South Africa, near Buffalo's Vleij.

**KAMBEL**: A Burman village near Rangoon and an out-station of the Am. Baptist Mission at Rangoon.

**KANTHA**: A Karen village in the district of Tavoy, Burmah, and an out-station of Am. Baptist Mission at Tavoy.

**KANOEHE**: A station of the American Board in the Sandwich Islands, on Oahu.

**KANDY**: In Ceylon, about 90 miles N. E. of Colombo. It is surrounded by hills and mountains, and was anciently the capital of an independent kingdom of the same name. The town itself has about 3000 people, but in the neighboring highlands there is a population of 200,000. It is a station of the Church and Baptist Societies.

**KAPITI**: An island of New Zealand, in Cook's straits, whose chief sent his sons 500 miles for a missionary. The whole island had embraced Christianity, by the labors of one native, who had gone there of his own accord.

**KARANGAN**: Formerly a station of the American Board in Borneo.

**KARENS**: An interesting race of aboriginal inhabitants of the mountainous regions of the southern and eastern portions of Burmah Proper, and all parts of the Tenasserim provinces, extending into the western portions of Siam, and thence northward among the Shyans. It is impossible to form a satisfactory estimate of their numbers. In the province of Tavoy a British census makes the number 2500. Around Maulmain and Rangoon there are perhaps 20,000 more. In Siam and Laos, there are probably 10,000, making in all, about 30,000. They are a quiet and intelligent people, living by agriculture,

and their government is patriarchal. They have received the Gospel with great readiness, and among them the missions of the American Baptists have met with wonderful success. (See *Burmah*.)

**KAT RIVER**: A district in South Africa, on the borders of Kaffraria, where the London Missionary Society have a station at Phillipon, with 13 out-stations on Kat River, and four in Tambookee land. The population consists chiefly of liberated Hottentots, living in 50 or 60 locations.

**KAUAI**: One of the Sandwich Islands group, about 75 miles north-west of Oahu. It is 46 miles in length and 23 in breadth, mountainous, and of romantic appearance.

**KAUKAUA**: A station of the Church Missionary Society in New Zealand. It stands on a plain immediately adjoining a mountain. The Kankaua district extends from Opotiki in the Bay of Plenty to Waipiro in Open Bay.

**KAU**: A district in the south of the island of Hawaii, where is a station of the American Board.

**KAWHIA**: A station of the Wesleyans on the west coast of New Zealand.

**KEALAKEKUA**: A station of the American Board in the Sandwich Islands, on the north-west coast of Hawaii.

**KEALIA**: A station of the American Board on Hawaii, Sandwich Islands.

**KEISKAMMA**: A station of the London Missionary Society in Kaffreland, South Africa.

**KEMEES**: A tribe inhabiting the mountains of Burmah, in many of their habits resembling the Karens.

**KEMMENDINE**: A Karen village near Rangoon; a station of the American Baptist Mission at Rangoon.

**KENT**: Town of liberated Africans, in the parish of St. Edward, at Cape Shilling, Sierra Leone, West Africa, about 40 miles south of Freetown—station of the Church Missionary Society.

**KERIKERI**: A station of the Church Missionary Society in New Zealand.

**KHAMIESBERG**: A station of the Wesleyan Missionary Society in Little Namaqualand, South Africa.

**KHANTIS**: One of the races occupying the country of Assam, to whom the missionaries of the American Baptist Missionary Union have preached.

**KHAN**: In Asia, a governor, a prince, a king. Also, an inn.

**KHARI**: A station of the Baptist Missionary Society in Bengal.

**KHARPUT**: Prospectively a station of the American Board among the Armenians. It is in Northern Mesopotamia, on an extended, well-cultivated, and beautiful plain, having a delightful climate; 366 villages on the plain, with an Armenian population, including that of the city, of at least 100,000 souls.

**KHUNDITA**: A station of the General Baptists in Orissa, about 200 miles south from Calcutta. It is surrounded by populous villages, and not far from the large town of Jageepore.

**KING WILLIAM'S TOWN**: A station of the London Missionary Society, on the Buffalo river, South Africa.

**KING WILL'S TOWN**: A station of the American Presbyterian Board in West Africa.

**KINGSTON**: The capital of the Island of St. Vincent, W. I., and a station of the Wesleyan Missionary Society. Pop. 8,000. It is situated on the south-west side of the island, and stretches along the sea-shore, the mountains gradually rising behind in the form of an amphitheatre, to a considerable height.

**KIOSK**: In Turkey, a summer-house.

**KIRKWOOD**: Station of the United Scotch Presbyterian Church in Tambookieland, South Africa, on the river Ixhose.

**KISSOR**: One of the Banda Islands, a group of the Moluccas, in the Indian Archipelago.

**KISSEY**: Town of liberated Africans, and station of the Church Missionary Society, in the River District, Sierra Leone, West Africa, about three miles east of Freetown, on the Sierra river.

**KLAAS VOOK'S RIVER**: A station of the London Missionary Society in Little Namaqualand, South Africa.

**KNAPP'S HOPE**: A station of the London Missionary Society, among the Kafres in South Africa.

**KOHALA**: A station of the American Board in the Sandwich Islands, on the north-east coast of Hawaii.

**KOKFONTEIN**: A station of the Rhenish Missionary Society in Little Namaqua, South Africa.

**KOLOA**: A station of the American Board in the Sandwich Islands, on the island of Kauai.

**KOLOBENG**: The most inland station of the Loudon Missionary Society, in South Africa, situated on the southern borders of the Kalahari desert, 200 miles N. E. by N. from Kuruman.

**KOMMAGGAS**: A station of the Rhenish Missionary Society in South Africa, in the north-west corner of Cape Colony.

**KOTGIHUR**: A station of the Church Missionary Society, the capital of a chiefship of the same name, in Himalaya, India, between the Sutlej and Jumna, on a declivity of the Whartoo Mountain, near the left bank of the Sutlej, at an elevation of 6,634 feet above the level of the sea, on the high road to Thibet. The language of the inhabitants is the same as that of the hilly parts of the Sutlej.

**KRAAL**: A small village in Africa, consisting of a few native huts.

**KRISHNAGUR**: A station of the

Church Missionary Society, a little to the north-west of Calcutta.

**KRISHNAPORE**: A station of the Church Missionary Society in Hindostan.

**KRUSFONTEIN**: An out-station of the London Missionary Society in South Africa, situated on a dry and barren piece of land, near the Gamtoos river.

**KULANGSU**, or **KOOLANGSOO**: A small island near the city of Amoy, China, occupied as a station by the Presbyterian Board.

**KUMASI**, **KOOMASSIE**, or **COOMASSIE**: The capital of Ashantee. Population, 15,000. A station of the Wesleyan Missionary Society.

**KUMISS**: An intoxicating liquor distilled from mare's milk, in use among the Tartars.

**KURUMAN**: A station of the London Missionary Society in South Africa, 630 miles north-east of Cape Town, among the Bechuanas.

**KYOOK PHYOO**: A town in Arracan, on Ramree Island, where the mission of the American Baptist Missionary Union in Arracan was first planted.

**LABRADOR AND GREENLAND**: These two countries are grouped together in one article on account of the connection of the missions, particularly those of the United Brethren, which may be considered as in fact but one mission.

**GREENLAND**.—Greenland is the remotest tract of land in the north, lying between Europe and America, and is divided into East and West Greenland. The eastern coast is almost inaccessible, but on the western coast the Danes have erected several factories, for the purpose of carrying on the whale fishery. The want of large timber is in some measure compensated by the drift-wood, which floats in great quantities into the bays and islands, and serves the Europeans for fuel, and the natives for building their houses, tents, and boats. The population of Greenland is estimated at 6,000; 150 or 200 of whom are Europeans. They are a remarkably docile and harmless people, and the missionaries have not had to encounter among them any fixed forms of superstition or idolatry.

The climate in this country is intensely cold, sometimes so severe that beer, and even brandy, freeze in a room heated by a stove, and yet it is a remarkable fact, that the bays and the water between the islands are seldom frozen for any length of time, and sometimes they remain open during the whole winter. This is of great advantage to the Greenlanders, as their principal subsistence is derived from fishing.

The summer seldom lasts above four months, and even then it frequently snows, and the frost never leaves the ground entirely, as the rays of the sun seldom penetrate above a foot below the surface. Yet the heat in summer is said by the missionaries to be as great as in any part of England or Germany, though of





shorter duration. There is scarce any night in summer, as the sun does not remain more than two or three hours below the horizon, and from the tops of the mountains his beams are reflected even at midnight, so that a person seated in a room may read and write without the aid of a candle. And, though the winter nights are proportionably long, yet the darkness is considerably lessened by the stronger light of the moon, the prevalence of the *aurora borealis*, and by reflections from the ice and snow.

The natives are of a tawny hue and low stature, with very dark or black eyes, and strong, flowing hair. They are clad the whole year round in fur dresses, made of the skins of seals and reindeer, very neatly sewed by the women. Their dwellings are of two kinds: first, tents, which are covered with seal-skins, and constitute their summer habitations; secondly, winter houses, constructed of large stones, the walls being a yard in thickness, and the crevices filled up with earth and sods. The roof is of wood, covered first with sods, and the whole overspread with skins. The inside breadth of such a house is generally 12 feet, but its length varies from 24 to 72 feet, according to the number of inmates. Four, or even ten, families live together in a house, the apartments being separated from each other by screens, made of skins. In every apartment a lamp is kept constantly burning, which lights and heats it, and serves also for cooking. There is not a great regard for cleanliness, and the smell of the train-oil is offensive, but the contentment of the Greenlanders amid their poverty, and the order and stillness observed among those who dwell together, excite the admiration of Europeans.

Notwithstanding the rigors of the climate and the sterility of the soil, the missionaries have succeeded in laying out gardens, in which they grow lettuce, cabbages, radishes, turnips, and a few other vegetables. However, as they cannot be sown before June, and killing frosts commence again in September, they remain small, but have a fine flavor. Oats and barley spring up very fast, but never come to maturity. The missionaries have introduced the breeding of sheep and goats, though hay is difficult to obtain, as it comes only from the valleys.

Several kinds of animals and fish are serviceable to Europeans and natives, both for traffic and food, such as reindeer, hares, foxes, white bears, different descriptions of winged game, and a great variety of fishes, especially herrings, which, in the beginning of summer, come into the bays in such shoals, that whole boats can be filled with them in a few hours. But the seal is the most important to the Greenlanders, as it furnishes a principal article of food, and also serves for clothing, bedding, covering for boats, tents, and houses, oil for their lamps, implements for fishing and hunt-

ing, and also serves as a medium of traffic, instead of money.

#### MISSIONS.

To *Hans Egede*, a Danish missionary, belongs the honorable title of "*Apostle of Greenland*," and most cheerfully is this title conceded to him by the Moravian brethren. It was in the year 1721 that this excellent man exchanged his comfortable parsonage at Vogen, in Norway, for the bleak, desolate island of Kangek, near the mouth of Baal's river, on the contiguous mainland, at Goodhab, on the western coast, where he exerted himself with patient and unwearied zeal, for the conversion of the Greenlanders to the faith of Christ. Through ten weary years, with very little apparent success, he persevered in his labors; but it appeared as if the mission must be abandoned, when a new era began to dawn upon benighted Greenland. In 1831, two baptized Greenlanders, who had been taken to Denmark by some colonists, gave much interesting information relative to the state of the nation to which they belonged, and the comparative failure of the mission. This being reported to the congregation at Hurrnhut, a young brother, named Matthew Stach, felt an impulse which he could not resist, to offer himself as a missionary to the Greenland race. His offer was accepted; and the brethren Christian Stach, cousin of Matthew, and Christian David, the veteran emigrant from Moravia, both common workmen, were commissioned to accompany him. On the 19th of January, 1733, these brethren set out on foot for Copenhagen, a distance of about 500 miles.

Nothing can more strikingly exhibit the zeal of these devoted servants of Christ, and their truly apostolic spirit, than the manner in which they entered upon their great work. They literally obeyed the injunction, "Take nothing for your journey." "There was no need," says one of them, "of much time or expense in our equipment. The congregation consisted chiefly of poor exiles, who had not much to give, and we ourselves had nothing but the clothes on our backs. We had been used to make shift with little, and did not trouble our heads how we should get to Greenland, or how we should live there. The day before our departure a friend in Venice sent a donation, and part of this we received for our journey to Copenhagen. Now we considered ourselves richly provided for, and therefore would take nothing of any one on the road, believing that he who had procured us something for our journey at the very critical moment, would also supply us with everything requisite for accomplishing our purpose, whenever it should be needful."

On arriving at Copenhagen they were kindly received by many friends; but their design appeared romantic and unreasonable, especially as the Danish mission to Greenland was in a

low state, and the government was inclined to withdraw its colonists altogether. In this state of things a residence on the coast of Greenland was regarded as highly dangerous, both on account of exposure to the cruelty of the natives, and the liability of being left without any regular supply of provisions from Europe. These reports however did not dispirit the missionaries, who on being asked by Count Pless, "How they intended to maintain themselves in Greenland," answered, "By the labor of our hands, and God's blessing," adding, "that they would build a house and cultivate a piece of land, and not be burdensome to any." On being told by the Count that there was no timber fit for building in that country, they said, "If this is the case we will dig a hole in the earth and live there." Astonished at their ardor in the cause in which they had embarked, the Count replied, "No; you shall not be driven to that extremity; take timber with you and build a house; accept of these fifty dollars for that purpose." They then committed their cause to Him who orders all things, and on the 10th of April, 1733, they sailed from Copenhagen, and on the 20th of the next month they reached the place of their destination, having had a safe and speedy passage.

They soon fixed upon a place, to which they afterwards gave the name of *New Herrnhut*, and here they kneeled down and invoked the blessing of God on themselves and their undertaking. Their first labor was to erect a small hut, as a shelter against the inclemency of the climate. A few days after they laid the foundations of their proper dwelling, for which they had brought the timber with them from Copenhagen. The season was remarkably in their favor, the ice and snow having melted a month sooner than usual. Besides their own house they built one after the Greenland manner, for the accommodation of such of the natives as might be induced to come to them for instruction. During the first year of their residence in Greenland the small-pox prevailed to a frightful extent, during which the brethren exerted themselves much for the relief of the sick and dying, till at length they were violently attacked themselves, and nearly lost the use of their limbs. Having thus passed their first year, they were strengthened and encouraged in 1734, by the arrival of two brethren, Beek and Boenish, who came in the character of assistants.

They now resolved to pursue their work with redoubled ardor, and applied themselves to the study of the language with unremitting diligence. Unused though they were to grammars of any kind, they soon conquered the greatest difficulties, so as to be able to hold a short conversation with the natives. They also obtained some copies of pieces which Mr. Egede, the Danish missionary, had translated, such as the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, and embraced every

opportunity of reading these to the Greenlanders, with instructions suited to make an impression on their hearts. By these means they conciliated the esteem of the natives, who often visited them, though not without asking for some article that struck their fancy, showing that they were actuated by selfish motives.

In 1735 some ships arrived from Europe, but without bringing them supplies of any description. They were therefore reduced to great distress, as their whole stock of provisions consisted of a barrel and a half of oatmeal. They had been less successful than usual in hunting and fishing, and on attempting to buy seals of the natives, the most exorbitant prices were asked, and in some cases they refused to sell at all. But in the spring of 1736 an unexpected supply of provisions was sent to them from Holland, and by a person from whom no aid had ever been solicited. The same individual promised them other supplies for the ensuing season.

In July, 1736, some Danish ships arrived, bringing with them the mother of Matthew Staeh, a widow about forty-five years of age, with her two daughters, Rosina and Anna, the former twenty-two, and the latter twelve years of age. Their domestic affairs were now confided to female hands; and the two younger being desirous of acting as missionaries among their own sex, applied themselves sedulously and successfully to the study of the Greenland language.

Their temporal circumstances were now more comfortable, but they were severely tried with the character and conduct of the savages, who seldom visited them except in quest of victuals, and who were strongly averse to religious conversation. If a missionary remained with them more than one night, they employed every means to draw him into their dissolute practices, and, failing in this, they endeavored to provoke him by mimicking his reading, praying, and singing, or by interrupting these exercises with frightful howling and the deafening noise of drums. On some occasions they even pelted the brethren with stones, destroyed their goods, strove to drive their boat out to sea, and even threatened to assassinate them in their tent. In the midst of all these dangers, however, they were mercifully preserved.

Thus five years passed away, and the brethren witnessed no abiding fruits of their self-denying labor. They had tilled a soil apparently unfit for culture, and in tears had sown the seed on hearts apparently as barren as the coast where they had pitched their tents. But now the Lord was about to bless their work in a new and peculiar manner.

"In June, 1738," write the missionaries, "many Southlanders, or people from the south of Greenland, visited us. Brother Beek was at this time translating a part of St. Matthew's Gospel. The heathen being very curious to know the contents of the book, he read a few sentences, and

after some conversation with them, asked whether they had an immortal soul, and where that soul would go after death. Some said, "Up yonder." Others said, "Down to the abyss." Having rectified their notions on this point, he inquired, "Who made heaven and earth, man, and all other things?" They replied that they did not know, nor had they ever heard, but that it must certainly be some great and mighty being. He then gave them an account of the creation of the world, the fall of man, and his recovery by Christ. In speaking of the redemption of man, the Spirit of God enabled him to enlarge with more than usual energy, on the sufferings and death of the Redeemer, and in the most pathetic manner to exhort his hearers to consider the vast expense at which Jesus had ransomed their souls, and no longer reject the mercy offered them in the Gospel. He then read to them out of the New Testament the history of our Saviour's agony in the garden.

Upon this the Lord opened the heart of one of the company, whose name was Kayarnak, who, stepping up to the table in an earnest manner, exclaimed: "How was that? tell me that once more, for I do desire to be saved." These words, the like of which had never before been uttered by a Greenlander, so penetrated the soul of Mr. Beck, that with great emotion and enlargement of heart, he gave them a general account of the life and death of our Saviour, and of the scheme of salvation through him.

In the mean time the other missionaries who had been abroad on business, returned, and with delight joined their fellow-laborers in testifying the grace of God in the blood of Jesus Christ. Some of the pagans laid their hands on their mouths, which is their usual custom when struck with astonishment. Others, who did not relish the subject, slunk away secretly, but several requested to be taught to pray, and frequently repeated the expressions used by the missionaries, in order to fix them in their memories. In short, they manifested such an earnest and serious concern for their salvation, as the missionaries had never witnessed before, and at going away they promised soon to return, and hear more of this subject. They also promised to tell it to their countrymen.

The impression made on Kayarnak was not transient, for the word had taken deep root in his heart. He frequently visited the missionaries, and at length took up his residence with them. He told them that he often felt a monition in his heart to pray, and when they spoke to him he was often so much affected, that the tears rolled down his cheeks. Considering the general stupidity of the Greenlanders, the missionaries were not a little surprised at the quickness with which he comprehended every thing which they told him, and at the retention of his memory. He

manifested very strong attachment to them, and a constant desire for further instruction.

By means of his conversion, those who lived in the same tent with him were brought under conviction. Thus before the end of the month three large families came with all their property, and pitched their tents near the dwelling of the missionaries, "in order," as they said, "to hear the joyful news of man's redemption." They all appeared much affected, and even some who had formerly opposed the word, declared that they would now believe, and winter with the missionaries. Most of them, however, soon went away to hunt reindeer, but Kayarnak refused to accompany them, lest thereby harm should come to his soul. If enticed to go away, he would reply by some short remark, such as "I will stay with my teachers and hear the word of God, which I have once found sweet to my taste." If they railed at him he held his peace, after he had borne his testimony to the truth in a few serious words. At length he prevailed so far on some of his nearest relatives, that they resolved to return, and even some other families desired leave to settle near the missionaries.

Thus, in October, 1738, when the Greenlanders left their tents to move into their winter houses, above twenty persons took up their abode near the brethren. This induced them to commence morning and evening devotions, with the two families of Kayarnak, and his relation Simek, besides the reading and expounding of the Scriptures on the Lord's day. Five of these persons, who appeared most serious, they selected, as suitable candidates for baptism, and gave them more frequent instruction in the truths of salvation.

The year 1739 was distinguished in the mission, by the baptism of the first Greenland converts. This interesting and solemn service was performed on Sunday, March 29th. The candidates having, before the whole assembly, given a full account of the ground of their hope, and promised to renounce all heathen customs and superstitions, to remain with their teachers, and walk worthily of the Gospel; were in fervent prayer, and with imposition of hands, commended to the grace of God, and baptized in the name of the Father and of the Son and of the Holy Ghost. The presence of the Great Head of the Church was felt in the most powerful manner during this transaction; the tears flowed in streams from the eyes of those just baptized, and the spectators were so overcome, that they earnestly desired to be made partakers of the same grace. The first fruits of the Greenland nation, who by this rite were publicly ingrafted into the Christian church, were Kayarnak, his wife, his son and his daughter.

Scarcely a month had elapsed before the joy occasioned by this event was succeeded by a dark cloud. The brother-in-law of Kayarnak, who also resided with the missionaries,

was murdered by a northern banditti; and as Kayarnak and his surviving brother-in-law were threatened with the same fate, the former resolved to retire with his family to the south. The missionaries were sorely tried with the loss of these first converts, besides having to bear the reproach, that though they might baptize Greenland pagans, they could never imbue them with Christianity, nor wean them from their roving habits. But they trusted that these events might be overruled by the great Head of the Church, for the furtherance of the Gospel; and so it proved; for but a short time had elapsed, when 21 boats filled with Southlanders arrived at the mission station, with the intelligence that they had met with Kayarnak and his family, who had told them many wonderful things of a religious nature, and had directed them to apply to the brethren for more ample and satisfactory instructions. Soon after this event 9 families of the Greenlanders returned to the vicinity of the missionary settlement.

The missionaries thus found occasion for great thankfulness and encouragement; but amid all their rejoicings they sighed with unutterable grief over the absence of Kayarnak, and could not venture to cherish the smallest hope of his return. One day, however, while they were attending the nuptial dinner of Frederic Boenish and Anna Stach, he suddenly entered their dwelling, after about a year's absence, and on this occasion they had the satisfaction to discover that not only had he remained steadfast, but that he had brought with him his brother and his family, to whom he had communicated the glad news of salvation. About the same time several other Greenlanders took up their abode at New Herrnhut, and gave unquestionable proofs that they were the subjects of serious and deep convictions; and in spite of the persecution of their countrymen, they continued steadfast, and rendered many important services to the missionaries.

Early in 1741, Kayarnak was attacked with a pleurisy, which soon put an end to his earthly labors. During his illness he exhibited the utmost patience, and appeared alike regardless of worldly concerns and of bodily sufferings. Observing his relatives bathed in tears, he affectionately said, "Why do you weep on my account? Are you not aware that when believers die they go to Jesus, and become partakers of everlasting joy? As I was the first of our nation who was converted by his grace, he has determined that I should be the first to enter into his presence. He knows how to provide for you in my absence, and if you remain faithful to the end, we shall surely meet again, and rejoice for ever before the throne of God and the Lamb." These words completely tranquilized the minds of his wife and brother, who evinced the most pious resignation to the bereavement which they were called to endure, and solicited the missionaries

to bury him according to the rites of the Christian religion, which request was complied with, and he was buried amid the most solemn and impressive services.

From this time the missionaries found the field of their labors gradually extending. Wherever the new converts went in quest of food, they proclaimed the riches of the grace of Christ, and numbers were led to the Moravian settlement, anxious to understand those things more fully. One of the baptized Greenlanders informed the missionaries that he had found his countrymen, many leagues to the north, so anxious to be instructed in the things of religion, that they urged him to spend a whole night with them in conversation. Even one of their angekoks, or necromancers, was brought under such serious impressions, that he wept almost incessantly during two days, and asserted that he had dreamed he was in hell, where he witnessed scenes which it would be utterly impossible to describe. When this general awakening began to subside, the necromancers circulated the most absurd and ridiculous stories about the effects of the Christian religion; but God frustrated these attacks of the enemy, and the company of believers increased; so that at the close of 1748 no less than 230 Greenlanders resided at New Herrnhut, of whom 35 had been baptized in the course of that year.

In 1747, the brethren erected their first church, the frame and boards of which had been sent them by friends in Europe, and in this house they frequently had the pleasure of addressing congregations of more than 300 persons. At the same time some commodious storehouses were built, both for the brethren and their converts; and such excellent regulations were adopted in the settlement, that the believing Greenlanders not only subsisted comfortably, but were enabled to extend aid to others in times of scarcity.

The winter of 1752, and also the winter following, were rendered extremely trying by the dreadful intensity of the cold, which made it nearly impossible to obtain food, and threatened a general famine; and to this was added a contagious distemper, introduced by some Dutch vessels. It carried off great numbers of the inhabitants, and no less than 35 of the converts fell victims to this terrible malady. But these trials furnished to the missionaries the most pleasing evidence of the sincerity of the baptized Greenlanders, who sought in every way to relieve the distressed, even when suffering themselves, and who were enabled to meet death with great peace and composure, "knowing in whom they had believed."

In 1758, the congregation at New Herrnhut having become numerous, the missionaries felt anxious to establish a new settlement, more contiguous to the Southlanders, many of whom had repeatedly solicited them to come and reside in their part of the country. On

hearing of this, Matthew Staeh, one of the first founders of the Greenland mission, but who was now in Europe, resolved on resuming his labors in the proposed new field. Accordingly, in May, 1758, he set sail with two assistant brethren, and arrived at New Herrnhut in safety. After resting a few weeks, these three brethren, with four Greenland families, proceeded in search of a situation for a new settlement; and after carefully exploring that part of the country to which their attention had been directed, they fixed upon an island about three miles from the main ocean, and at an equal distance from the Danish factory at Fisher's Bay. This spot did not afford such a prospect of the sea as they could desire, but it possessed three advantages of great importance, viz., fresh water, which is never entirely frozen over, a secure harbor for their boats, and a strand which remains open the whole year. Here, therefore, they pitched their tents, and called the place Lichtenfels.

Owing to the scarcity of building materials, they were likely to suffer, if not to perish, for want of shelter, when, by a most remarkable providence, beams suitable for their purpose were drifted on to the shore.

In 1760, the brethren at Lichtenfels baptized the first heathen family at that place, consisting of a man and his wife, with their son and daughter; and the congregation was now rapidly increasing. The next year they obtained a supply of building materials from Europe, and erected a commodious mission house and a spacious church, in which their numerous hearers could be accommodated. At New Herrnhut, in the mean time, the cause of Christ prospered, and between 30 and 40 persons were annually admitted to the church by baptism.

So remarkably had the lives and health of the Moravian brethren been preserved, that the original founders of the mission still labored with undiminished energy and zeal, having been almost 30 years in the field. But in 1763, the mission sustained a severe loss in the death of Frederiek Boenish, who died at the age of 54, after 29 years of toil on the dreary coast of Greenland. In the winter of 1768, an aged angekok (soreerer) who had often heard the Gospel, became alarmed about his future state, renounced his mode of life, confessed that he and the other angekoks had deceived the people, and not only exhorted them to repent and turn to God, but sent messengers to the brethren at New Herrnhut with an earnest solicitation that a missionary might be sent to instruct them in the truths of the Gospel. The request was complied with; and so extensive was the awakening that took place among the natives, that in little more than twelve months two hundred were admitted into the church by baptism, at the two settlements of New Herrnhut and Lichtenfels.

In 1773, Christopher Michael Koenigseer

arrived in Greenland as superintendent of the mission in that country. Having received the advantages of a liberal education, he was well qualified to correct the translations of his predecessors; and he added to their little stock a Greenland hymn-book, a catechism, and some other pieces of a devotional nature.

In 1774, two of the brethren sailed from Lichtenfels, in order to form a third settlement in the south of Greenland. After a voyage of about six weeks, they arrived at the island of Onartok, where they were surprised to find, at the mouth of a warm spring, a verdant meadow, abounding with different kinds of flowers. But it was not a good place for obtaining provisions, and they fixed upon a spot a little distant, four miles from Lichtenfels, to which they gave the name of Lichtenau. Here they found an extensive field for their exertions, and their labors were crowned with the most pleasing success. Even at first considerable numbers of the heathen flocked to hear them preach, so that they were frequently obliged to worship in the open air, previous to the erection of a church; and during the winter of 1775 nearly 200 persons took up their abode with them. Many of these were baptized at the end of a few months, and in a few years the believing Greenlanders at Lichtenau exceeded in number those at either of the other settlements.

In 1782 Greenland was visited by a pestilence more fatal than that before noticed, and within a few months the deaths at New Herrnhut amounted to 180. The disease broke out later at Lichtenfels and Lichtenau, but it was equally fatal. Among the heathen Greenlanders the mortality was still more frightful; so that the country lost by this visitation nearly half its inhabitants.

About the same time the directors of the Greenland Trading Company issued a mandate, enjoining that fewer Greenlanders should reside together in settlements. This led to a partial dispersion of the converts, compelling them to fix their abodes ten or twelve miles from the missionaries, by which means they were deprived of regular instructions. But it was soon resolved that a native assistant should accompany each party, and by this means, and frequent visits from the missionaries, their spiritual wants were in a measure provided for.

In 1801, so great had been the success of the missionaries, the people on the western coast of Greenland had nearly all embraced Christianity, and of the women, the last one that remained in heathenism was baptized in January of this year. During many years following the above date the general course of things at the settlements was prosperous, although great trials were at times endured, both from sickness and the want of necessary food. Particularly in 1807, the war between Great Britain and Denmark interrupted com-

munication, and supplies from Europe were entirely cut off. The utmost distress followed, and many died of hunger. It was not until 1811 that the British government permitted the Danes to send vessels with provisions to Greenland.

In a letter, written July 1818, the excellent Mr. Beck, of Lichtenau says, "Of the greatest part of our congregation, we may say with confidence, that their words and walk give us great joy and encouragement. Many of the excluded persons have been led, with weeping and supplication, to confess the error of their ways, and to return to the fold; and those who remain faithful have been preserved in the conviction, that real happiness and rest are only to be found in Jesus." In the same year Mr. Beck wrote another letter, in which were stated the following interesting particulars: "The Southlanders, or those Greenlanders who reside south of Cape Farewell, though not quite wild, are ignorant of the things of God, and in reality a heathen race. There is another description of heathen who live on this side of Cape Farewell, and frequently join our people at the out-stations. These have acquired some knowledge of the truth, and have abandoned their gross heathenish practices."

The year 1823 was rendered remarkable, by the printing and circulation of the first complete New Testament in the Greenland language. The translation was completed in 1821, and sent to England, to be printed by the British and Foreign Bible Society. The manuscript was accompanied with a note, saying, "The Society will judge for themselves of the number of copies which will be wanted, when they are informed that the three congregations under the care of the brethren in Greenland consist of 1278 persons, viz., 359 at New Herrnhut, 331 at Lichtenfels, and 588 at Lichtenau."

In 1824, a new Moravian settlement was formed at the most southern extremity of Greenland, at a place called by the missionaries Frederickssthal. Building materials soon arrived, and a house and chapel were put up, and the people seemed anxious for religious instruction; and within a year twelve persons were admitted as candidates for baptism. A missionary at this place writes, under date Oct. 1825, "Fifty persons have returned hither from Lichtenau, and have been joined by about 200 heathen from this neighborhood; so that there are not far from 250 Greenlanders living here. This is, indeed, a most encouraging beginning, and our little chapel is already much too small. On the 19th of Dec. last, forty candidates were baptized, and during the winter many more were admitted to the same privilege. Since our arrival here in June 1824, 104 heathens have been baptized."

Having reached the period when the four Moravian settlements in Greenland were in

successful operation, their subsequent history must be noticed more briefly. The characteristic zeal and earnest piety of these brethren have never been known to abate, and from year to year they have met with a degree of encouragement most cheering to their own hearts, and blessed in its results to the people for whose spiritual good they have toiled through more than 120 years.

One of the severest trials which these missionaries have had to endure, has been the repeated and long continued interference of the Danish government, forbidding the converted Greenlanders to dwell in communities near the Moravian settlements. It has been impossible in these circumstances to watch over and instruct them in a proper manner, for since the converts have increased and spread over a wider surface, the missionaries and their assistants have not been numerous enough to follow them into the various and often distant places, where they have been compelled to reside. Still, it is a remarkable and most gratifying fact, that the converts have generally been steadfast, and that apostacies have been of comparatively rare occurrence.

The injurious and dishonorable conduct of the government, to which they are prompted by commercial cupidity and national jealousy, has led the Moravian brethren to consider the importance of raising up native teachers, who, on giving evidence of piety, might act as assistant missionaries in the districts to which the converted natives are driven.

Accordingly in 1851 a school was established at New Herrnhut, for training native assistants, and strong hopes are entertained that this will in a measure repair the evils which an unrighteous course of legislation has produced. In their journal for 1852, the missionaries employ the following language of hope and cheerfulness:—

"However we may deplore the circumstances referred to, (the dispersion) we will not lose courage nor quit our post, but we will trust in the help of the Lord. Nor will we be too much disheartened by the order lately received from the Board of Trade, in Denmark, to baptize and receive no more heathen, but to direct them to the Danish mission. This proposition, however indicative of an unfriendly spirit, has reference chiefly to Frederickssthal, the most southern of our stations, since heathen (probably descendants of the ancient Normans) are found in any considerable number, only on the east coast, a coast almost inaccessible to us on account of the ice. From that quarter the congregation at Frederickssthal has hitherto had a considerable increase, while such as came only on a visit, and could not remain, took with them what they had heard, and assisted in spreading the Gospel."

In July, 1852, on the occasion of administering the sacrament of the Lord's Supper at

Lichtenau, so many of the out-dwellers came together for the enjoyment of this sacred season, that the number of communicants amounted to 237.

The present state of the mission, at the four Moravian settlements in Greenland, will appear from the following

TABULAR VIEW.

SETTLEMENTS.	Commencement.	Number of Missionaries.	Communicants.	Under instruction.
New Herrnhut.....	1733	3	209	423
Lichtenfels.....	1758	3	161	382
Lichtenau.....	1774	3	268	703
Fredericsthal.....	1824	3	211	493
Totals.....		12	842	2001

LABRADOR.—On the 17th of May, 1752, four Moravian brethren sailed from London for Labrador, and on their arrival in a fine bay, the same year, they fixed upon a spot which they intended should be the place of their future settlement. But after the lapse of a few weeks the vessel proceeded farther to the northward, with the design of opening a commercial intercourse with the natives of the coast; and as the Esquimaux were fearful of venturing on board on account of the guns, a company of five mariners went among them in an unarmed boat, accompanied by Christian Erhardt, a member of the Moravian church, who, in his voyages to Greenland had obtained some knowledge of the language, and supposed he could make himself understood on the present occasion. But neither Erhardt nor his companions ever returned; and as the captain had no means of sending in search of them, he made his way back to the missionaries, whom he had left behind, and requested their assistance in working the ship back to Europe. As the best of his men had been lost, and there was no other method of accomplishing the voyage, they acceded to his request, and thus the mission was for a time abandoned.

In the spring of 1764, Jens Haven, who had previously labored as a missionary in Greenland, sailed from England, with the hope of conveying the blessings of the Gospel to the inhabitants of Labrador. He did not however proceed farther than Newfoundland, though he found there some Esquimaux chiefs, whom he addressed in language which they could perfectly understand.

In May, 1765, Jens Haven sailed again for Labrador, taking with him C. L. Drachart, formerly one of the Danish missionaries in Greenland, and two other brethren. They now penetrated farther into the interior of the country, and on their return to the coast they

had an opportunity of addressing several hundreds of the natives, who seemed to listen with interest to the truths of the Gospel. As to the doctrine of depravity, however, they thought it might be true in respect to foreigners, but not in respect to themselves. No permanent settlement was made at this time, although land was purchased of the natives for that purpose.

In 1769, George III. presented 100,000 acres of land to the Moravian brethren, to aid them in commencing a mission on the coast of Labrador. A society was also formed in England the same year, in furtherance of this object. In May, 1770, the indefatigable Jens Haven, taking with him nine brethren, sailed again for Labrador, further to explore the coast, and if possible fix on a place for a settlement. They purchased a piece of land of the natives for that purpose, and returned again to England to make preparations for entering upon their work. Accordingly in the spring of 1771, a company of 14 persons, under the direction of Mr. Haven, proceeded to Labrador, and took possession of the spot formerly purchased, and gave it the name of

*Nain*.—This place is on the east coast of Labrador, in N. lat. 55°, and is so intensely cold in winter, that rum placed in the open air freezes like water, and rectified spirits in a short time become as thick as oil. The brethren at once commenced the erection of a mission-house, the frame and materials for which they had brought with them from England, and by great exertions it was completed before the setting in of winter. They could, however, obtain but few of the necessaries of life; and as much delay was experienced in getting supplies from England, they began to look forward to all the distresses of a famine. But in season to prevent this extremity, and at a moment when they had only two pieces of meat and a few berries left, a vessel arrived from England, bringing the needed relief.

The conduct of the Esquimaux towards the missionaries was uniformly friendly, from their first arrival. In former times, no European could have passed a night among these savages without hazarding his life; but now the missionaries, regardless of the inclemency of the season, traveled across the ice and snow to visit them in their winter houses, and were hospitably entertained for several days and nights together. These visits were often returned; and in consequence of the friendly intercourse thus opened, the natives not only asked the advice of the brethren in all difficult cases, but even chose them as umpires in their disputes, and invariably submitted to their arbitration. They were also in a mood to listen with attention to the preaching of the Word, and at times they seemed to be deeply impressed; still they were savages, habituated to the gratification of the most brutal passions, and always ready with some excuse for their sins.

In 1752, a year after the settlement of the mission, a native named Anauke, was induced to attend upon the instructions of the missionaries, and although he had been a ferocious and desperate character, he was so much impressed that he came and pitched his tent near the mission house. He removed to his winter house after a few months, but his anxiety continued, and he visited the missionaries again, and spent a few days with them, desiring further instruction. From this time the brethren heard nothing of him for more than a year, when his wife came to Nain and stated that Anauke had died, calling on the name of the Lord Jesus. From the time that he was seized with his last sickness he prayed fervently, and expressly stated that he had no wish to live, but desired to depart that he might be with Christ. He would not permit one of the necromancers, called Angekoks, to come near him, but committed himself unreservedly into the hands of the great Physician. After his decease, this person was invariably spoken of by the natives as "the man whom the Saviour took to himself." As many of the heathen residing in the vicinity of Nain appeared remarkably attentive to the Gospel, and expressed the most profound reverence for the name of Jesus, the brethren resolved to select a few of the most serious, and form them into a class of catechumens, in order to prepare them for baptism, and ultimately for helpers in the missionary work. At the same time they resolved upon the erection of a chapel, capable of containing some hundreds of persons, as the apartment in the mission house had become too small to contain the congregation.

*Okkak.*—In the summer of 1775 two of the missionaries, Messrs. Haven and Jensen, set out with the design of commencing a new settlement at a place called Okkak, about a hundred and fifty miles north of Nain. They found it to be an eligible spot for a mission, being abundantly furnished with wood and fresh water, contiguous to an excellent haven, and surrounded by a numerous population of heathen. They therefore purchased the land of the natives, and in the spring of 1776 the missionaries took up their residence here and began to preach the glad tidings of salvation to the natives. They met with little success at first, but at the end of three years they had baptized 38 of the natives, besides ten others, who, as catechumens, were receiving particular instruction.

*Hopedale.*—In 1782 the brethren proceeded to form a third settlement, at a place called Hopedale, some distance to the south of Nain. This was the place reconnoitered by Erhardt and his companions in 1852, but who, instead of accomplishing their wishes, were inhumanly murdered by the Indians. For several years the brethren at this place met with little encouragement, and were inclined to give over the enterprise, when at length the word took

effect, and Hopedale became the scene of an awakening which extended to the other settlements, and constrained the missionaries to exclaim, "What hath God wrought?"

In 1796 an epidemic broke out in Labrador, and raged for several months with great severity, carrying off a great number of the natives. It was a source of great trial to the brethren, that some of the converts, even under this calamity, resorted to their old heathenish practices for the purpose of averting the disease. Most of them, however, were soon convinced of their folly and sin, and returned to the missionaries with the most humble confessions.

The month of December, 1800, was made painfully memorable by the death of a devoted brother at the Hopedale station, Rev. J. W. Reiman. He went out one morning with the design of procuring some fresh provisions, by shooting, and was never afterwards seen or heard of, although immediate and long-continued search was made for him.

At the commencement of 1804 the missionaries at the several stations in Labrador were much disheartened on account of the little success that attended their labors. It had long been a subject of regret, that the instructions given to the Esquimaux during the winter, when they resided near the settlements, were forgotten during the summer excursions, when they associated with their heathen countrymen, and relapsed into many of their old practices. In the spring of this year, however, the brethren were gratified to find that the converts had been preserved from falling into sin and had also made important advances in knowledge and humility. They appeared unusually serious, and a peculiar unction attended their conversation and prayers, and many who had before shown only an outward respect for religion were awakened, and led earnestly to inquire for the way of salvation. The religious interest, or revival, thus commenced at Hopedale, soon began to manifest itself at Nain, where it was specially promoted by the remarkable conversion of a young man named Siksagak; his wife had been converted, and he had formed the purpose of putting her away and marrying another who was friendly to his superstitions. Arriving at the house of his mother, who had also become a Christian, just at the season of the evening devotion, he was much struck with what he saw and heard, but still nothing could dissuade him from abandoning his wife. The next day a special prayer-meeting was held for his conversion, during which his mother besought the Lord in a spirit of great earnestness, for the conversion and salvation of her son. Almost immediately upon this the young man became convinced of the error of his ways, and was subdued under the power of the Gospel. He exhibited an entire change of spirit and conduct, and boldly proclaimed to his companions at Nain, the preciousness of that word which had proved

the power of God to his soul. Many others were astonished at this change, and led to confess their sins with penitential tears. The intelligence of these things reached Okkak, and proved the means of a similar awakening there. Even many of the Esquimaux who resided far north of Okkak, but who occasionally passed that way, were struck with astonishment at what they saw and heard, and were led to come and settle near the missionaries. This work of grace continued several years, bringing in many of the children, as well as the adult natives.

Early in the summer of 1811 two of the missionaries undertook the perilous task of exploring the northern coast, with a view to the formation of a settlement in that quarter. They embarked in a two masted shallop, owned by one of the converts, named Jonathan, who, though a chief of his nation at Hopedale, readily engaged in the arduous service. He was a man of superior understanding and great courage, and when his countrymen represented to him the danger of his undertaking, he replied, "When I hear people talk about the danger of being killed, I recollect that the love of Jesus induced him to submit to death for us; and therefore it would be no great matter if we were to lose our lives in his service, should that be his pleasure concerning us." They proceeded with great difficulty and peril, through regions of ice, to the desert regions west of Cape Chudleigh, where they discovered two places suitable for a missionary settlement. One of these was a verdant spot, overgrown with shrubs, near the mouth of a river, to which they gave the name of George's river, in honor of his Britannic majesty; and the other was situated in what they called Unity Bay, near the estuary of the Koksoak, or Sand river, which is nearly seven hundred miles distant from Okkak. They found the land level and dry, watered by several rivulets, and producing a variety of trees, plants, and flowers. The natives in this region had never before seen a European, and were at first rather reserved, but after receiving a few trifling presents they became familiar, and not only listened attentively to what their visitors had to say, but expressed a strong desire to have them settle there. After exploring the surrounding country sufficiently, the party started on their return, and reached Okkak in October, having been absent about five months, and performed a voyage of between twelve and thirteen hundred miles. No settlement, however, has yet been formed in that region.

On the 9th of August, 1820, the missionaries at Nain had the satisfaction of seeing the new ship, called the *Harmony*, come to anchor in their bay, just fifty years after the first vessel arrived there with fourteen brethren and sisters on board. They expressed their joy by hoisting two small flags, and a white one on which some of the sisters had formed the num-

ber 50 with a red ribbon, and surrounded it with a wreath of laurel. Their small cannons were also discharged and answered by the guns of the ship, and the Esquimaux fired their muskets as long as their powder lasted. Some tunes expressive of thanksgiving were also played on wind instruments, which, altogether, made a suitable impression on the minds of the converts, and gave them some idea of a jubilee rejoicing. The missionaries explained to them the whole thing, and after listening with profound attention they exclaimed, "Yes; Jesus is worthy of thanks! Jesus is worthy of thanks, indeed!"

In further noticing this joyful occasion, the missionaries say, "In the public services of the day, a spirit of joy and thanksgiving prevailed throughout the whole congregation, and the baptism of two adults tended greatly to solemnize the festival. We praised the Lord with heart and voice for all the wonders he had wrought in behalf of the mission in Labrador, during half a century; in which he had led, preserved, and blessed us abundantly. His mighty arm had protected us in many dangers, and the preaching of his cross had been attended with power and with the demonstration of his own Spirit, so that many souls had thereby been brought into his kingdom. An account of the commencement of the mission, translated into the Esquimaux language, was communicated to the congregation, and heard with great attention and astonishment. They were indeed surprised at the recital of what had been done for so many years, with a view to their benefit."

The jubilee of the mission was also celebrated in the other settlements with due solemnity, and many of the Esquimaux afterwards testified that it had been a most important and blessed season to their souls; as they had been led to consider more seriously than ever before, what great things the Lord had done for them, in making them acquainted with himself and his glorious salvation.

About this time, portions of the New Testament were translated and printed in the Esquimaux language, a work from which very important benefits appear to have resulted. The following particulars have been given, in illustration of the gratitude which was excited in the minds of the natives, by the kind and repeated donations of the British and Foreign Bible Society. "Several of our Esquimaux at Nain, having been informed of the nature and aim of the Bible Society, began, of their own accord, to collect seal's blubber, by way of making up a small contribution towards the expenses of that society. Some brought whole seals, or half a seal, or pieces, according to their ability. Others brought portions of blubber in the name of their children, requesting, with the most affecting expressions, that their little offerings might be accepted. Having been told that in some parts of the world,

converts from among the heathen, who were poorer than they, had cheerfully contributed their mite towards the furtherance of the Gospel, they exclaimed, "How long have we heard the pleasant and comfortable words respecting Jesus Christ, our Saviour, and how many books have we received treating of him, and yet we have never known or considered whence they came. We have, indeed, sometimes observed among ourselves, that so many books freely bestowed upon us must cost a great deal somewhere; but we never knew till now that even *poor people* have contributed their little sums for our instruction and comfort. We are indeed poor, yet we may occasionally bring some blubber, that others who are as ignorant as we were formerly, may receive the same Gospel which has been so sweet to our souls, and may thereby be taught to find the way to Jesus." "By these spontaneous declarations," says the missionary, "a great impression was made upon our people. Each would bring something, when they heard how desirous other nations were to hear the word of God; and they now begged me to send their contributions to those generous friends who printed the Scriptures for them, that more heathen might be presented with a book so much more precious than any thing else in the world."

A letter written at Nain, August 10, 1823, says, "Many are the instances which we might adduce as proofs, that the word of the cross is indeed the power of God unto salvation to all them that hear and believe." Having related many striking facts, he added, "During the last winter we perceived with great gratitude the traces of renewed spiritual life among our dear Esquimaux. The schools and daily worship are well attended, the scholars show an eagerness to learn, and at the examination they all afforded us much pleasure. During the last year three adults and seven children were baptized; five were admitted to the Lord's Supper; four were received into the congregation, and one departed this life. The number of inhabitants in this settlement at present is 181."

Letters of equal encouragement were written from the other settlements during the same year. The number of inhabitants at Okkak, in 1830, was estimated by the missionaries at 385, of whom 314 were members of the congregation. The population at Hopedale, at the same date, consisted of 179 persons, of whom 56 were communicants, 7 candidates for admission to the Lord's table, 21 baptized, but not yet communicants, and 80 children.

In 1829, the congregations in Hopedale and Nain were visited by a malignant disorder, which carried off great numbers of the society. In four weeks upwards of 150 lay ill at Nain, and their situation was deplorable indeed. In many of the tents all the families lay in a helpless state, nor could any one give the other so much as a drop of water. "Our greatest com-

fort," says a missionary at this time, "was the state of mind of those who departed this life. They all declared that they rejoiced at the prospect of soon seeing Him, face to face, who, by his sufferings and death, had redeemed them from the power of sin and the fear of the grave."

*Hebron.*—In 1830 a fourth settlement was formed at a place called Hebron, about 90 miles north of Okkak. It is the most northern station on the coast of Labrador. During this year 500 copies of the Psalms were distributed at the several stations.

One of the sorest trials which the missionaries at this period, and subsequently, had to endure, was the influence exerted on the natives by the Southland traders. By mingling in the society of these unprincipled and mercenary men, the converts were many of them seduced into vicious practices, and led far away from the simplicity of the Gospel. Some of them returned again with penitent confessions, but the pernicious example of these traders has had a sensible effect on the missions.

In 1837 the brethren completed the revision of the Esquimaux version of the prophetic Scriptures, and sent it to England for publication.

The year 1848 was one of great joy and thanksgiving to the brethren at Hebron; for, after years of earnest and apparently fruitless effort, they had the satisfaction of seeing the heathen coming to them, one after another, till, in the course of a few weeks, 81 had found their way to the settlement, raising the number of souls under the care of the brethren at that place to 336. During this year the Esquimaux version of the book of Proverbs was forwarded to the Bible Society in England to be printed.

Within the last year or two, new explorations have been made in the north of Labrador, and considerable bodies of Esquimaux, speaking a language easily understood, have been found. But as yet no settlement has been formed in that distant and dreary region.

In Labrador, as in Greenland, missionary operations have been attended from the first with peculiar vicissitudes, both of a joyful and a painful nature. This has resulted, in great measure, from the severity of the climate, which at intervals renders it nearly or quite impossible to obtain food, subjecting the people to all the horrors of famine, to which is superadded often the ravages of pestilence. But it has happened generally at such times, that the missionaries have had stores from Europe, with which in some measure to relieve the natives, and by this means, and a tender and watchful care of the sick and the dying, the brethren have secured the gratitude and confidence of the people, and gained a more ready access to their hearts and consciences. It has ever been and must be a serious drawback on these missions also, that the congre-

gations are obliged to spend the warm months away from the settlements, in quest of provisions for the winter. They are thus deprived of instructions, and subjected to many temptations. But as a mitigation of this evil it is to be gratefully considered, that in their dispersion the converts often carry the news of a Saviour to the heathen at a distance, and bring in many to the settlements who otherwise never would have heard of a missionary, or of the way of salvation.

On the whole, therefore, while the trials of the missionaries have been great and peculiar, the results of missionary labor in those frozen and inhospitable regions have been happy and encouraging to a remarkable degree.

The present state of the missions at the four stations in Labrador, is indicated in the following

TABULAR VIEW.

SETTLEMENTS.	Commencement.	Number of Missionaries.	Communicants.	Under instruction.
Nain .....	1771	4	84	366
Okkak .....	1776	4	176	410
Hopedale .....	1782	3	59	234
Hebron .....	1830	4	75	347
Totals .....		15	394	1357

Rev. E. D. MOORE.

LAC-QUI-PARLE: Once a station of the Am. Board among the Sioux Indians.

LAGOS: A large, well-built, and populous town, situated on a small island at the mouth of a lagoon in the Bight of Benin, West Africa, about 36 miles east of Badagry. It is accessible to vessels drawing ten or eleven feet of water, and has a water communication far into the interior, and for hundreds of miles along the coast. It is a great commanding point, from whence Christianity may go forth into the interior. The coast station of the Yoruba mission of the Church Missionary Society has been removed from Badagry to Lagos.

LAHAINA: A town on the Island of Maui (S. I.), which is rapidly increasing in commercial importance. In the year 1844, 300 ships visited its harbor.—A station of the American Board.

LAHAINALUNA: Upper Lahaina, a station of the American Board in the Sandwich Islands, on the north-east of Maui.

LAHOR: The chief city of the Punjab, Northern India, a station of the Presbyterian Board.

LA POINTE: A station of the American Board among the Ojibwas.

LAUNCESTON: A station of the Wesleyan Missionary Society in Van Dieman's Land.

LEFAASALELEAGA: A station of the

London Missionary Society on the island of Savaiti, one of the Samoan group.

LEGUAN: A beautiful island in the mouth of the Essequibo river, containing 22 sugar estates. A station of the London Missionary Society.

LEICESTER MOUNTAIN: Station of the Church Missionary Society in the Mountain District of Sierra Leone, South Africa, about three miles from Freetown.

LEKATLONG: Station of the London Missionary Society in South Africa, on the Hart river, among a branch of the Batlapi nation; one missionary, 300 communicants.

LEONE: A station of the London Missionary Society on the island of Tutuila, one of the Samoan group.

LEOPOLD: A town of liberated Africans and station of the Church Missionary Society in the parish of St. Peter, Sierra Leone, W. Africa, a little south of Freetown.

LEPA: A station of the London Missionary Society, on the island of Upolu, one of the Samoan group.

LETTY: One of the Banda Islands, a group of the Moluccas, in the Indian Archipelago.

LE ULUMAEGA: A station of the London Missionary Society on the island of Upolu, one of the Samoas.

LEW-CHEW, or LOO-CHOO: The kingdom of Lew-Chew consists of the island bearing this name, the various small islands lying around it, with the entire Madjicosimah group on the south-west, the whole number being 36. The island of Lew-chew is about 60 miles long and from 12 to 15 wide; and it is nearly equidistant from Japan and China. Coral reefs line the shores; and in some places they seem to have been thrown up by volcanic agency, or to have been raised so as to form ledges along the beach. The climate is one of the most delightful and healthy in this region of the world. The vegetation partakes more of the tropics than the adjacent coasts of China.

*Cities and Villages.*—Napa, or Nafa, lies on the river, the mouth of which is known as Napa-kiang; and it stretches inland from the beach for more than a mile, most of the houses being in view from the anchorage. Shui, or Shudi, is the residence of the court, and is prettily situated on the ridge and side of a hill, about three miles from Napa, the two being connected by a broad paved road, in some places elevated above the marsh with great labor. Shui is a well-built town; and the stream which runs down the hill, adds greatly to its appearance. The waters are collected into pools and tanks for the convenience of the people, and its banks are connected by stone bridges of great durability; while the houses are scattered along the steep sides, intermixed with ledges of stone and trees in a most picturesque manner. The palace is a collection of large buildings, inclosed and defended by a

stone wall of great solidity. The buildings themselves are of an ordinary description; but the flights of stone steps, the ornamented triune gateways, and the paved court-yards, with detached trees and arbors, exhibit some skill.

The streets of Napa and Shui are partly macadamized, with open gutters at their sides; some of them are wide enough for carriages. The road between these two cities is well paved; but elsewhere the common highways are rough, stony, and painful to the feet; and they seem to have had no mending since they were made. The markets are held in the squares and corners of the streets, and present only a miserable assortment of the commonest necessaries of life.

The villages are often prettily situated; but all of them exhibit proofs of the poverty and oppression of their inhabitants.

*The People.*—In stature the natives of Lew-chew are below their neighbors; but they are compactly built and well-proportioned. In general the people are healthy, though their countenances indicate the depressing effect of unremitted labor. The serious aspect of the Lew-chewans strikes a visitor as soon as he lands. Groups of women, with children around, are seen along the highways. The wrinkled, grimed, and care-worn countenances of these poor creatures offer a melancholy proof of their toil and exposure, and the low position which they hold in society.

The color of the Lew-chewans is a pleasing reddish-olive tint, presenting a lighter or darker shade, according to exposure. In general however, it is darker than that of the Chinese.

*Products of the Soil.*—The greatest part of the population is engaged in agriculture; and the fields show abundant evidence of the unceasing toil bestowed upon them, in which the women take a large share; but the productions of Lew-chew are less varied than those of China or Japan. Timber and fuel are supplied from the forests in the northern part of the island, among which the camphor and tallow-tree are found.

*Dwellings.*—The arrangement of a Lew-chewan dwelling is very simple, it being fitted only for a warm climate, and so open that in the latitude of 26° north it must often prove an indifferent shelter. The roof is supported by a double row of posts, on its sides, about four feet apart; and beams extend across to assist in upholding the roof in the centre. These beams and the rows of joists running across, as well as the inner of the two on the outside, are provided with grooves, in which panels slide, so as to form, when closed, the sides of the house and the division of the rooms. The floor is elevated about two feet above the ground; and it is usually covered with stuffed mats an inch thick, on which are sometimes spread felt carpets. The space between the outside posts forms a porch, sheltered from the rain. In unpleasant weather sashes, covered

with oiled or thin paper, are slid along the inside grooves, imperfectly supplying the place of glass, and furnishing a twilight to the inmates, who warm themselves with braziers of charcoal. The porch serves many purposes; and parts of it are partitioned off in the rear of the houses; so that the whole establishment is under one roof, and can be thrown into one room. No chairs or tables are seen in the houses, all persons eating and sleeping upon soft mats. A few low stands are used for writing-desks. The mats and felted carpets harbor an abundance of fleas; and mosquitoes annoy the inmates. But houses of the better sort are cleanly.

The houses are usually placed within inclosures, the walls of which are six or seven feet high, and surmounted with plants, completely concealing the house. The entrance to each yard is usually at the end of a short lane running up from the street; but no passer-by can look within.

*Dress.*—The dress of the Lew-chewans consists of loose robes, not unlike night-gowns, lapping over in front, and secured by a girdle. The capacious bosom thus made is usually pretty well filled with a variety of papers, books, and other articles, so as to give the wearer a corpulent appearance. The feet are protected by grass sandals, fastened by a strap passing between the first and second toe. The women are always modestly dressed. The men wear two hair-pins of brass or white copper to secure their hair, which is done up in a coil on the top of the head, with a bow above the coil, through which the large pin is thrust. Much time is daily spent in arranging and oiling this tresseau. One of the pins has an ornamental end, like a flower, nearly an inch broad, which always points forward. The other is not much unlike a skewer, four or five inches long, and thrust in sideways. Females collect their hair in a knot on the side of the head, where the ends are kept from falling over the shoulders by a skewer. All married women tattoo or color the back of their hands and fingers blue. Neither sex wear any head-dress; but official rank is denoted by an oblong flat-topped cap, covered with red, yellow, purple or variegated silk, the last being the badge of the highest. In rainy, or cold weather, an overcoat of thick cotton, forming a comfortable defence, is worn by the gentry.

*Language.*—The language of these islanders is a dialect of the Japanese, differing so greatly, however, that the people of the two countries cannot very readily understand each other.

*The Arts of Life.*—Workshops are found in various places, occupying favorable positions near the markets; and as their fronts are open to the street, all the operations of the workmen can easily be seen. The mechanical arts are at a low point among the Lew-chewans, judging from these shops, in which one sees tools

and manipulations strikingly resembling those of the Chinese.

*Religion.*—The religion of the Lew-chewans partakes of that of their two neighbors, from whom they have derived most of their civilization. They have ancestral worship, the ritual of which is mainly taken from the Chinese; from whom the adoration paid to Confucius is also derived. The temples are numerous. They are among the best structures in the island, affording lodging-places for travelers within their precincts, as well as dwellings for the priests. The latter possess but little influence in the government; but they seem to receive a good support from devotees.

*Government.*—The government is a hereditary monarchy; and the political institutions, like those of China, are founded on the writings of Confucius; who is highly revered here, as well as in Japan, as a wise and safe guide. The kingdom has been under the sway of the princes of Satsuma for more than two centuries. The present hereditary sovereign of the kingdom is a minor, about thirteen years old; and the administration of affairs is nominally in the hands of an officer called "tsung-li kwán," or general superintendent, usually known as the regent, assisted by three others, called "pu-ching," or treasurers, one for each of the prefectures into which the island is divided. No soldiers or arms of any kind are seen in the streets. The power of the government seems to be maintained by means of a system of espionage, in which the gentry act as policemen, their duty being to mark every thing which is done by the meanest person. The servile fear which the system has caused in the mind of the lowest beggar, rendering him suspicious of his neighbors and kindred, stands in lieu of the actual presence of the officer.

*Foreign Policy.*—The Lew-chewans, situated between the powerful empires of China and Japan, have consulted their safety by a system of strict non-intercourse; and their gentle disposition has led them to exhibit kindness to all who have been cast on their shores, or have visited their ports, prompted in a measure too by the conviction that kindness had no reprisals to fear. For a long time they were able to maintain their independence by paying homage to their neighbors; but, in 1609, the Prince of Satsuma, who rules in the southwestern corner of Kiu-siu, compelled their sovereign to go to his capital, Kagosima, and the subjects to pay him tribute and receive his tax-gatherers.—S. WELLS WILLIAMS, in *Missionary Herald for June, 1854, abridged.*

#### MISSION.

The kind hospitality of the Lew-Chew people to British and American vessels which touch at their islands, or were wrecked on their coasts, excited a deep interest in their behalf among the officers of the British navy;

and between February 1843 and Dec. 1845, more than £1,000 were raised for the purpose of sending the Gospel to them, and £700 more in 1846; and a Board of Trustees was appointed to manage the affairs of the mission. Dr. Bettelheim, a converted Jew, a physician, and a learned man, with the sanction of the bishop of London, was sent out in Sept. 1845, and arrived at Lew-Chew in January, 1846.

He was met on board the vessel which conveyed him by a French Catholic missionary, who greeted him with a cordial welcome. Fearing that permission to settle would be denied him, he effected a landing with his wife and his effects, by getting into the native boats that came out to visit the ship. The authorities, however, refused to give him leave to remain, pleading poverty and scarcity of food; and he was requested to give up his design of stopping, and to embark on the vessel that brought him. But this he declined to do, returning a good present for an answer.

After the vessel had sailed, he was invited to go and look at a house intended for his residence, but finding it low and damp, he declined it, and was afterwards shown to the temple, an old, but spacious and pleasantly situated wooden building, which was offered him on condition that the keeper of the idols should reside in the house, the idols being screened off by a sliding partition; and he accepted it. But three guard stations, with five men in each, were arranged near the house, under pretence of protection, but really for espionage.

For about a year he was able to carry on missionary operations, maintaining a service in his own house with his servants, and preaching to the people as he met them in the streets. Crowds gathered around him wherever he raised his humble pulpit, upon a stone, or on the corner of a street, in the market, in the roads and lanes, or elsewhere. Wherever he halted, there the passers-by stopped, and all the people in the neighborhood came out to hear him. The stalls were idle, sellers and buyers forgot their trade, while apparently engaged in a higher business. "I have seen," says Dr. B., "the coolies lay down their burdens and quietly listen; laborers lean their heads on the handles of their rural tools, and rest in pensive attention; thoroughfares were obstructed, and roads and open places rendered impassable from the masses of the people crowded in the space around me; none forbidding, none driving them away, much less preventing their assembling."

But suddenly all was changed. It was reported that the king was dead; but Dr. B. thought it was but a feint to justify the officers in changing their course. Immediately all things assumed a new aspect. On the very day which he supposed to be the day of the king's burial, he was assaulted with stones and sticks in the open road, and his life endangered. His

appeal to the government was only met by a denial of the assault. Soon after, the people, who used to crowd around him whenever he went into the street, now ran from him: and whenever he passed through a street, all the shops were closed, and the doors and windows of the houses closed. "First there was a bustle, a running here and there, a rattling and clapping of shutters, doors, and windows, as if a devil incarnate had come in their way; green grocers deserted their stalls, laborers ceased their work, and crews left their boats; women dragged their children in-doors in such haste and fright as made them scream out when they saw me again far off. Often the noise, confusion, and bewilderment rose to such a pitch that I was not always free from fear myself, and almost dreaded to walk out."

All his appeals to the government were ineffectual. It seemed to be a concerted, systematic movement on the part of the authorities to drive him from the country; and the people, being held under an oppressive despotism, were compelled to act according to their orders. This course of incessant annoyance was continued, with increasing rigor up to the time of his writing a letter to Rev. Dr. Peter Parker, of China, which was published at Canton in 1850, from which this statement is derived.

We learn from recent intelligence that Dr. Bettelheim has succeeded in maintaining his position at Lew-Chew; and a layman, after laboring seven years in London as a city missionary, has been sent to his assistance. The visit of the American squadron has operated favorably; and the prospects of the mission are brightening. Three persons have received baptism in Napa; and another is a candidate for the same privilege at Shuy.

An appeal has been issued by the committee having charge of this mission, for the men and the means of a speedy enlargement. "The Lord," it is said, "seems to be preparing an open door for entering Japan;" and "the machinery and materials for a future mission in that kingdom are in preparation at Lew-Chew."

**LIBERIA:** A republic on the western coast of Africa. Its civilized population, consisting of free colored people and emancipated slaves from the United States, and their descendants, native Africans rescued from slave traders, and a few other natives who have become civilized, may be estimated at about 10,000. Its native population, entitled by treaties to protection and the means of civilization, and to all the privileges of citizenship when civilized, are supposed to be two or three hundred thousand.

**Government**—The government consists of a president and vice-president, elected once in two years, a senate and house of representatives, chosen by the people, a judiciary, secretaries of the necessary departments, and other executive officers, appointed by the president

and senate. None but persons of color can hold office, hold land, or be citizens.

The territory has been purchased, at various times, by the American Colonization Society, and the emigrants, with few exceptions, sent out at its expense. The government was administered at first wholly, and afterwards in part, by officers appointed by that Society, till the growth of the colony and the extent of its commercial relations required the establishment of an independent government, which could form commercial treaties with the several powers of Europe. By advice of the Society, therefore, the colony proclaimed its independence August 24, 1847; and the government, under its present constitution, was organized at the commencement of the succeeding year. It has been recognized by the principal nations of Christendom.

**Education.**—The laws of the republic require a free school in every settlement, and provide for raising money to defray the expense. At present, however, the whole educational establishment, including the primary schools required by law, are supported by various missionary societies in the United States, and a full account of them will be given in connection with the several missions. In addition to these the legislature has incorporated a college, and given it a valuable tract of one hundred acres, on the north bank of the St. Paul's, about twelve miles from Monrovia. For its establishment and support, funds are held by the Trustees of Donations for Education in Liberia, incorporated by the Legislature of Massachusetts.

The provisions for religious instruction and worship, like those for education, are connected with the several missions, and to a great extent supported by societies in the United States.

**Extent.**—The name *Liberia*, however, has a wider application. The whole country known by that name extends along the western coast of Africa, from Manna Point, lat. 7° 25' N., long. 12° 34' W., to the river San Pedro, lat. 4° 44' N., long. 6° 37' W. The entire length of its sea-coast is about 520 miles. Of this coast about 390 miles, extending from Mauna Point on the north-west, to Grand Sesters, belongs to the republic of Liberia. The remainder of the coast, extending about 130 miles to the river San Pedro, the extreme eastern boundary, belongs to Maryland in Liberia. Its civilized settlements were planted by the Maryland Colonization Society. Its government has always been entirely distinct from that of the republic. It has this year, 1854, passed from its colonial state to that of national independence. These two republics intend to unite under one government. In respect to their religious interests, they are already united, and may be considered as one. The territory, having been purchased of numerous small tribes, extends inland as far as the rights of the sev-





eral tribes extended; in some places, sixty miles, in others, only fourteen. From Grand Cape Mount to Grand Sesters, 286 miles, it averages about forty-five miles in width, and contains 12,870 square miles, or 8,236,800 acres. If the remainder averages twenty miles in width, which is a low estimate, the whole contains 17,270 square miles, or 11,052,800 acres. It is nearly all susceptible of cultivation; and it is a low estimate of its fertility to say, that every cultivated acre will, on an average, furnish the necessaries of life for one inhabitant. For procuring luxuries or acquiring wealth, they would need other employments, or larger farms. Settled as densely as Sierra Leone, it would contain 1,740,000 inhabitants.

Liberia is every where well watered by numerous small streams, but has no very large rivers. Sand-bars at the mouths of the rivers prevent the entrance of large vessels; and, at about twenty miles from the coast, their navigation is obstructed by rapids. Here is the base of the mountain range which divides the waters of the Atlantic from those which flow into the Niger, the great river of Central Africa. From this range, spurs and detached elevations run down between the rivers, in some places quite to the coast, forming, as at Cape Mount and Cape Mesurado, bold promontories. According to the best information yet obtained, the summit of this range, beyond which the waters flow eastward and north-eastward into the Niger, cannot be more than 150 or 200 miles from the coast.

*Harbors.*—The coast is deficient in natural harbors; but in several places, good harbors might probably be constructed at a moderate expense. The whole coast, however, is one continuous roadstead, where, at any season of the year, ships may lie at anchor within a mile or two of the shore, and landing-places for boats occur as often as once in five or ten miles.

*Productions.*—The productions are those of other tropical countries. Rice is the principal grain. It is grown on uplands, without irrigation. Yams, sweet potatoes, cassada, and other esculent roots, are easily raised, as are oranges, bananas, and other tropical fruits. Coffee is indigenous, of several varieties, including the Mocha, as are also several varieties of cotton. Indigo is a troublesome weed. Another native production is the Malaguette pepper, or "Grains of Paradise," from the abundance of which, the coast was formerly known as "the Grain Coast." Sugar-cane, ginger, and arrow-root, are easily cultivated. Palm-oil is made in large quantities, and camwood and ivory are brought from the interior for exportation. The waters furnish fish abundantly, and of good quality. The domestic animals for food are bullocks, of small size and little value for the yoke, goats, swine, and poultry.

*Climate.*—The climate is a healthy one for its native population; as is evident from their well-developed, vigorous forms, their usual free-

dom from disease, and the age to which they live. It must, of course, be adapted to the constitutions of their descendants, in proportion as they retain the constitutional peculiarities of their ancestors. Foreigners, however, from temperate climates, whatever may be their ancestry, must undergo an acclimating fever, within a few weeks after their arrival. To this rule, the exceptions are too few to be of any account. The fever is sometimes violent, and even fatal; but in most cases, where the constitution was previously unimpaired, it is not severe, and yields readily to judicious treatment; and in many, it is very slight, not even confining the patient to his house for a single day. White men never become perfectly acclimated; though, with prudence and occasional visits to their native air, they have been able to live and labor usefully for five, ten, and even twenty years. Visitors may avoid the fever by spending their nights on board their ships, half a mile, or even less, from the shore.

*Native Inhabitants.*—Liberia belongs to that division of Africa, called Nigritia by the Latin geographers; Belad-es-Sudan—that is, the Land of the Blacks—by the Arabs; and Guinea by the Portuguese. These names are unknown to the natives, and the last is of unknown origin. It extends eastward across the continent, north of the equator, even into the valley of the Nile. In its inhabitants, the form, features, complexion, and all the characteristics of the negro, are most perfectly developed. They appear as slaves on some of the oldest monuments of ancient Egypt. They were carried as slaves across the Great Desert, and sold to the Carthaginians. They have always been hunted and seized as slaves by the Arab, Moorish, and mixed races on the Great Desert and its southern border. After the discovery of the western coast by the Portuguese, they were bought and carried as slaves, first to Europe, and afterwards to the West Indies and the American continent. This last calamity, however, has fallen with almost equal weight on the Zingian or Zambezan races, south of the equator. So far as is known, they have always been divided into numerous small tribes, ignorant of letters, and with but slight knowledge, if any, of some of the simplest arts of civilization. A large majority—a well-informed writer supposes five-sixths—of them are slaves. Wives are bought, worked as slaves, and sold, according to each man's ability and caprice. Favorite wives, and other slaves, sometimes in great numbers, are killed in sacrifice on the death of a king. Slaves are sometimes killed, to give solemnity to the ratification of a treaty. In some of the tribes, cannibalism is occasionally practised; but to a less extent, probably, than in some of the Zingian tribes farther south.

*Religion.*—See *Africa, Western.*

*Discovery.*—The first discovery of this coast

of which we have any authentic account, was made by Picdro de Cintra, in 1462. He was in the employment of the King of Portugal, to whom Pope Martin V. had given all the territories he might discover, from Cape Bojador to the East Indies, to be conquered and "recovered to Christ and his church." The natives had never seen ships before. The few that came off to him, 16 miles beyond Cape Mesurado, in canoes carrying two or three each, were naked, had some wooden darts and small knives, two targets and three bows, rings about their ears and one in the nose, and teeth, which seemed to be human, strung about their necks. It does not appear that he carried away any of them as slaves, though that practice had been followed by most explorers on the west coast of Africa, since it was first commenced by Antonio Gonzales, in 1440.

For nearly a century and a half the Portuguese were masters of this coast. They had forts or trading houses at numerous points, of which Gallinas, Cape Mount, Cape Mesurado, Junk river, Sesters and Sangwin seem to have been the most important.

*Slave Trade.*—The slave trade to the West Indies was commenced in 1503, and encouraged by edicts of Ferdinand V. of Spain, in 1511, and of Charles V., in 1515. From that time forward, procuring slaves from the natives and selling them to the Spaniards, was a principal branch of their business. Their influence was so predominant, that before 1600 the Portuguese had become the language in which business was usually transacted, and was generally understood by natives who had dealings with foreigners.

*The Pope's Grant not recognized.*—The English and Dutch, being Protestants, cared nothing for the Pope's grant to Portugal; and the French soon learned to disregard it, claiming that they had discovered the coast and traded at Sesters before the Portuguese, and even as early as 1346. The English took the lead. In 1553, having already made two voyages to Morocco, Thomas Windham, though the Portuguese had threatened him and his crew with death, visited the whole coast from the river Sesters to Benin. In 1554, Captain Jchu Lok, with three ships, reached Cape Mesurado, sailed along the coast to Benin, and brought home "certain black slaves," the first, so far as we know, ever seen in England. In 1588, the English "African Company" was incorporated for the more vigorous prosecution of commerce in this region. The Portuguese did what they could, and hired the natives to do what they could, to resist these encroachments. They destroyed the ships of the intruders, and killed or enslaved their crews. But by 1604 they were driven from all their posts, from Cape Mesurado to Cape Palmas; and a few years later, the Dutch had possession at Cape Mount, and the English at Sierra Leone. The Portuguese, however, did not

wholly quit the country. Being driven from the coast, some of them, with their mulatto descendants, retired inland, and endeavored, with some success, to monopolize the trade between the interior and the coast, and were gradually lost by amalgamation with the natives.

*Portuguese Missions.*—Of the missionary labors of the Portuguese while in possession of the coast, we have no particular information; but, as the Pope gave them the country for that purpose; as they had chapels and priests at all their settlements; as we have accounts of their efforts and success at Sicra Leone and other places; and as they are said, when driven from the coast, to have built chapels and tried to make converts in the interior, there can be no doubt that some such labors were performed. From them the natives probably first received the idea of a Creator, whose existence they admit, though they never worship him. The word "fetish," by which they designate a consecrated post or any object of their superstitious reverence, is derived from a Portuguese word, signifying a charm, such as witches are supposed to use. From the same source, they may have received the term "devil," which they apply to the disguised chief of certain nocturnal orgies. These are the only remnants of their religious influence, which even conjecture can now detect.

*Character and Influence of Traders.*—*Slave Trade.*—The character of the traders to this coast, whether Portuguese, French, English or Dutch, appears to have been, with very few exceptions, of the worst kind. Many of the English and Dutch were "interlopers," trading there in violation of the laws of their own countries, and indeed of all laws whatever. From about 1600, pirates began to mingle with them, and the crews of traders sometimes joined the pirates, and often copied their examples. The slave trade raged with increasing violence. Not only were slaves bought of the natives, and wars excited for the purpose of making slaves for the market, but negroes were seized indiscriminately and carried off, whenever it could be done without too much danger. The custom of "panyaring," that is, alluring an individual beyond the reach of protection, and then seizing him or her as a slave, became common; and the negro trader who was employed to panyar his countryman one day, was sometimes panyared himself the next. From 1688 to 1697, the power of the "buccaneers" in the West Indies was broken, and they were dispersed. They spread themselves over the whole Atlantic and Indian Oceans, and in Western Africa, for about 30 years, were one of the strongest powers. Besides other places, they several times plundered Sierra Leone, which was one of their favorite resorts. They held the bay next south of that cape for seven years, till, in 1730, they were broken up by the French. Meanwhile, the Genoese first, and then the

French, obtained the exclusive privilege of furnishing negro slaves for the Spanish colonies. In 1713, the English government, by the famous Assiento treaty, obtained it for the South Sea Company for thirty years. What multitudes were sold, and how profitably, may be judged from the fact, that in 1739 England sold out the remaining four years to Spain for a hundred thousand pounds—nearly half a million dollars.

Under such influences, the character and temper of the natives became such that, in 1730, not a single European factory was in operation on the whole coast of what is now Liberia; traders found it dangerous to go on shore; and trade was carried on by sailing along the coast, and coming to anchor where the natives, by building a fire, indicated that they had slaves or other articles for sale. This state of things seems to have continued, with little change, to the close of that century. The testimony concerning the character of the slave trade, laid before the British Parliament from 1791 to 1807, showed that in other parts of Africa, slaves were collected and kept for shipment in factories; but on the "windward coast," where Liberia now is, "every tree was a factory," and ships stopped and traded wherever a signal was made.

*Origin and History of the Colony.*—About the year 1770 the celebrated theologian, Rev. Samuel Hopkins of Newport, R. I., began to preach against slavery and the slave trade. April 7, 1773, he called on his neighbor, Rev. Ezra Stiles, afterwards President of Yale College, for conversation on his design "to make some negro ministers, and send them to Guinea." There were two young natives of Africa in his church, whom he wished to educate for that purpose. Mr. Stiles thought there might be some prospect of success if thirty or forty were sent, and a society formed for the purpose. They "left the matter to further thought." August 31, 1773, they published a circular, asking contributions for the education of these young men. The plan was received with favor by the ministers of Berkshire County, Mass., by those of several counties in Connecticut, and by the Presbytery of New York. The young men left New York for Princeton, to be educated, Nov. 21, 1774, and three days after, bills were drawn on a gentleman in London for fifty pounds sterling, of which thirty pounds were given by the Edinburgh Society for promoting Christian Knowledge, and five pounds by some one in London; and assurances were received, both from England and Scotland, that more would be given, if needed. About as much more was raised in America, besides one hundred dollars for which Mr. Hopkins had, some years before, sold a slave, and which he now devoted to this purpose.

When the plan of connecting a colony with the mission was first fully adopted, and how

far it was understood by contributors in England, Scotland, and America, is not known. April 29, 1784, Mr. Hopkins says, it "has been on foot for some time." This, it was thought, would not only be for the benefit of those who should return to their native country, but would do much to stop the slave trade, and to introduce Christianity into Africa.

March 7, 1787, his friends knew that he had been desirous to attempt such a settlement "for years." He was glad to learn that "certain Friends and other Dissenters in Britain have joined to carry this design into execution," on the plan, as he supposed, of "the late Dr. Fothergill." Dr. William Thornton, a native of Virginia, had been in Newport some weeks, proposing to form such a settlement with free blacks from New England. A number volunteered to go with him; but the attempt failed for want of funds, perhaps, because others thought, with Mr. Hopkins, that Dr. Thornton, though "an honest man," was "too flighty and unsteady to be the head" of such an enterprise.

In that year, 1787, Granville Sharp and other British philanthropists commenced the colony at Sierra Leone, with some hundreds of colored people from America, who had served in the British army during the war of Independence. After some reverses it has grown to a colony of more than fifty thousand inhabitants.

The same year, the Constitution of the United States was formed, by which the several States were deprived of the power of continuing the slave trade more than twenty years.

In 1789, Dr. Hopkins wrote to Granville Sharp, to learn whether colonists from America could be received at Sierra Leone, and also whether the character and government of that colony were such that he could recommend it. He was then acquainted with "a number of religious blacks," who were ready to form a church, with one of their own number as pastor, and to settle in Africa, to introduce Christianity and civilization, and to receive others who might wish to emigrate. In 1791 he wished the Emancipation Society in Connecticut to embrace this object in its charter. In a sermon against slavery and the slave trade, May 17, 1793, and more fully in its appendix, he urged almost precisely the same plan of colonizing, which has since been carried out. In 1799, in the last work he ever published, he expressed the same desires, and the same hopes that they would yet be realized.

The emancipation of slaves and their colonization in some part of America had been a favorite idea of Mr. Jefferson, and others in Virginia, as early as 1786, and probably earlier. In the autumn of 1800, an extensive and dangerous conspiracy was discovered among the slaves in and around Richmond. Unwilling to put so many to death for such a

cause, the House of Delegates, December 31, in secret session, requested the Governor to correspond with the President of the United States as to procuring land out of the State, to which they might be removed. The correspondence continued till 1805, and the plan was so modified as to express a preference for Africa as a place of a settlement, but without sovereignty, and to include free blacks and slaves who might be emancipated. The President, Mr. Jefferson, applied to the Sierra Leone Company to receive the proposed colonists, but was refused.

In 1807, Congress passed an act prohibiting the importation of slaves after the end of that year. Nearly all the States had prohibited it many years before. Previous acts had forbidden American citizens to trade in slaves between foreign countries. The same year the British government, moved by evidence of the nature of the trade, collected principally at Sierra Leone, abolished the traffic by British subjects.

About 1810, Samuel J. Mills and others, theological students at Andover, began to collect information concerning the colored people of the United States, bond and free, and were soon brought to the conclusion that, in the words often used by Mills, "we must take care of them, or they will ruin us." They endeavored to rouse attention to the subject by the press, and by correspondence and conversation with leading men. Mills thought of colonizing them north of the Ohio, but some of his associates early saw that any colony on this continent would soon be overrun by white people, and would be a failure. This was one principal object for which he afterwards resided some time in New Jersey, where he procured the establishment of the "African school" at Parsippany.

About 1811, Captain Paul Cuffee, a colored man of New Bedford, carried 38 colored emigrants to Sierra Leone, in his own vessel, and thirty of them at his own expense. This movement was to have been more extensive, but it was stopped by the war of 1812. Ann Mifflin, of the Society of Friends, in Pennsylvania, advocated a colony in Africa. Her views were communicated to Mr. Jefferson, who expressed his warm approbation in 1811. February 15, 1815, the Rev. Robert Finley, D. D., of New Jersey, wrote to a friend, asking his opinion of an attempt to found a colony of colored people on the coast of Africa. In February, 1816, General Charles Fenton Mercer, of the Virginia House of Delegates, became acquainted with the proceedings of that house in 1800-1803, and pledged himself to renew the subject, if he should be re-elected at the next session. He soon after communicated the facts and his intention to two friends, Elias B. Caldwell and Francis S. Key, of Washington, who pledged their coöperation.

The same year, probably towards its close,

the first meeting preparatory to forming a Colonization Society, was holden at Princeton, N. J., and was attended by most of the professors of the Theological Seminary and the College. In December, Dr. Finley visited Washington, and consulted with Elias B. Caldwell, his brother-in-law, and Francis S. Key, who encouraged him to call a public meeting. The meeting was holden December 23. Meanwhile Gen. Mercer, yet unacquainted with Dr. Finley, and ignorant of his plans, redeemed his pledge. His resolution was introduced to the House of Delegates on the 12th, sent to the Senate on the 14th, and passed on the 23d. The Constitution of the Society was adopted Dec. 28, 1816, and the officers elected Jan. 1, 1817. Samuel J. Mills was one of the original members, and Dr. William Thornton was a member of the Board of Managers.

The society owed its origin, therefore, to the union of the various influences which, in Rhode Island, in Massachusetts, in New Jersey, in Pennsylvania, and in Virginia, had been tending towards such a result for nearly half a century.

In 1817, Samuel J. Mills and Ebenezer Burgess were sent to Africa, to find a place for a colony. They selected a place on Sherbro Island, or the adjacent continent, near where the Mendi mission now is. In visiting Paul Cuffee, preparatory to this voyage, Mills took a severe cold, from which he never recovered. He died on his voyage home.

January 21, 1820, the first colonists, 89 in number, embarked on board of the *Elizabeth*, at New York. After an unsuccessful attempt to settle on Sherbro Island, in which many lives were lost, and an effort to purchase a location in the Bassa country, which was defeated by the attachment of the natives to the slave trade, Cape Mesurado was purchased, December 15, 1821. The colonists arrived January 7, and were landed on a low island in the river, from which, in a few months, under the conduct of Elijah Johnson, one of their own number, who had been left as a temporary Governor, they removed to the Cape.

Before this time, slave-traders had begun to reëstablish factories on the coast. In 1813, though the trade had been abolished by act of Parliament from the beginning of 1808, two British subjects, Bostock and McQuinn, had one on Cape Mesurado, and in June his Majesty's ship *Thais* sent 40 men on shore, who, after a battle, in which one of their number was killed, entered the factory and captured its owners. The trade, however, still continued.

*Missions in Liberia.*—There had been one attempt at missionary labor in this region. Mr. John Brereton Cates, with William Tamba and William Davis, two converted natives, the latter a Bassa, rescued from a slave-trader, spent February, March and April, 1819, in a

journey from Sierra Leone to the St. John's river. At Sugury, near Grand Cape Mount, a plot was laid to rob them, which only amounted to stealing a hat, for which they followed and arrested the wrong man, and had to pay a fine of "three bars," or \$2 25. At Little Cape Mount, a plot was laid to rob and murder Mr. Cates on his way to Cape Mesurado; but Tamba understood enough of the language to detect it, and it was abandoned. On an island in the Mesurado river, they were hospitably entertained by John S. Mill, a mulatto slave-trader who had been educated in England. Mill had houses on the Cape, which he sold when the Cape was purchased. August 25, 1824, he engaged as Secretary of the Colony, under Governor Ashmun. He performed the duties of the office well till September 30, when, tired of civilized life, he returned to his former habits, and nothing has since been heard of him. At some places, especially among the Bassas, the kings professed a willingness to receive missionaries; but Mr. Cates thought that only white missionaries would command respect enough to be successful. He suffered much from the fever on his journey, and died in a few months after his return.

The first American missionary in Liberia was Lot Cary, who had been a slave, and had purchased himself and children for \$850. In 1815, more than a year before the Colonization Society was formed, he took a leading part in forming *The African Missionary Society*, in Richmond, Va. In five years that society had raised about \$700, which had been expended in aiding missions in Africa. Having read the report of Mills and Burgess, Cary resolved to devote himself to the work. He resigned the pastoral care of a Baptist church of nearly 800 members, and accepted that of a missionary church, composed of himself and wife, Colin Teage and wife and son Hilary, and Joseph Langford and wife. Cary and Colin Teage were appointed missionaries of the Society, embarked in February, and arrived in Sierra Leone March 8, 1821. Here Cary preached to such as could understand, and started a mission among the Mandingoes. He was one of the first that took possession of Cape Mesurado. The absolute necessity for his services as magistrate, physician and pastor among the colonists, detained him from systematic labor among the heathen, till his death, by casualty, November 10, 1828. Yet, before June, 1825, he had established at Monrovia, a missionary school for native children; and about a year before his death, was enabled to establish another near Grand Cape Mount. Here, John Revey, afterwards a distinguished Baptist preacher and Colonial Secretary at Cape Palmas, was for a time the teacher; and one of his pupils, a few years afterwards, invented the syllabic alphabet in which the *Vey* language has been extensively written and read for nearly 20 years. Cary was allowed,

before his death, to rejoice over a few conversions from heathenism.

In March, 1825, and in May, 1827, Mr. Ashmun, governor of the colony, issued earnest appeals for missions to be established in Liberia; not only for the good of the natives, but as necessary to preserve the colonists themselves from subsiding into barbarism. His first appeal reached the venerable Blumhardt, of the Missionary Seminary, at Basle, in Switzerland; and, after some correspondence, five young men commenced special preparations for the mission. About the close of this year, the Rev. Calvin Holton was ordained at Beverly, Mass., as a missionary of the Baptist Board to Liberia. He embarked at Boston, January 4, 1826, in the brig *Vine*, with thirty-four emigrants, mostly from Rhode Island. Before embarkation, eighteen of them were organized into a church, of which Newport Gardner and Salmur Nubia, two of the native Africans, whom Dr. Hopkins had selected in their youth to be educated as missionaries, were chosen deacons. This expedition proved one of the most disastrous in respect to life and health, ever sent to that country. Mr. Holton lived only to July 23, yet he had already done much towards giving system to the means of education, both among colonists and natives.

Of the Swiss missionaries from the Basle Seminary, Messrs. Handt and Sessing arrived at Monrovia, December 21, 1827, and the others a few months later. Mr. Wulff died December 22, 1828. Sickness compelled Mr. Hegele to leave, and Mr. Sessing was obliged to accompany him. They arrived in England, May 7, 1829. Mr. Handt left the service of the Society, and commenced an independent mission near Cape Mount. Only Mr. Kissling remained. Mr. Sessing soon returned with his wife, Mr. Buhner, Mr. Grauer, and Mr. Dietschy who was to reside, as secular superintendent, in a house at Monrovia, bequeathed to the mission by Gov. Ashmun; while the principal seat of missionary labor was to be at Bassa Cove. They visited the United States on their way, and attended public meetings and received pecuniary aid in Philadelphia, New York, and Boston. Messrs. Sessing and Buhner sailed early in Dec., and the others a few weeks later, arriving at Monrovia March 4, 1830. There Mr. Grauer died, May 12. Mr. Sessing remained for a time, and opened an orphan school; but he soon removed to the older colony of Sierra Leone, where, as he believed, the native mind was better prepared to profit by missionary labors. With his removal, the mission seems to have been closed. Notwithstanding its short duration and many interruptions, its beneficial influence is still felt. It did much to form some of the best minds in Liberia, and some of its native pupils are still useful missionary laborers.

Of missions subsequently established, accounts will be found under the head of *Africa, Western*.—REV. JOSEPH TRACY.

**LICHTENFELS:** The first station occupied by the Moravians in the South of Greenland. It is situated on an island, about three miles from the main ocean, and at an equal distance from the Danish factory at Fisher's Bay.

**LICHTENAU:** A station of the United Brethren in Greenland, four miles from Lichtenfels.

**LIFU:** One of the New Hebrides, where is a station of the London Missionary Society.

**LISHUANI:** A station of the Wesleyans among the Griquas, Basutos, and Mantatees, South Africa.

**LITITZ:** A station of the Moravians in Jamaica, W. I.

**LITTLE BASSA:** A village near Edina in Liberia, and a station of the American Baptist Mission among the Bassas on the western coast of Africa.

**LIVERPOOL** (*Australia* :) This town was founded about 26 years ago by Gov. Macquarie, and for some time its existence was only indicated by a post, with the inscription, "This is Liverpool." It now, however, speaks for itself; and though not situated in a very fertile country, yet affording a route to the fine agricultural and pastoral districts of Camden and Argyle, it is a place of considerable bustle, and daily increasing in importance. It is occupied by the Society for the Propagation of the Gospel.

**LODIANA:** The principal station of the Presbyterian Board in Northern India. The city is situated on the river Sutlej, in lat. 30° 55' N. and long. 75° 48' E. It is 1,170 miles north-west of Calcutta, and 115 south-east from Lahor.

**LOMBOE:** One of the lesser Sunda Islands, in the Indian Archipelago.

**LONDON MISSIONARY SOCIETY:** The formation of the London Missionary Society was one of the grandest enterprises of the age. It had for its object, not the conversion of the heathen to any particular form of church order or government, but to send the Gospel to the heathen, leaving it to the minds of those whom God might "call into the fellowship of his Son among them to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."

In the year 1794, the minds of British Christians were turned towards the subject of missions by an Address to Evangelical Dissenters, published in the London Evangelical Magazine, which excited considerable interest, and led to a meeting with a view to the formation of a society, which was held on the 4th of November. It consisted of "a small but glowing and harmonious circle of ministers of various connections and denominations." In

the month of January, 1795, an "Address to Christian Ministers and all other Friends of Christianity, on the subject of Missions to the Heathen," was drawn up and sent as a circular to various persons, in which it was proposed that a meeting should be held in London the ensuing summer for the purpose of organizing a Missionary Society.

On the 15th of January, a number of ministers convened in the city of London, and "appointed a committee of correspondence to collect the sentiments of their brethren in the country relative to the great plan under contemplation." A circular letter addressed to ministers was drawn up, acquainting them with the plan and object of the proposed society, and requesting them to communicate it to their congregations, and to send delegates to the general meeting. The time appointed for the convention was the 22d, 23d, and 24th days of September. On the evening preceding the meeting, a consultation "was held by a numerous and highly respectable assembly of ministers friendly to the proposed institution. Several interesting letters from ministers and private Christians approving of the formation of a society were read to the meeting, and an address delivered by the Rev. Dr. Haweis of Aldwinkle. The exercises were concluded with prayer by the Rev. Rowland Hill, and the assembly broke up with a feeling of delight which, as has been justly remarked, "the highest gratification of sensuality, avarice, ambition, or party zeal could never have inspired." The following day the Rev. Dr. Haweis delivered a highly animating discourse from Mark xvi. 15, 16, to a large congregation assembled at Spa-fields chapel. At the close of the public exercises, a large number of ministers and laymen formed themselves into a society. In the evening a sermon was preached by the Rev. G. Burder, and, on the three subsequent days, successive meetings were held, in different parts of the city, at which the cause of missions was pleaded with solemnity and earnestness. The effect of these meetings both upon the ministers and people was most happy. "The unanimity and fervor of the assembly in entering upon this greatest of all schemes—the evangelizing of the world—created bursts of joy which nothing could express but tears. The Christian world seemed to awake, as from a dream, wondering that they could have been so long asleep, while the groans of a dying world were calling upon them for the Gospel of Jesus Christ. Another consideration that rendered these seasons inexpressibly delightful was the visible union of Christians of all denominations; who, for the first time, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ."

The condition of membership in this Society is, a subscription of a certain amount to its

funds. Its proceedings are conducted by a Board of Directors, who hold monthly meetings, in which the treasurer and secretaries, ministers who are annual subscribers, and the officers of auxiliaries are entitled to vote. Committees are allowed, but their acts are not valid till ratified at a monthly meeting; and the directors are not allowed to make an expenditure exceeding £500 without calling a general meeting of the subscribers.

Soon after the formation of the Missionary Society, its members began to agitate the important question, "In what part of the world they should commence their work of mercy?" The Rev. Dr. Haweis, who was one of the founders of the Society, and among its most liberal supporters, was requested to prepare a "Memorial" upon the subject, which was delivered at Surrey Chapel. In the course of his address he says, "The field before us is immense! O that we could enter at a thousand gates! that every limb were a tongue, and every tongue a trumpet, to spread the joyful sound. Where so considerable a part of the habitable globe on every side calls for our efforts, and like the man of Macedonia cries, 'Come over and help us,' it is not a little difficult to decide at what part to begin." He then drew a comparison between the climates, the governments, the language, and the religions of heathen countries, and concluded that of all the "dark places of the earth" the South Sea Islands presented the fewest difficulties, and the fairest prospect of success.

Such was the interest excited by this discourse, and by the glowing representations which had been made respecting the newly discovered regions in the South Seas, that the directors determined to attempt a mission to these islands, and immediately began to raise subscriptions, to examine and select missionaries, and to make preparations for the voyage. At length a ship was purchased, and in August, 1796, twenty-nine missionaries, several of whom had wives and children, embarked at London on board the *Duff*, commanded by Captain James Wilson, who had retired several years previous from the East India service, but who now kindly offered to conduct the adventurous voyage. On the 23d of September they took their final leave of England.

The missions of this Society have since been extensively prosecuted in the *South Seas*, *West Indies*, *South Africa*, *African Islands*, *China*, and *India*. The following summary statement will show the extent of its operations:

Missionaries: in Polynesia, 32; China, 17; India, 47; Africa and Mauritius, 43; West Indies, 20; total, (exclusive of wives and children), . . .	170
Native Teachers and Evangelists, . . .	700
Churches . . . . .	150
Members. (exclusive of Madagascar) . . .	16,000
Day Schools . . . . .	400

Scholars . . . . .	30,000
Boarding schools . . . . .	32
Pupils . . . . .	849
Institutions for training native evangelists . . . . .	8
Students . . . . .	150
Printing-presses . . . . .	15

*Translations.*—The Scriptures have been translated by the society's missionaries into Chinese, Bengalese, Urdu, Telooogo, Canarese, Tamil, Goojuratee, Malayalim, Buriat, Tahitian, Rarotongan, Samoan, Sechuana, Malagasy, 14 languages and dialects. The receipts of the society for the year 1853, were £71,821 ls. 6d., of which £12,933 7s. 9d. were contributed at the missionary stations. The following table exhibits the receipts of the society, for periods of four years each, since 1815, (which is the first year in which they published a financial report, when the society possessed funds to the amount of £39,790,) with the average annual receipts in each of these periods.

Periods.	Amount for the Period.	Average Annual Receipts.
1815 to 1818	£80,109	£20,027
1819 " 1822	95,549	23,887
1823 " 1826	133,431	33,357
1827 " 1830	168,067	42,014
1831 " 1834	155,976	38,994
1835	57,895	57,895
1836 " 1839	300,191	75,047
1840 " 1843	377,467	94,366
1844 " 1847	344,031	86,003
1848 " 1851	292,422	73,105
1852 " 1853	144,599	72,299
	£2,149,707	

From this statement, it appears that the aggregate of the Society's receipts, from donations and legacies, for 38 years, has been £2,149,707; and that, during this period, the contributions have been steadily rising in amount, the average of annual receipts rising from £20,000 to £94,000, with a slight decrease in the three last periods. This may be taken as a fair index of the growth of the missionary spirit with the large class of Christians who make this society the organ of their missionary operations. But, in addition to the growth of the missionary spirit at home, a fact is here developed of great importance to all future missionary efforts, that nearly *one-fifth* of the contributions of this society, the last year, came from its own missions. Here is a source of supply which is not to be overlooked. It shows that, while, up to a certain point, the demands on the churches at home must increase with the success of the missions, beyond that point they will diminish, by means of the supply created by success.

LONG KLOOF (LONG VALLEY): A station of the London Missionary Society in South Africa, commenced in 1840. This valley extends more than 100 miles, between a

range of mountains on one side and of high grassy hills on the other. It is celebrated for its fertility, arising from the number of springs found everywhere to irrigate the soil.

**LONSDALE**: A station of the London Missionary Society in Berbice.

**LOO-CHOO**: (See *Lew-Chew*.)

**LOVEDALE**: A station of the Free Church of Scotland in South Africa, 60 miles from Graham's Town.

**LUCCA**: A station of the Wesleyan Missionary Society in Jamaica, W. I.

**LUSIGNAN**: A station of the London Missionary Society in Demarara, W. I.

**MACAO**: A Portuguese settlement in China, situated on a small peninsula at the south-eastern extremity of the large island of Hingshan, between 60 and 70 miles south-east of Canton. (See *China*.)

**MACHIAN**: One of the Molucca Islands in the Indian Archipelago.

**MADAGASCAR**: A large island on the eastern coast of Africa, containing an area somewhat larger than Great Britain and Ireland. Its mineral productions are silver, iron, slate, limestone, and coal. It produces, also, many valuable articles of commerce, as sugar, cotton, hemp, silk, indigo, tobacco, gum elastic, copal, ebony, wax, &c. The island possesses many fine ports, from which considerable trade is carried on with Mauritius and Bourbon, the Arabs from Muscat, and the Americans.

*Population*.—The great mass of the population of Madagascar are of the Malay race; but with some mixture of negroes and Kafres. They are all of dark complexion, but some more swarthy than others. The language, which is nearly the same throughout the island, is of Malay origin. The inhabitants are industrious, intelligent, and semi-civilized.

*Government*.—Madagascar does not appear ever to have formed one kingdom, but to have been occupied by independent tribes, the number of 20 or 30. The most powerful State is the kingdom of Madagascar, situated about 200 miles from the eastern coast, in the central part of the island, called the *Hova* country. The *Hova* tribe had risen from a very limited possession of influence and power to extensive authority under *Andrianampoinerina*, who had formed the ambitious project of subjugating the whole country to his control. He was succeeded by Radama, in the beginning of this century, who inherited his father's ambition, and succeeded in enlarging the boundaries of his kingdom. He encouraged the labors of the missionaries, and sought to civilize his subjects by establishing schools, and sending some of them to Mauritius and Europe; in which he was favored with the friendship and aid of Sir Robert Farquhar, the Governor of Mauritius. He established an army, provided with fire arms and horses, and

organized on the European system. But, in 1827, he visited the eastern coast of the island, where he was feasted, and indulged in habits of intemperance and irregularity, which brought on him a fatal disease that terminated his life the following year. The legitimate heir to the throne was his sister's son, Rakotobe, a young man in the mission school, who gave some hopeful indications of piety. But Ranavalona, one of the wives of Radama, a woman combining in herself the worst traits of character of Jezebel, Athaliah, and bloody Queen Mary, on hearing of the king's death, sent for two military officers from her native village, and promised, if they would devote themselves to her interest, and secure to her the throne, she would advance them to the highest rank, and reward them with riches, and exempt them from capital punishment whatever crime they might commit. Having first secured the favor of the gods by collusion with the diviners, she succeeded in destroying four officers of the late king, who declared that he had named Rakotobe and his own daughter, Raketaka, to succeed him. She soon after took measures to destroy both these, their mother, and a number of other relatives of Radama, some of whom were starved to death, and others openly spared. She afterwards perfidiously murdered the principal actor in her elevation to the throne, the reputed father of her only son, to whom she had made such promises before her accession.

Notwithstanding the immoral and bloody character of this woman, she is as *religious* in her way as Queen Mary, as weak and devoted to her superstitious as her Roman Catholic prototype. She has attempted to carry out the design of her predecessor, in annexing the whole island to her dominion, but in such a way as tends rapidly to the depopulation of the whole island. For years she has maintained a standing army of from 20,000 to 30,000, and these have been in the habit of going out on predatory excursions, several thousands at a time, desolating the villages, treacherously destroying all the men after they have surrendered, and carrying captive the women and children, treating them with the greatest cruelty, and selling them into slavery; and in these expeditions multitudes of the soldiers perish every year. The people generally are treated as the *servants*, not *subjects* of the government. The soldiers are compelled to serve, and the bourgeois to work for the government without pay, thus reducing themselves and their families to starvation. So much of their time is employed in the service of the Queen, that they are obliged to neglect the cultivation of the land, and hence they have suffered severely by famine. Many have been unable, for several months of the year, to obtain more than one meal a day. And, what renders the oppression the more infamous is, that they are often employed, not in the necessary service of

the government, but in collecting fighting bulls and dancing idiots, for the amusement of this modern Jezebel. In consequence of this oppression, hundreds and thousands of the people have deserted the villages, and fled to the forests; and robbers and highwaymen have fearfully increased.

*Religion and Morals.*—The natives of Madagascar have no just ideas of God. The name which they give the Supreme Being literally signifies "Fragrant Prince." They have some idea of such a Being, but what precise notion is affixed to it, it is extremely difficult to ascertain. Their ideas of a future state, and indeed their whole religious system is indefinite, discordant, and puerile. It is a compound of heterogeneous elements, borrowed, in part, from the superstitious fears and practices of Africa, the opinions of the ancient Egyptians, and the prevalent idolatrous systems of India, blended with the usages of the Malayan Archipelago. There are no public temples in honor of any divinity, nor any order of men exclusively devoted to the priesthood, but the keeper of the idols receives the offerings of the people, presents their requests, and pretends to give the response of the god. They worship also at the grave or tomb of their ancestors. Some Jewish or Mohammedan customs prevail, such as circumcision, the division of time into weeks of seven days, abstinence from swine's flesh, &c. Marriage is general, but polygamy prevails, and conjugal fidelity scarcely exists.

The Malagasy, though not naturally savage and inhuman, have become dreadfully familiar with blood, under the present reign. Falsehood, chicanery, avarice, deceit and sensuality extensively prevail. But they have some redeeming qualities. Parents are devoted to their offspring, and children are respectful to their parents. There is much genuine hospitality in the country, and warm and steady friendships exist. They are prepared for improvement and for rapid advancement, under favorable circumstances.

#### MISSION.

**LONDON MISSIONARY SOCIETY.**—This Society, from the time of its formation, had an eye upon Madagascar as a missionary field; and, in 1818, two married missionaries, Messrs. Jones and Bevan, were sent out; and having left their families at Mauritius, they proceeded to Madagascar, and found every encouragement for commencing a mission. They returned to Mauritius for their families, and again, early in 1819, reached the coast of Madagascar. But in a very short time Mr. and Mrs. Bevan and Mrs. Jones, with their children, were removed by death, and Mr. Jones was so disabled by serious illness, as to be obliged to return to Mauritius. They had landed on the coast during the rainy season, the most sultry and unhealthy portion of the year.

In 1820, the mission was recommenced by Rev. D. Jones, at Tanaarivo, the capital, in the district of Ankova. This was in the interior of the island, the most salubrious and populous part of the country; and the mission was commenced with the express sanction of Radama, the chief, or king as he styled himself. From that time the mission proceeded without interruption for fifteen years. In its early stages it had to encounter the jealousy of the natives, whose ideas of Europeans were associated with the slave trade; and many of the natives whose interests were involved in the traffic opposed the proceedings of the king, in forming a treaty with Great Britain for its suppression, and in encouraging the residence of Europeans among them. And some of the people imagined that the schools were nurseries for making their children more valuable when sold into slavery; and some of them fancied that their offspring were purchased by white men as articles of food!

For a considerable time, the efforts of the missionaries were directed almost exclusively to the instruction of the children in schools, under the sanction of government. But two facts in the history of this mission, show that this was a mistaken policy: "One is, that the majority of natives converted to a profession of the Gospel, so as to afford credible evidence of piety, *consists of adults not trained in the mission schools*, but impressed by the *preaching* of the Gospel, or by conversation with those who had received it. The other is, that most of those who embraced the truth, *voluntarily and immediately commenced learning to read*, however much engaged in secular business, or advanced in life."

During the first fifteen years of this mission, the whole Bible was translated, corrected, and printed in the native language, at the capital, aided by the British and Foreign Bible Society; 20,000 tracts and 1000 copies of Russell's Catechism were also printed. About 100 schools had been established, with 4000 scholars; and during that period 10,000 to 15,000 had received the benefit of instruction in these schools. Two printing-presses were established at the capital, by the London Missionary Society. A Malagasy and English dictionary was published in two volumes. Two large congregations were formed at the capital, and nearly 200 persons applied for admission to the church. Adult Bible classes were formed for the regular and systematic study of the Bible. Various preaching stations were visited every Sabbath; and the minds of multitudes had become enlightened in regard to the truths of Christianity, and had renounced the superstitious customs of the country. Meetings for prayer were held, convened and conducted by the natives themselves. At a village about 60 miles from the capital, a small chapel had been erected by the natives, chiefly through the influence and exertions of a pious woman;

and public worship, chiefly for reading the Scriptures and prayer, was held in many distant parts of the country, conducted by those who were formerly teachers or scholars in the mission schools.

In addition to the missionaries a number of artisans were sent to Madagascar, in fulfilment of the treaty between Radama and the British Government, by whose instruction habits of thought, attention, industry, and application, were generated, a spirit of inquiry fostered, and a general advancement in civilization secured. Besides these influences much good was accomplished by the religious exertions of these pious missionary artisans, who embraced suitable opportunities for communicating religious as well as secular knowledge. The female members of the mission also accomplished much good, by instructing the native women.

Numerous causes were operating to produce an extensive change in the minds, manners, habits, and institutions of the people; but in that change, the Madagascar government did not sympathize. They looked upon it from the beginning with a jealous eye; and, fearing its progress, they determined to crush it. It is believed that this feeling was indulged by Radama himself. His successor, the queen, though possessing a masculine will, has never shown any indication of superior intelligence. She is slightly acquainted with the elements of reading and writing. But she never availed herself of the opportunity of becoming familiar with the instructions of European teachers. She has always been strongly attached to the superstitions of the country, and cherished a veneration for the national gods. Her accession to the throne was publicly attributed to the gods, and she necessarily felt bound to sustain their authority. One of the hereditary guardians of the principal idol, Rainiharo, was appointed, as it was pretended, by the command of the idol, to remain with the queen. Two parties were formed at court; the idol party, of whom this man was the head, and the party who sought to extend education, and to carry out and enlarge the measures of Radama, which consisted of Andriamihajia and his friends. But, in about two years after the accession of the queen, the idol party prevailed, and Andriamihajia, as already stated, was murdered.

The idolatrous party represented the missionaries and teachers as having some political designs, and so wrought upon the jealousies and fears of the queen to prejudice her against them. The first indication of this was manifested in an abrupt order for Rev. D. Griffiths to leave the country, on the ground that the period of five years, to which his permission to remain extended, had expired. Similar measures were pursued with regard to other missionaries. Towards the close of 1831, the permission which had previously been given for the administration of baptism and the Lord's

Supper was recalled. The next year, slaves were prohibited learning to read and write. This was believed to have been done because many free people were in the habit of purchasing slave children, to place in the schools instead of their own, certain towns and villages being required to furnish a given number of children for the schools; and parents were unwilling to place their children where they might so soon be drawn off to the army and perish.

In the fall of 1834, a circumstance transpired, which tended still further to prejudice the mind of the queen against Christianity, and to hasten the crisis. A middle-aged man, a keeper of an idol, had experienced in 1832 a succession of calamities, which rendered him melancholy; and meeting with a native Christian, who conversed with him on the subject of religion, a deep impression was made on his mind; and, disregarding the advice of the native Christian to seek further instruction, he immediately set about preaching to the inhabitants of his native village, telling them of the day of judgment, the resurrection, and of the happy time when all men would receive Christianity, and live in peace with one another. He imagined himself raised up for a reformer, and professed to receive immediate revelation from God; and very soon he began to mix the worship of his old idol with that of the true God, probably with the hope of conciliating the queen. In the course of two years, he had gained 200 followers. In 1834, this man sent to the queen that he had an important message for her. His message was received by Rainiharo, the principal officer, who was informed that this man's followers were very numerous. This roused the jealousy of the government, and the whole party was summoned to the capital. When they arrived, they stated that they had a message from God to the queen, to the effect that she was to be the sovereign of all the world; that the dead would rise, and the living never die; that all would then live peaceably and happily, for there would be an end put to the ordeal of tangena, divination, murder, wars, and contention; and they offered to forfeit their heads, if these things were false, "for," said they, "God has told us these things, and God cannot lie." After an examination of two or three days, the man, with three of his principal followers, was condemned to death, and led to the north end of the town, and put head downwards in a rice-pit, and boiling water poured on them; after which, the pit was closed upon them, and filled up with earth. A number more of the party were cruelly put to death, and the rest were sold into slavery and their property confiscated; which yielded a profit of several thousand dollars to the queen, officers, and judges, thus giving them a taste for plunder. The queen and her advisers being ignorant of the principles of Christianity, it was natural

that they should identify this fanatical sect with the Christians; and hence the occurrence tended greatly to their prejudice.

Prejudice was further excited by the indiscretion of some young converts, who undertook to be teachers of others before they had themselves become fully acquainted with the principles of Christianity. The statements made by native converts were also misunderstood and misrepresented. In the beginning of 1835, a native, addressing a small congregation at the capital, was overheard to say that ere long God would punish all the workers of iniquity, and reward those who had loved and served him. The expressions were reported to the queen, and she ordered spics to be sent next time to bring a faller report. The subject was the resurrection, and the speaker said, "All must rise, and God *alone* will be the judge. Every one in this country will be raised and judged then." It was reported to the queen that he had said the inhabitants of her country alone would be judged by God in that day. "It is false!" cried the queen. "Other sovereigns are allowed to judge their people as they please, and am I alone to be prohibited? If so, God indeed is partial. Besides, how should they know that God will raise the dead?" After this, a young man, a native convert, who held a meeting at some distance from the capital, had given offence to the people, by working on Saturday, their sacred day, and speaking disrespectfully of their idol. In revenge, they accused him to the queen; but instead of punishing him, she ordered the ordeal of tangena to be administered, by which he was declared innocent. Having retired to a private village a few days, according to the usual custom, he came up to town in a public procession, which, being joined by a number of the native Christians, dressed in white robes, was much larger than on ordinary occasions. The queen happened to see the procession, and inquired what it meant. She was informed that it was the young man's procession whom she had ordered to pass the ordeal, and that the persons dressed in white were native Christians. "You would be surprised," they added, "at the love of these people for one another; when any one of them happens to be in distress, they all feel distressed, and when any one is happy, they are all happy; when any are poor or destitute, they form a society to assist them;" meaning that they collect money of one another to afford relief. "I am indeed surprised," replied the queen, "to see such things in my country. Was it not I who ordered him to take the ordeal, and why do they now make such an exhibition, as if they had overcome an enemy? All this is intended for *me*, I suppose."

These circumstances created so much prejudice in the mind of the queen, as to prepare her to receive any charges that might be brought against the whole body of the Chris-

tians. The officer who had accused this young man in the first instance, felt piqued at his acquittal, and hearing that the queen was displeased with the procession, determined to bring an accusation against the whole body of the Christians. And, in order to get something upon which to found an accusation, he went to one of their meetings, where he heard a slave addressing the congregation, from Josh. 34 : 14, 15, exhorting them to forsake the gods which their fathers had served, and to serve Jehovah and Jesus Christ. He then represented to the queen that there were in and around the capital certain people who were seeking to change the customs of the country, who despised the idols, and divinations, and all the customs of their forefathers; entering into a league with the English, holding meetings in the night, and urging all present to serve Jehovah and Jesus Christ; and he supposed that Jehovah was the first king of England, and Jesus Christ the second, and that the idols they were urged to forsake were the queen and her successors. "Besides," said he, "these meetings are carried on by slaves. We cannot see the end of these things; but we fear that these people, who have become so friendly with the English, will attempt to transfer the kingdom of the queen to them." Such a communication was well calculated to arouse the suspicious temper of the queen; and she burst into tears, and then swore that she would put a stop to these things, and that with the shedding of blood. And soon afterwards she ordered the judges to convene the people at the capital, on Sunday, March 1. The previous Sabbath she had ordered the sewing women, (the women whom the female missionaries had taught to sew,) to meet in the court yard to sew for her. Passing by them, she said, with a contemptuous sneer, "You had better go and ask permission of the Europeans to come and sew for me on the Sabbath. You observe the day like the English; I do not. You had better go and ask their permission." In the evening of the same day, as she was returning home from a bull-fight, passing the chapel and hearing the singing, she said, "These people will not leave off till some of their heads are taken from their shoulders." The next Tuesday, orders were given to procure a list of all the houses where prayer-meetings were held, and the names of all the baptized persons. The queen was astonished at their numbers, and swore that she would put to death the owners of the houses. She appeared now exceedingly violent against the Christians. One of her officers, named Rainingatabe, rose and said that though she might think proper to destroy him, he could not refrain from speaking his mind; and he entreated her to consider well what she proposed to do to these people; for he had for years had opportunity to observe their conduct, and he assured her that he had seen none more upright,

diligent, faithful and trustworthy. Besides this, he said they were the most intelligent people in the country; and if she put one of them to death she would be the loser, and would be sorry for it. After a long pause, the queen said, "I thank you for your advice. I have indeed a father and a mother in you: you do not conceal from me what you think will be of service to the kingdom. We shall consider well what to do with them." Andriana then rose up and said he very highly approved of the advice that had been given, and added that almost all the new things that had been introduced for the good of the country, had been introduced by the English; and that if any who had been placed under the instruction of the Europeans should be put to death, it would be a reproach to the queen's country. The queen had also summoned some of the head people from other districts, to give their opinion as to putting to death one or two of the most active Christians in each district. They did not hesitate to express their disapprobation of such a measure.

On Thursday, the missionaries received a letter from the queen, forbidding them to teach Christianity to the natives, but allowing them to teach the arts and sciences. To this they replied, remonstrating against the order, but without effect. The rest of the week was a time of great excitement among all parties. At length the day of the dreaded assembly came, and the people flocked in from all quarters, amid the parade of troops and the roar of artillery. After the meeting had been opened with pompous addresses, the queen sent a message, couched in the style of oriental bombast, in which she called on all who had been baptized, or who had attended places of Christian worship, to come and accuse themselves, threatening with death all who refused, and forbidding the performance of Christian worship, or changing the customs of the country.

Many of those who had attended on Christian worship, and among others, the twelve principal teachers, came forward, and accused themselves, and made their submission; but others remained faithful, and boldly told the persons appointed to receive confessions, "We did no evil, and intended none to the queen or her kingdom, in our prayers and our observance of the Sabbath. We prayed to the God of Heaven to prosper her reign." Being asked how many times they had prayed and worshiped God, they said they could not tell. "We always," said they, "prayed before going to our work in the morning, and before going to sleep in the evening, also before and after eating, and often at other moments in the course of the day." A man of considerable influence from a distant district, being asked how many times he had prayed, said he could not tell, but that for the last three or four years he had not spent a single day without

offering prayer several times a day, but that he asked for nothing injurious to any one. The judges asked him to give them a specimen of his prayer, which he did in the presence of the multitude. He said he confessed his sins before God, implored his forgiveness, and asked for help to enable him to live without sinning, that he might be holy and prepared for heaven. The same blessings he asked for his family and friends, for the queen, and for all her subjects. "I asked all these things," said he, "in the name of Jesus Christ, for we sinners can receive nothing from God but through his Son Jesus Christ, who died for sinners." The judges acknowledged that his prayers were good, but as the queen did not approve of such things, they ought not to be done in her country.

During this time of trial a small company of the converts met for prayer at midnight, every night in the week, and many of them said they had never before enjoyed so much in drawing near to God. Among these was an officer of high rank, who had never before declared himself as a Christian. When asked by a friend why he joined the Christians at this time, he replied that he perceived so much injustice in the proceedings of the government, that he determined to join the injured party, and that after having united with them in these meetings, he had felt so much pleasure in their company that he resolved to take their God as his God, and their people as his people. And as to accusing himself, he had determined not to do it until convinced that he had done wrong in attending the meetings. His wife has since become a convert, and the refugees who fled to England were greatly indebted to him and his wife for having concealed them for some time in his house.

During the following week many reports were circulated, and apprehensions entertained that some would be put to death. It was expected that the final result would be announced on the expiration of the week, but it was the policy of the government to keep the people in suspense, that they might fear the worst. The people were summoned again on the 9th, and the queen sent another bombastic and threatening communication, in which she reduced the rank of those officers of the government who had been at the meetings, which punishment was received by them with the most degrading servility. The number thus reduced was not less than 400.

In the course of the second week in March, orders were issued that all persons who had received any books from the Europeans should deliver them up, and not conceal even a leaf, on pain of death; and orders were sent to all the outposts to collect in the books, some of which had been carried 300 miles from the capital. The books were delivered up by the Christians, with great grief, but it is supposed that many were retained and concealed. After

the books were all collected, the queen ordered four officers to examine them, and ascertain if any of them were free from obnoxious expressions. The twelve senior teachers were called on to read them to the officers. As the Bible was the largest book, it was taken first. They found no fault with the first verse; but as the word *darkness* occurred in the second, they said that the queen did not like darkness, and therefore the book was condemned. The hymn book was taken next, and that was condemned, because the word *Jehovah* was found in it. Then several tracts and catechisms were examined, but in all these the words "Jesus Christ," "Jehovah," "darkness," "hell," "Satan," or "resurrection" occurred, and they were condemned. After the verdict had been pronounced upon all that had been printed in the Malagasy language, the examination of books in other languages commenced. A Hebrew Bible was first taken, of which the reader knew about as little as the hearers, but he pretended to read it off with fluency; yet as it was incomprehensible to the officers they pronounced against it. The English and French books, with a few Latin and Greek, shared the same fate. These were afterwards sent back to the missionaries as European property, but while in the hands of the government, they were kept in an old unoccupied building, where the rats were so plenty that it was feared the books would be devoured by them; and the soldiers were directed to provide cats, and keep them on the spot, and a weekly allowance was made from the royal treasury to provide meat for the canine guards.

The missionaries continued to impart instruction and comfort to the native Christians, up to the time of their departure, in 1836. The number of converts had gradually increased, notwithstanding the difficulties under which they labored, and the dangers to which they were exposed. The Lord's Supper was administered in private, and several were baptized. They increased in spiritual knowledge, even more than they had done before the persecution arose. A strong bond of union was formed among them, which continues to the present day. Before the missionaries left, they supplied each one with a copy of the Bible, some of whom walked more than a hundred miles to obtain it. A sick man, who had not been able to leave his house for five months, traveled sixty miles, and when he received the Bible, he pressed it to his bosom, saying, "This contains the words of eternal life; it is my life, and I will take as much care of it as of my own life." He has since been compelled to leave his home, and take refuge in the forests, for his adherence to the faith. Before the departure of the missionaries, they translated the *Pilgrim's Progress* into Malagasy; and eight copies were written out by the native Christians, and left in their hands; and it has proved a great comfort and blessing to them.

The London Tract Society afterwards printed 1000 copies, which were sent to them.

The missionaries remained till they had completed the translation and printing of the whole Bible, when they came to the conclusion to leave, as they were forbidden to impart religious instruction, and their presence only excited the jealousy of the queen, and increased the rigors of the persecution. Messrs. Freeman, Cameron, Chick, and Kitching left Madagascar in June, 1835; and Messrs. Johns and Baker remained another year, to see if any changes were likely to take place favorable to the prosecution of the mission. That was a year of suspense, anxiety, and pain to them. The servants of the missionaries who left were subjected to the murderous ordeal of tangena, and two of them died. The infant of another was suffocated the day after its birth, by order of the queen, because it was born on a "fatal day." The oppressions of the government became more and more cruel. The Sabbath was purposely desecrated by public works and amusements. Vice, disease, and poverty increased at a fearful rate. Gradually the faithful became known to the missionaries and to each other. Sometimes a recognition took place by a reference to Jer. 38 : 15, which was answered by the following verse. After some time the native Christians began to hold secret meetings at their own houses, at the houses of the missionaries, and on the summits of solitary mountains. At length, after leaving 70 complete Bibles, and several boxes of psalters, Testaments, spelling and hymn books, catechisms and tracts, chiefly buried underground, Messrs. Johns and Baker, sorrowfully and in great depression of mind, left Madagascar, and arrived at Mauritius in September, 1836.

Just before they set out from the capital, the storm burst out afresh, and its earliest object was Rafaravavy. She had been a convert before the suppression of Christianity. Before her conversion, she had been so devoted to idolatry that, when there was not a meal of rice in the house, the money required to purchase it was paid to the support of idol worship. But when she embraced Christianity, she became one of the most zealous converts. She took one of the largest houses in the capital, for the purpose of maintaining a prayer-meeting; and she did much to secure the attendance of others on the means of grace. A short time before the missionaries left, she was accused by three of her servants of reading the Bible and praying on the Sabbath, with nine of her companions; and the charge was received, though it was contrary to law to receive an accusation from slaves against their masters. As they did not return home, her father, who was a heathen, went after them and put them in irons. But they were released by the interference of Rafaravavy, by whom they were addressed with so much earnestness

that she found reason to hope they had become new creatures. The judge informed her father of the accusation, and advised him to persuade her to accuse herself, and make known her companions. She readily acknowledged to him that she prayed, but steadily refused to betray her associates. The queen, on hearing of the case, was in a great rage, and gave orders to put her to death immediately; but, as her father had rendered great service to the government, some influential persons at court persuaded her to a more lenient course.

While these things were in progress, Rafaravy contrived to reach Mr. Johns's house just before he left. It was about 3 o'clock in the morning. She was fully expecting to be put to death. The interview was affecting on both sides. Mrs. Johns remarks, "I shall never forget the serenity and composure she displayed while she related to me the consolation she enjoyed in pleading the promises, and in drawing near to God in prayer." The queen decided to spare her life; but fined her to the amount of half her property, and half her own value, if sold into slavery. Soon after, she found that she was very narrowly watched by her father and friends; and she determined to sell her house in the capital, and purchase one in a retired spot in the suburbs. The little band continued to meet, sometimes at her house, sometimes at the house of one of her friends, and sometimes on a mountain.

The number of those confiding in each other as Christians now rapidly increased; and many coming from Vonizongo made Rafaravy's house their home while at the capital. In the early part of 1837, Mr. Johns wrote from Mauritius to some of the Christians at the capital, intimating his intention of visiting Tamatave in the course of the season. Rasomaka (Joseph) and others were deputed to meet him. They left their friends in peace and tranquillity. They carried with them a number of letters from the native Christians. The following extract from a joint letter of the whole band will show the spirit that animated them:

"When we consider our guilt and pollution, and the evil that dwells in our hearts, then we soon faint; but when we remember and reflect upon the mercy of God and the redemption there is in Jesus, and when we call to mind the promises, then our hearts take confidence, and we believe that Jesus can cleanse us and bring us to heaven; and when we meet there, we will tell you all that has befallen us by the way while yet here on earth. By the strength of God we shall go forward, and not fear what may befall us; but we will go in the power of the Lord, and if accused by the people, we will still go straight forward, for we know that if we deny him before men, Jesus will deny us before his Father. All the Christians are teaching others to read. There are ten with one friend, six with another, four with

another, and so the number is quietly augmenting. The Bibles that were left in our possession have all been circulated, and many are wishing to obtain complete copies."

Some time after the departure of those who had been deputed to meet Mr. Johns at Tamatave, he heard that persecution had broken out afresh; and afterwards he received a letter informing him that fourteen of the Christians had been apprehended, and sold into slavery. It afterwards appeared, that while the brethren were at Tamatave, two women had entered a complaint against ten of the Christians, with the hope of getting a share of their property. Rafaravy was immediately apprehended, and the next day all the rest of the ten, except Rasomaka, who had not yet returned from Tamatave, and Rafaralabandrianisa, from Vonizongo, who was saved, because his accusers did not know his name. Some time intervened before sentence was pronounced; and Rafaravy was frequently examined and impertuned to disclose her companions. But while she freely confessed that she prayed to God who made all things; and whatever the queen might be pleased to do with her, she confessed that she had done this, but steadily refused to implicate others.

Paul, another of the accused, when the officers came to apprehend him, said, "I have certainly prayed to the God who created me and supported me, and who made all things, to make me a good man; to bless the queen and give her real happiness, both in this world and that which is to come; to bless the officers and judges, and all the people, and to make them so good that there might be no more highwaymen and liars in the country; and that God would make all the people wise and good." This discreet answer had some effect upon the officers; and some of them said they saw no harm in all that; and one said, "Let us do nothing rashly, lest we should advise the queen to shed innocent blood." But another said, "The queen has forbidden any to pray to Jehovah, and they have done it; and, having despised the command of the queen, are guilty."

The government was a fortnight considering what punishment to inflict on the accused. On the fourteenth day, the people in the market were summoned, and received a message from the queen to go and seize the property of Rafaravy. She knew nothing of the order, till some of the people came rushing into her house, almost out of breath, and began to seize and carry away whatever they could lay their hands on; and, in a very short time, every thing she had was carried away, and her house pulled down, and the materials carried off. She was then ordered to follow four of the *Tsiarondahy*, the class employed in putting criminals to death. She expected to be immediately put to death. She went on, repeating to herself, "Lord Jesus, receive my spirit," and feeling that she had done with the body. She was followed by

several native Christians, who encouraged and comforted her. But instead of going directly to the place of execution, they turned aside into a house by the way, and put heavy irons on her, the queen having ordered her to be put to death before daylight the next morning. But that night a fire burst out in the capital, burnt down many houses, and created so much confusion, that the queen's order was neglected. The fire occasioned a good deal of remark. Many said it seemed like a judgment from heaven, on account of the persecution of the Christians; and it was thought to have had some effect upon the superstitious fears of the queen herself.

The rest of the company were divided among the officers, Paul being put in irons and placed in a separate house. At length, the judgment of the queen was given, in a public assembly, that they should be reduced to perpetual slavery, so that their friends should never be allowed to redeem them.

Rasalama, when deceitfully told that all the rest had informed of her companions, was induced to mention the names of several, who had not yet been impeached; and when she afterwards ascertained that she had been the means of their apprehension, she was deeply grieved. During her confinement as a prisoner she was overheard to express her astonishment that the people of God should be treated in this manner, and to say, "I was not afraid, but rather rejoiced that I was counted worthy to suffer affliction for believing in Jesus; I had hope of the life in heaven." This was reported to the judges, and she was put in irons and cruelly beaten. Referring to the information she had given of her companions, she said, "My life shall go for them." She was ordered for execution the next morning, and in the mean time, put in irons, which forced the extremities together, and put the whole body in an excruciating position. Being led to the place of execution the next morning, she expressed her joy that she had received the knowledge of the truth, and continued singing hymns on the way. On reaching the fatal spot, and having received permission to kneel down and pray, she calmly committed her spirit into the hands of the Lord Jesus, and while thus engaged was pierced through the heart by the spears of the executioners; and her body was left to be devoured by the dogs.

As soon as the two brethren had returned from Tamatave, they also were apprehended, their goods confiscated, and they and their wives reduced to slavery. They were divided among the officers of government, and treated in the most cruel and brutal manner, the object apparently being to make their condition as uncomfortable and wretched as possible; all which they bore with Christian meekness and resignation.

Rafaravavy was kept in irons for five months, expecting all the while to be led out for execu-

tion. It was supposed that the regard the government entertained for her father was the means of saving her life. Her friends did all they could to alleviate her sufferings, visiting her as often as they durst, taking with them Christian books and reading to her, the guards remaining outside; and they were not a little encouraged to find her sustaining her afflictions so cheerfully. Her conversation with the guards and with other persons who visited her, was so discreet and edifying as to produce a very favorable impression upon their minds. When asked if she was not sorry that she had brought this trouble on herself, she replied, "How can I be sorry for the pardon of my sins, and asking God to bless me and make me for ever happy?" She was at length sold into slavery, but, as it was supposed by design, she fell into the hands of a distant relation of hers, who treated her kindly, allowing her to go and come as she pleased, provided she punctually finished her work. During this time she was visited by her husband, a colonel in the army, who, hearing of her condition, had obtained liberty to spend a few months at the capital. The other Christians who had been sold into slavery, had been in the habit of meeting for prayer and religious conversation at the house of a young man named Rafaralahy, who had built a house for the purpose a short distance from the village where he resided. After being released, she found out the little band and united herself with them. But they were soon discovered, and Rafaralahy was put to death, and all who had met at his house, so far as they could be discovered, were apprehended. This was brought about by the perfidy of a man named Rafiakarana, who had received Christian instruction and baptism, and appeared zealous for the truth, but had apostatized on the suppression of Christianity, and become openly vicious. Rafaralahy having formerly received instruction from him, conversed with him, and thinking he had gained him, received him into partnership, and disclosed to him the facts respecting the meetings of the Christians; but his kindness was requited by being cruelly betrayed. Those who had not been apprehended before, were dealt with more leniently; but Rafaravavy, Paul, Joseph, and others who had been accused before, having nothing to expect but death, they were advised by their Christian friends to seek safety by flight. But they knew not where to go. At first, they thought of attempting to go to a neighboring province which was at war with Madagascar. But the dangers and difficulties in the way appeared insurmountable. Three of the company were concealed for several months in a forest near the capital, and led by a friend in the city, until his means were exhausted. Others of the party, including the women, wandered about, from one village to another, concealed sometimes in houses, sometimes in pits, and in bogs, the country meanwhile being filled with sol-

diers in search of them. At length Mr. Johns having visited Tamatave, took measures to make it known through the country that he was there; and the refugees sent one of their number to ascertain whether they could not escape by sea; and a plan was arranged between him and a friend at Tamatave, who held a post of influence, to effect the object. A party of them immediately set out for Tamatave, where, after enduring incredible hardships, and experiencing many hair breadth escapes, they arrived in safety, and embarked for Mauritius. Six of them, Rafaravavy, (Mary,) Razafy, (Sarah,) wife of Andrianilaina, Andrianomanana, (Simeon,) Rosoamaka, (Joseph,) Ratrahahamba, (David,) and Adrianisa, (James,) soon after embarked for England, where they arrived in May, 1839, and received the sympathies and friendship of British Christians. Six more remained at Mauritius, Andrianilaina, the husband of Sarah, separating from his wife and remaining behind, with the hope of being able to render aid to the Christians in Madagascar.

At the time of the martyrdom of Rafaralahy, an eminently pious young woman was apprehended and sold into perpetual slavery. Her husband had previously divorced her, and her father had disowned her; and her relations, preferring that she should die rather than disgrace them, procured her trial by the tangena, under the effects of which she perished. Many of the Christians who had effected their escape from the capital, but not out of the country, have continued to suffer innumerable hardships and difficulties; and it is supposed that many of them have perished through extreme fatigue, hunger, nakedness, disease, and anxiety.

At length, under the pretext of fearing that, if brought to the capital for trial, they might practice sorcery upon her, the queen issued orders to her soldiers to put the Christians to death at once, wherever they might be found, by digging a pit, tying them by the hands and feet, thrusting their head downwards into the pit, and pouring boiling water on them till they perished. Murder by the ordeal of tangena was proceeding on a large scale. On one occasion, it was administered to 600, 500 of whom perished.

The manner in which these Christians have borne their trials, and met the terrors of martyrdom, is worthy of apostolic times. When brought to the final test, not one of them has renounced the Saviour's name, from the terrors of martyrdom. Nominal professors, indeed, in great numbers, hastened to purge themselves, on the first breaking out of persecution; but none of those who adhered to their profession have been led to renounce it by the terrors of martyrdom.

But one great lesson forces itself upon our attention. The connection of the Madagascar mission with the native government has proved one of the greatest impediments to its success; and shows beyond question, what appears evi-

dent also in other missions, that the more entirely disconnected missions are from all political or governmental alliances, the less embarrassments they will meet with, and the more successful they will be. Christianity does not need the support of the state, and when allied with it, will always find itself oppressed.

The injustice and cruelty of the infatuated queen continued to rage with increased violence and fatal success. Many of her people sought a sanctuary on the tops of the mountains, or in the caves of the wilderness, where they might enjoy liberty of mind, and hold fellowship with each other and with God. In June, 1840, sixteen of them determined to seek under British protection in Mauritius, the liberty of conscience which they could not enjoy in their native land. But they were discovered on their journey to the coast, and conducted back to the capital. Two of them escaped on the way; five were condemned to perpetual slavery; and nine were doomed to die, and, after being led up in front of the deserted mission house, they were conducted to the place of execution, and, while kneeling down, were spared to death.

The following year, as appears by letters from some of the native Christians, 3,000 persons had been subjected to the ordeal of tangena at Ponizongo. But, amid these fiery trials they were sustained by the gracious presence and faithful promises of the Saviour, and not one of those accounted believers had proved traitor and denied Christ.

In January, 1842, four of the six Malagasy refugees who had visited England, returned to Mauritius with the hope of being able to benefit their people. Joseph and Mary were comfortably settled on Minow Island, a few miles from the western coast of Madagascar, where they were usefully employed among their own people. David was employed at Grand Bay, Mauritius, in the instruction of the Malagasy apprentices, and James was employed as interpreter on board a British vessel.

On the 1st of May, 1842, Rev. David Jones, one of the oldest surviving members of the Madagascar mission, died of paralysis, at Port Louis, on the island of Mauritius.

During this year, five new victims were added to the glorious company of martyrs; and there was no abatement, but rather an increase in the suspicion and cruelty of the queen and her government.

In 1843, Mr. Johns, another of the Society's devoted missionaries, met his death on the island of Nosibe, on the north-eastern coast of Madagascar, having been driven by the French authorities, at the instigation of a Catholic priest, from the island of Nosimitsy, where, in connection with the two Malagasy Christians, Joseph and Mary, he was attempting to establish a mission.

In 1847, the report of the society says, that though still persecuted, the native Christians

of this afflicted island continue to increase and multiply.

By the blessing of God bestowed on the labors of a young and zealous convert, named Ramaka or Rasalala, there had been a great awakening, and 100 new converts had been added to their number; and among them was Rakotondrama, only son of the queen, and heir presumptive to the throne. Five months after his conversion, the queen issued orders for the apprehension of all the new converts whose names had been reported to the government, 21 of whom were condemned to die. The young prince, then only 17 years old, nobly came forward, and used his influence to save their lives, in which he was successful. Nine of them, however, were obliged to submit to the ordeal of tangena, one of whom died; four escaped; and the rest were sentenced to slavery, three of whom were immediately redeemed by their friends, the prince contributing largely towards the object. He has continued to afford the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws, he assembled with them for worship in their places of retreat; and when their lives or liberties were in danger, he employed all the means in his power to warn them of impending danger, and effect their rescue. The prime-minister, addressing the queen, said, "Madam, your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost if your Majesty do not stop the prince in this strange way." "But," replied the queen, "*he is my son—my only—my beloved son!* Let him do what he pleases; if he wishes to become a Christian, let him! He is my beloved son." It is thus that the "earth helps the woman." God, in this instance, makes use of the natural affections of this cruel woman to protect his people. But in a still more striking manner did he turn the heart of this same prime-minister. Being informed of a meeting of Christians at the capital, he sent his nephew to take down their names. The nephew went and informed them of the object of his visit, and begged them to break up and go home, which they did. He then returned to his uncle, who inquired, "Where is the list?" "There is none," he replied. "Why have you disobeyed my orders?" the uncle again inquired. "Young man, your head must fall, for you show that you also are a Christian." "Yes," he replied, "I am a Christian; and if you will, you may put me to death, for *I must pray.*" At these words the cruel man's feelings gave way, and he exclaimed, "Oh, no, you shall not die;" and there the matter ended. Still the persecution did not cease. Christians continued to be despoiled of their goods, confined in chains, or sold into slavery. And those who escaped could only meet for worship in the night, or in solitary caverns, or in the deep recesses of the

woods; and even there they were not safe from the government spies.

In 1850, a new persecution broke out with great violence. Nearly 2,000 were summoned to the capital to answer for the offence of worshipping the only true God, and believing in his Son. Three of the most distinguished for rank and devotedness were sentenced to be burnt to death; and three times while their bodies were consuming, the rain descended in torrents, and extinguished the fires. Ten others were thrown from a precipice near the city, and dashed in pieces. The prince now interposed, at the risk of his life, and boldly withstood the prime-minister, who was the author of this cruelty.

The native converts, in a letter describing this scene, say, "At the moment the first four sufferers were brought to the stake, a rainbow of an immense size, and forming a triple arch, stretched across the heavens. One end of it appeared to rest on the posts to which the martyrs were tied; the rain, the meanwhile falling in torrents. The multitudes were struck with terror and amazement, and many of them took to flight." In a letter requesting Bibles, the following direction is given: "Put them in the bottom of cases or small casks,—put some iron bars over them, and fill up with bottles or eatables."

In reviewing the history of the Madagascar mission, it presents one of the most remarkable instances of the power of the Gospel on record. From the commencement of the mission, in 1819 to 1828, the society sent out fourteen laborers, consisting of six ordained missionaries, two missionary printers, and six missionary artisans. We have already given the results of the first 15 years of the mission, up to the time when the persecution commenced.

For seventeen years the same oppressive policy was continued. Many hundreds were degraded and impoverished; hundreds more doomed to slavery; not less than one hundred have been put to death, and a large number are still suffering exile, bonds and degradation. Yet, during this time of trial there has been an astonishing increase in numbers. As before stated, there were at the capital about 200 church members. It is now impossible to obtain an accurate statement of the number of Christians on the island; yet it has been ascertained, from reliable authority, that there are now in the capital and the immediate vicinity, 1,000 persons known to each other, and mutually recognized as the disciples of Christ, who meet regularly on the Sabbath and at other times, for the worship of God and the administration of the ordinances. Besides these, there are known to be considerable numbers in other places. The Christians comprise among them some of the most intelligent and reputable men in the community. Many of them hold offices of great responsibility,

because of their ability, integrity, and known worth. It is supposed that their Christianity is connived at, on account of the value of their services. And, among the converts are the heir to the throne and the nephew to the prime-minister, the most bitter persecutor of the Christians.

In January, 1853, the society received intelligence that the government had been committed to the young prince, and that the son of the late prime-minister had succeeded to his father's office; that the persecution had been suspended, and the restrictions upon foreign intercourse removed. In consequence of this intelligence, they issued an appeal to the Christian public for funds to recommence the mission, which was liberally responded to, and about £9,000 were raised, as the Madagascar fund. As a preparatory measure, the society resolved to send Rev. Mr. Ellis, in company with Mr. Cameron, one of the former missionaries, to visit Madagascar, and ascertain the true state of things on the island. These gentlemen reached Tamatave on the 18th of July, 1853, and were kindly received by the queen's officers. From that place they dispatched a letter to the queen, asking leave to make a visit of friendship and good-will to the capital, and to converse on such subjects as they thought would tend to the good of the kingdom. After 15 days, they received a courteous answer from the government, containing kind inquiries after the former missionaries; but advising them, as there was much public business, requiring considerable time, to return to the other side of the waters, lest they should be overtaken with the sickly season. They regarded the answer as by no means unfavorable.

While remaining at Tamatave, the deputation obtained all the information they could, in respect to the actual state of things. They learned that the rumor that the government had been put into the hands of the prince was incorrect. The death of the prime-minister, Raimiharo, however, was confirmed; and it was stated that the prince was first officer of the palace, and the son of the late prime-minister, (reported a Christian,) through the influence of the prince, had been appointed commander-in-chief of the army. It appeared, however, that there were two great parties in the kingdom, of nearly equal influence; the one favorable to education, improvement, and Christianity; and the other opposed to all innovation, and determined to uphold the superstitions and ancient customs of the country. At the head of the former party was the young prince, and some others holding the highest offices of the government. At the head of the latter was a nephew of the queen, cousin of the young prince, a shrewd, ambitious, daring man, of considerable business talent and large property, leagued with the patrons and supporters of the idols and their keepers, of divination and taugena, and of slavery and coerced

labor. It was said that no efforts were spared by this chief and his party to prevent the accession of the young prince. They represented him to the queen as unacquainted with the business of government, and bewitched by the Christians. This was supposed to be the queen's own opinion; and she was said to be indignant at the Christians for taking advantage, as she considered it, of his youth and inexperience, to draw him over to their party. Still, the prince was firm; both he and his wife were members of the church, and true and constant friends to the most afflicted and suffering of the persecuted flock. He is represented as of an amiable disposition and honorable character, and possessing the intelligence and cultivation of an English gentleman. He is respectful and attentive to his mother, spends much time with her, and she is said to be exceedingly fond of him. There was, however, a most formidable conspiracy against his life; and the queen had taken the strictest measures to guard him from danger. Just before Messrs. Ellis and Cameron left the island, an officer of considerable rank and long service stated that the queen had resolved to retire from the government, and was making preparations for the coronation of the prince, who was to be constituted sole ruler of the country. Should this prove true, a great change may soon be expected in the whole aspect of things in Madagascar. But if, on the contrary, the other party should gain the ascendancy, there would not only be a great destruction of human life, but a revival of the persecutions against the Christians, in all probability more violent and cruel than any yet witnessed. The rival of the prince was the chief instigator in the last persecution; and he is the only one now who ventures to accuse the Christians to the queen, all others being deterred by the fear that the prince may remember it hereafter. But this man pursues them with unrelenting hatred.

Mr. Cameron makes the following statement respecting the young prince: "He is considered a decided Christian. In protecting the Christians and meliorating the sufferings of the persecuted, his efforts are eminently successful. His personal property is reduced, through his liberality, to less than \$1,000, and that of his cousin, Ramonja, son of the late prime-minister, to less than \$3,000. He is a person of intellect and good sense, and employs much of his time in visiting the Christians, and conversing privately with them, but is cautious about frequent attendance upon their meetings."

MADEIRA: An island lying off the western coast of Africa, between lat. 32° 22' and 33° 10' N. and long. 17° 30' and 16° 20' W., belonging to Portugal. It is about 60 miles long and 20 broad, and consists of one immense mountain, rising 5,000 feet above the sea, on the summit of which is an excavation,

supposed to have been the crater of a volcano. The various branches of this mountain are separated by narrow glens, the sides of which are thinly covered with soil, but nevertheless fully reward the cultivation they receive. The lower slopes are covered with vines; the higher declivities with the chestnut and pine trees. The importance of Madeira is derived solely from its vineyards, producing annually about 20,000 pipes of wine, 15,000 of which are exported. The sugar-cane is cultivated on a small scale. The poorer classes chiefly subsist on the eddoe-root, sweet potatoes, and chestnuts. The island abounds with beautiful scenery, and its different elevations afford every variety of temperature.

Under the new constitution, promulgated in 1836, the islands of Madeira and Porto Santo were included in one district. At that time, these islands contained 45 parishes, 24,674 families, and 115,447 inhabitants; 108 families and 324 souls being English, and the remainder consisting, according to Conder, of a mixed race, sprung principally from Portuguese and Moors, with some sprinkling of English blood; though Com. Wilkes says there is little if any mixed blood among them. There are about 5,000 proprietors of the soil, of whom no more than 650 live on their rents; and there are about 400 who receive government salaries. Mendicants are numerous. The native inhabitants are meagre, sallow, and short-lived, which is attributed to their want of wholesome food, a life of drudgery and exposure to great vicissitudes of climate, and to a total disregard of cleanliness. They are infected with a species of itch, which they regard as incurable. In this connection, the following description of the mode of expressing the juice of the grape, on this island, given by Commodore Wilkes, may not be uninteresting to the lovers of "Old Madeira." "On our approach, we heard a sort of song, with a continued thumping; and on entering the rude shed where the men were employed, we saw six men stamping violently in a vat of six feet square by two feet deep, three on each side of a huge lever beam, their legs bare up to the thighs. On our entrance, they redoubled their exertions, till the perspiration fairly poured from them. After the grapes had been sufficiently stamped, and the men's legs well scraped, the pulp was made into the shape of a large bee-hive, secured by a rope made of the young twigs of the vine, and the lever being used for a press, the juice flows off and is received in tubs."

Funchal, the chief town of Madeira, has a very pleasing appearance from the sea, and its situation in a kind of amphitheatre, formed by the mountains, adds to its beauty. The contrast of the white buildings and villas, with the green mountains, forms a picture which is much heightened by the bold, quadrangular Loo Rock, with its embattled summit commanding the harbor in the foreground.—Con-

der's *Dictionary of Geography*; U. S. *Exploring Expedition*, by COM. WILKES, Vol. I. p. 6.

The Roman Catholic church is the established religion of Madeira, and no other is tolerated.

### MISSION.

SCOTCH FREE CHURCH.—The mission, which was ultimately taken up by the Scotch Church, was the result of the private labors of Dr. Kalley, a Scotch physician, to benefit the native population. For most of the facts contained in the following sketch we are indebted to the Memoir of Rev. W. Hewitson. In the beginning of his intercourse with the people, Dr. Kalley met few who had ever seen a Bible, or who seemed to know that the New Testament was written by men, the companions of Jesus Christ. In 1839, a few persons began to manifest a desire to read and hear the word of God; and in 1840 this interest increased, and many adults went to school that they might learn to read the Bible. This interest continuing to increase, in 1841 it attracted the notice of the Government at Lisbon, who ordered it to be suppressed. But the popular feeling was such, that, for the time, the order was not executed.

In 1842, people came in large numbers to hear the Scriptures read and explained, many of them walking 10 or 12 miles, and climbing over mountains 3000 feet high. The meetings were held in the open air, a part of the time, on a ridge, between two valleys, on the east and west, a lofty mountain rising on the south. The numbers varied from 1000 to 5000. The people sat in a clear space near the house which Dr. K. occupied, and all around was covered with trees clustered with grapes. In some places, the general topics of conversation were, the word of God, the one sacrifice for sin, the free salvation, &c., and the hymns of the Sabbath were heard through the week in the fields and vineyards.

The manner in which this work commenced was remarkable. The gratuitous medical aid which Dr. K. rendered the people, induced many to visit him, and to regard him as a friend. He took the opportunity to converse with them about the disease of their souls, and direct them to the true remedy, the Great Physician, advising them to read the Bible, and explaining and enforcing its truths as he had opportunity. Many of them followed his advice, and while searching the Scriptures appear to have been truly taught of God. Some read the Scriptures for some time without perceiving that they condemned Popery; but when they perceived that masses, penance, purgatory, &c., were inconsistent with the One Sacrifice, they were alarmed, and consulted their priests, and by this means were exposed to persecution. This led them to further examination, confirmed them in the truth, and prepared them for heavier suffering. Upwards

of 1000, between the ages of 15 and 30, learned to read the Scriptures intelligently, and were thus enabled to search for themselves.

But such a work could not go on long without attracting the attention of the ecclesiastical authorities. A pastoral letter was issued, denouncing the Bible as "a book from hell," and threatening all who should read it with excommunication. Then a letter was addressed to the registrar of each parish, directing him to summon before him the teachers of all the schools established in the parish, by Dr. Kalley, both male and female, and charge them in the presence of witnesses, "not to teach any living being;" and, in case they should disobey the charge, to cause them to be arrested. Two of the converts having partaken of the Lord's Supper in the Presbyterian church at Funchal, were formally excommunicated, and all persons forbidden to hold communication with them, or to "give them fire, water, bread, or any other thing that may be necessary for their support;" or to pay them their debts; or to support them in any case before the courts; under pain of the greater excommunication.

In January, 1843, the civil governor commanded Dr. K. to abstain from speaking to the Portuguese on the subject of religion. But as the command was arbitrary and illegal it was disobeyed. After that, the governor issued a proclamation, forbidding the people to visit Dr. K.'s house; and on Sabbaths and holidays, the police were stationed in the roads at his doors, to enforce the order. Many were beaten or taken to jail for disobedience. One wealthy gentleman, indignant at the priestly attack on civil liberty, came on purpose to have the case tried. He was prosecuted, and the legal authorities decided that no citizen could be hindered from entering any house, if he had the consent of the owner. The people continued to come, but came early to avoid the police. The officers also came earlier and earlier, till at last they came at four o'clock in the morning; and after that, many of the people came on Saturday night, and remained over the Sabbath to worship God and hear the truth.

At length, a prosecution was commenced against Dr. K.; but the judge, after examining into the case, decided that his proceedings did not violate any existing law of Portugal, and dismissed the prosecution. But, the judge having left the island, Dr. K. was arrested again, and refused bail, on the ground that the crimes laid to his charge were punishable with death! The jailor acted as a spy, and warned the people not to visit him, and took down the names of those who did, and expressly forbade any singing or reading the Bible in the prison. The British Judge Conservator, with other officials, visited the prison, searched for Testaments, and carried away one or two that he found among the prisoners,

which were never returned. But they did not search the doctor's rooms, where was a large supply of the Scriptures; and the colporteurs continued to come for supplies, which they took away and sold as before. On the Sabbath from 70 to 100 persons visited him by threes; and as the cathedral was near the jail, the Romanists showed their zeal by spitting on the heretics, who showed their spirit by praying for their persecutors.

The bishop now issued a letter stating that there was scarcely a verse in the Old Testament or the New, in the Bibles circulated on the island, but what was adulterated. To answer this charge, Dr. K. caused the Bible thus circulated to be carefully compared with the authorized version, and the result certified and posted up in the streets, showing the falsity of the bishop's assertions; and at length a newspaper arrived from Lisbon, containing a royal mandate, sanctioning the circulation of the very same edition.

In January, 1844, Dr. Kalley was released from prison, and resumed his operations, the police being employed around his doors as before; the attendance on his services being about 600 on the Sabbath, and 30 on week day evenings. In the summer of that year one of the converts, Mrs. Maria Joaquina Alves, was snatched from her family of seven children, one of them an infant, and committed to prison. But she remained firm, and was often heard praising the Lord that she was counted worthy to suffer shame for his sake. After sixteen months she was brought to trial before the Supreme Court on a charge of apostasy, heresy, and blasphemy. But she was tried only on the last charge, the specification being, that she had refused to acknowledge that the consecrated wafer is the real body and real blood, and the human soul and divinity of the Lord Jesus Christ, and that she had also refused to adore it.

The Judge asked her, whether she believed this dogma, and she, knowing that her life or death depended upon her answer, calmly replied, "*I do not believe it.*" The Judge immediately rose, and pronounced sentence of death upon her. This sentence was afterwards commuted by the court at Lisbon, on account of a technical error, but with the instruction that, if she had been tried upon all the charges, the sentence of death must have been executed!

No effort was now spared by the persecutors to inflame the public mind. Assassination was openly proposed in the public papers, as an easy way to be freed from annoyance; the free use of the cudgel was recommended; and even a repetition of St. Bartholomew's day, or the Sicilian vespers, was hinted at. Some of the converts were cruelly beaten; others were stoned; houses were set on fire, and some of them burned down; and for these injuries all redress was refused. Families were denied any place to bury their dead except the public

highway; and when so buried the bodies were taken up and burned under the inspection of the police.

In the September following, fifty soldiers were quartered upon a portion of the parish of Antonio de Serra, and allowed to plunder and perpetrate every cruelty. Twenty-two of the most respectable men and women were taken to Funchal in a vessel, and cast into prison among the most depraved and degraded, without any allowance of food. Friends, both English and Portuguese, sent them food, but it was refused admission. Still, they were not only patient and resigned, but happy. The streets around the jail resounded with their hymns of praise. But this was soon forbidden, although obscene songs sung by other prisoners were not prevented. They were driven to mass at the point of the bayonet, and forced to kneel. After twenty months' imprisonment, they were brought to trial before a jury of their own countrymen, and acquitted. Still they were not allowed to return to their plundered homes till they would pay the jail fees!

Dr. Kalley now perceiving that he was likely to be brought to trial, and expelled from the country, though contrary to law, was desirous of avoiding such a result, and therefore sailed for London. Lord Aberdeen, Secretary of Foreign Affairs, demanded damages of the Portuguese government for Dr. K.'s false imprisonment, and to compromise the matter, it was agreed that all proceedings against him should be dropped, and he returned to Madeira. But not many days after his arrival a warrant was issued for his apprehension, in direct violation of the promises made by the Portuguese government.

But Dr. K. having been warned by Lord Aberdeen, that he would not be protected by the British government against any attempts on the part of the Portuguese government to remove him from the Island, if he permitted Portuguese subjects to assemble in his house for the reading of the Scriptures, he thought proper to resign the work into other hands.

Rev. W. H. Hewitson had, without Dr. Kalley's knowledge, been appointed in Scotland to labor in Madeira; and meeting with Dr. K. at Lisbon, he returned with him, and entered into the work with zeal, yet with prudence, avoiding unnecessary publicity.

In March, 1845, Mr. Hewitson administered the Lord's Supper in secret to 34 Portuguese converts. More might have been admitted, but there was not room for them. Not a few in different parts of the island were being taught to read the Scriptures; and those already converted were not slack in comforting one another and doing good to souls still in darkness. Many of them, through reading and prayer, had become intelligent members of society, and able to give a clear and distinct "reason of the hope that was in them." Some of them seemed to be altogether free from

doubts and fears, and to be filled with joy and peace in believing.

But it was soon found that the meetings were attracting the attention of the priests and the authorities, and they were given up. The people now waited on Mr. Hewitson individually, or two or three at a time; and their hungering and thirsting after instruction in the Scriptures was remarkable and affecting. In this way, Mr. H. was usually engaged with different parties or individuals, for a great portion of the day; and those who waited on his instructions grew rapidly in knowledge and grace. After a course of instruction, Mr. H. received them one by one into the Christian church. At his first communion, twenty-two were admitted, and at the second, thirty. Some of them had made much progress in grace and holiness, and their greatest joy was to see the work spreading, and new converts coming into the fold; though they had nothing before them but the prospect of suffering for Christ's sake. Mr. H. took the lease of a house in a retired place, where he intended to live and hold meetings. But soon the police began to watch about it, and he was forced again, for a time, to discontinue his meetings, though he met a few persons at a time in private houses.

On the 10th of May, a man and a woman were put in prison for teaching their neighbors to read the Bible. Soon after this, at a dinner party, the Bishop of Madeira declared exterminating warfare against the Bible, and said he was determined to put down all dissent from the Roman Catholic church. The persecution which the converts had to endure in private from relations and neighbors, was growing fiercer and fiercer. Yet they were willing and even glad to suffer persecution for Christ's sake.

In June, Mr. H. moved into his house, and held small meetings in it almost daily. Though the authorities were seeking grounds for a prosecution against him, they could, as yet, find none. Before this time, he had baptized several children; and the suspicion of it going abroad, produced great excitement; in consequence of which, about 20 persons conspired together to assassinate Dr. Kalley. Notices were posted on the church doors, requiring all to confess to the priest, or attend church, within ten days, under pain of imprisonment. About this time, after an imprisonment of more than two years, Maria Joaquina was released.

In August, Mr. H. was visited by a public notary, who warned him to discontinue meetings in his house with Portuguese subjects, for religious purposes, under pain of being proceeded with, and handed over to the judicial power. But he continued to hold meetings, under cover of the night, till a serious illness interrupted his labors. After his recovery, he organized a theological class, in order to qual-

ify them to act as catechists, expecting, himself, soon to be obliged to leave the island. This class was composed of fifteen or sixteen of those who had made the greatest advancement in spiritual knowledge, some of whom came from the distance of twelve or fifteen miles. One of them was the father-in-law of one of the principal judges of the island. The regularity of their attendance, and the earnestness of their attention, were highly gratifying.

Under date of Dec. 17, 1845, Mr. H. writes that 28 persons were imprisoned for the crime of meeting one Sabbath evening for reading the word of God, and prayer. The usual practice in such cases, he said, was, first to prepare the sentence in writing, and afterwards to go through the empty form of trying the case, and hearing the evidence. A family of three persons, hearing that they were to be prosecuted for not going to confession, escaped to Demarara.

Under date of Feb. 6, 1846, Mr. H. says: "The people are hungering for the word. Some of them say to me occasionally, 'When shall we come, for we are very hungry?'" On the 26th of February, he wrote, that he had heard it intimated that the civil governor had charged one of the judges to proceed against him; and expecting soon to be compelled to leave, he set about preparing the people for his absence. He administered the communion to 87, while about 100 more were ready for examination. His theological class he kept up from December to April, till he had gone over all the leading doctrines and duties of Christianity; and in the beginning of May he left, intending after a few months to return to his flock. Soon after, the persecution burst forth with fury. On the 2d of August, 30 or 40 converts were assembled in the house of an English family, to hear a pastoral letter from Mr. Hewitson, when one of the canons of the cathedral church mustered a ruffian mob and appeared at the gate as the people were about to retire, ready to attack them. The first person who came out was Arsenio Da Silva, who had been conducting the worship. The canon thrust in his face an image, and bade him kiss it and adore his God, knocking off his hat, and abusing him with foul language. With great difficulty he escaped with three or four others, who came out behind him. The females took refuge in the kitchen. The house was besieged by the mob, at the instigation of the canon and several other priests, till towards midnight, when they smashed in the doors and windows, and rushed into the apartments of the lady of the house, who was an invalid. After searching for some time, they found the Portuguese, and began to beat and otherwise maltreat them, when the police and soldiers entered, and asked them by what authority they had entered the house, when they declared that they did not care for authority or law. They had before said there were no laws for Calvin-

ists. Two of them were arrested and sent to prison.

About 2 o'clock on the morning of Sabbath, August 9th, as Dr. Kalley was escorting a friend to his own house, he overheard the guard of soldiers, which had been sent at his request to protect him, in familiar conversation with persons disguised in masks, one of whom was sharpening a large knife, preparatory, as he said, to "the killing on the morrow." This convinced him that there was no safety for him but in flight; and, disguising himself as a country peasant, he hastened to the house of a friend.

About noon, after the services were over in the church, groups of people were seen in the streets, talking with evident delight of the work of the day. At last a rocket rose hissing in the air. It was the signal for proceeding. "Those who are in that house," said one of the people in the hearing of Mrs. Kalley, as she was escaping in disguise through the street, "would need to be sure of salvation." At length a dense mass surrounded the house. The ringleaders rushed in, the mob watching till their benefactor should be brought forth. Chagrined to find that he had escaped, they committed his library to the flames, and hastened away in search of him.

By this time, Dr. Kalley, disguised in female attire, and concealed in a hammock, was escaping for his life to the bay. As the hearers, attended by Mr. Tate, were hurried along, the cry was raised, "Kalley! Kalley!" The infuriated mob catching the cry, and raising three cheers, ran towards the pier. As they reached it, the hammock had just been lowered into the boat, and in a few minutes it was alongside the steamer, the hammock swung on deck, and Dr. Kalley was safe. The whole beach teemed with the ruffian crew.

The removal of Dr. Kalley was the signal for all manner of cruelty and oppression. Many of the converts immediately fled to the mountains, where they were hunted down like wild beasts. When discovered in their hiding places, they were mercilessly beaten, to extort from them the promise that they would go to confession. One man was brutally murdered, and several women sustained fatal injuries. About a hundred fled on board an emigrant ship, with the design of removing to some other land. Many of these humble disciples manifested a spirit of devoted attachment to the truth, of simple steadfast faith in Jesus, and of patience in the midst of great tribulation.

An English resident, who had been obliged to take refuge on board the ship that was to take two hundred of them to Trinidad, wrote to Mr. Hewitson, "The sound of the hymns is very sweet, as it rises from the hold. They never speak against their persecutors. They only mention them with pity. Sometimes I overhear them in prayer, praying for their

enemies, and for those who have turned back again to the *Casas d'Idolatria*. They have all been in hidings on the mountains, their houses broken up and pillaged; and many of them have nothing left but the clothes they wear."

A woman was taken out of her house, beaten till she was seemingly dead, then dragged down and thrown on the graves of the Protestants, buried on the roadside. She revived again, and was carried by the police to the hospital. After dressing her broken arm, they ordered her to "confess," which she refused; in consequence of which she was taken to the police station, where she remained all day in a hammock.

Two hundred sailed on the 22d of August, for Trinidad; 350 soon followed, and others went afterwards, increasing the number to 800 in all.

Dr. Kalley, speaking of the converts, says, they were begotten of God, by his word of truth; they grew by the sincere milk of it; it was sweeter to them than honey, more precious than gold; the words of Jesus were spirit and life to them. They enjoyed peace through his blood. Sometimes the expression of their attachment to him was very striking, and their sympathy and affection for each other truly brotherly. Their enemies witnessed changes upon them, which appeared very strange and unaccountable, especially when they persecuted them. The gentleness and patience, the love and joy, of the sufferers, confounded even their persecutors, some of whom were reported to have used expressions like these: "We call these people ugly names, and they don't answer back; we spit upon them, and they don't get angry; we beat them, and they seem pleased; we break open their houses and destroy their property, and they are happy; we put them in jail, and they sing: we can't make them unhappy."

Mr. Da Silva, already mentioned, was a man of wealth and distinction; but he was obliged to forsake all, even his wife and children. He was afterwards ordained pastor of the exiles at Trinidad, where he died, after having witnessed the departure of a portion of them for the United States.

Mr. Hewitson, after remaining some time in Scotland, to recruit his health, visited the exiles at Trinidad, and labored for some time among them, preaching the Gospel, and seeking to establish them in the faith. After his return to Scotland, another missionary was appointed by the Free Church to labor among the exiles, who has since followed them to their settlement in Illinois.

Mr. Hewitson, on visiting his flock at Trinidad, says of them, "Though a few of the Portuguese in Trinidad have, under the powerful influence of new temptations, declined somewhat in spirituality of mind, yet I have discovered no good ground for suspecting the sincerity of any whom I was accustomed to

regard in Madeira as having the things which accompany salvation. A considerable number seem to be truly desirous of growing in grace, light and holiness. The elders and deacons have been faithful and exemplary."

The Portuguese converts of Madeira are among the martyrs of the nineteenth century. They furnish a remarkable instance of the power of God attending the simple ministry of the word. The facts in this case show that there is no want of power in the Gospel, properly applied, for the conversion of the world. They furnish also, a living testimony to the changeless, persecuting spirit of Popery; and to see the identity of "Pope and Pagan," we need only compare the persecutions in Madeira with those of Madagascar.

As evidence that the blessed work is still in progress, we notice the recent arrival of a vessel at New York from Madeira, bringing 158 more religious exiles, on their way to the colony in Illinois.

**MADEBLI:** A town of the Bassas in Western Africa, situated on the Mechlin river, about 20 miles from its mouth. It has been a seat of the African mission of the American Baptist Missionary Union.

**MADRAS:** The capital of the British possessions in the south of India, in lat. 13° 5' N. and long. 80° 81' E.; for two centuries the seat of Jesuit Missions in Hindostan. The population has recently been estimated at 630,000, of whom 530,000 are Hindoos, 80,000 Mohammedans, and 20,000 Europeans or descendants of Europeans. It is fortified to the north and west by a wall, having five gates, and on the south by Fort St. George. It is occupied by the Society for the Propagation of the Gospel, the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, the Church of Scotland, the American Board, and the Free Church of Scotland. (See *Hindostan*.)

**MADURA:** A city of Southern Hindostan, 136 miles north-east from Cape Comorin, and 270 miles south-west from Madras, and contains a population of 50,000. The district of Madura has a population of 1,300,000. The city itself is encircled by walls, and may be emphatically termed a city of temples. The largest, as described by Mr. Hoisington, missionary of the Board, in 1834, has at least 10,000 massive pillars of stone, presenting on every side, in full relief, curiously wrought images of every description—men, women, children, beasts, and creatures of the wildest fancy. This vast palace, covering ground sufficient almost for the site of a town, is in a dilapidated state, and the immense wealth that existed at the period of its construction has departed. Madura is the city of the ancient Tamil kings, and the seat of Brahmical pride in this part of India. The American Board commenced its mission here in 1834.

**MAGEZZIN:** A Karen village on the

confines of Arracan, in Burmah, and an out-station of one of the Karen missions of the American Baptist Union.

**MALTA**: An island in the Mediterranean, 60 miles from Sicily, probably the ancient *Melita*, where Paul was shipwrecked. Pop. 70,000. A mission was commenced here by the London Missionary Society in 1811, and continued for several years. In 1815, Rev. William Jowett was sent to Malta by the Church Missionary Society, where he remained several years. In 1822, the American Board established a printing press in Malta, under the direction of Rev. Daniel Temple and Mr. Homan Hallock, which was removed to Smyrna, Dec. 23, 1833. (See p. 125). The Church Missionary Society have a college there. (See p. 633.)

**MALCOM PETH**: A temporary health station of the American Board upon the Ghants, towards the south of Hindostan.

**MALLIGAUM**: A station of the Church Missionary Society, 150 miles north-east of Bombay.

**MAMRE**: Station of the United Brethren, in South Africa, on the Beka river.

**MANEPY**: A parish in the district of Jaffna, Ceylon,  $4\frac{1}{2}$  miles N.W. of Jaffnapatam, and 4 from Batticotta: a station of the American Board.

**MANDAHASALIE**: In Southern Hindostan, and one of the most recent stations of the American Board, in connexion with the Madura mission.

**MAUBEE**: A Karen village in the Bassein province of Southern Burmah, near Arracan, and an out-station of the Bassein mission of the American Baptist Union.

**MANGAIA**, or **MANAIA**: One of the Hervey Islands, having a station of the London Missionary Society.

**MANGALORE**: A station of the Basle Missionary Society, in the province of Canara, 440 miles S. S. E. of Bombay.

**MANUA**. One of the Samoa Islands, circular in form, and so elevated as to be visible at the distance of 40 or 50 miles. The inhabitants are regarded as a conquered people, and are despised and oppressed by the inhabitants of other islands. London Missionary Society.

**MANONO**: One of the Samoan Islands; a station of the London Missionary Society. Though small, it has obtained a kind of political supremacy over the whole group of these islands.

**MANAARGOODY**: A station of the Wesleyan Missionary Society in Southern India.

**MANEROO**: An extensive district in Australia, on the south side of Murrumbidgee river, with a wide-spread pastoral population. Society for the Propagation of the Gospel.

**MANTI**: One of the Hervey islands;

about 15 miles in circumference. Population, 300.

**MAPUMULO**: A station of the American Board in South Africa, among the Zulus, near Port Natal.

**MARE**: One of the New Hebrides, where is a station of the London Missionary Society.

**MARAETAI**: A station of the Church Missionary Society in New Zealand, on the east coast, at the mouth of the river Waikato.

**MARSOVAN**: A station of the American Board among the Armenians, situated in Northern Asia Minor, not far from the Black Sea, S. E. from Samsoun.

**MARTABAN**: A province in Southern Burmah, annexed to the British dominions, in part in 1826, and in part in 1852. The city is near the mouth of the Salwen river, and is a seat of the missionary operations of the American Baptist Union.

**MARONITES**: A sect of Eastern Christians, who follow the Syrian rites, and are subject to the Pope; their principal habitation being on Mount Libanus, between the Ansarians to the north and the Druses to the south. According to Mosheim, the sect had its origin among the Monothelites, who, having been condemned by the Council of Constantinople, found a refuge on Mount Lebanon, which, at the time, formed an asylum for vagabonds of all sorts. About the conclusion of the seventh century they were called Maronites, after Maro, their first bishop. They retained the opinions of the Monothelites until the twelfth century, when they abandoned them, and were admitted into the church of Rome. The nation is divided into two classes, the common people and the *sheikhs*. (See *Sheikh*.) They live dispersed in the mountains, in villages, hamlets, and even detached houses. The whole nation consists of cultivators, living frugally, with many enjoyments and few wants. Though dependent on the Pope, they continue to elect a head under the title of *Batrak*, or patriarch of Antioch. Their priests marry, but must not marry widows, nor marry a second time. They say mass in Syriac, which they do not understand; but the Gospel is read in Arabic, and the communion administered in both kinds. They have about 200 convents for men and women, of the order of St. Anthony. There are Maronites, however, in Syria, who regard the church of Rome with aversion and abhorrence.

**MARQUESAS ISLANDS**: A group of islands extending from  $7^{\circ}$  to  $10^{\circ}$  S. lat. and  $138^{\circ}$  to  $140^{\circ}$  W. long. They contain two clusters, of five each.

**MASULIPATAM**: A town in the presidency of Madras, and capital of a district of the same name on the Coromandel coast, 230 miles N. N. E. of Madras. It is very extensive, and for a Hindoo town tolerably well built. It stands on the only part of the Coromandel coast which is not beat by a heavy

surf. It is the residence of the district collector and judge. Population of the district in 1822, 454,754 persons. Church Missionary Society.

**MATAH** : A Karen village in Tenasserim, Burmah, and an out-station of the Tavoy mission of the American Baptist Missionary Union.

**MATURA** : A town in the southern extremity of Ceylon, 82 miles S. E. of Columbo. Population, 3,000; surrounded by populous villages. The Matura priests are famed for their knowledge of the Pali literature. The people are generally poor, ignorant, and superstitious, and addicted to the disgusting practice of devil-dancing. A station of the Wesleyans, and also of the Gospel Propagation Society.

**MATANTU** : A station of the London Missionary Society on Savaii; one of the Samoa islands.

**MAUI** : One of the Sandwich Island group, lying to the N. E. of Hawaii, being about 48 miles in length, 29 in its widest part, with a surface of about 600 square miles. The American Board have five stations on this island.

**MAULMAIN** : One of the Tenasserim provinces in British Burmah. The capital city bears the same name, and is situated on the Salwen river, twenty-five miles from its mouth. It is the seat of two missions—one for Burmans, and the other for Karens—of the American Baptist Union; and has hitherto been the residence of most of the American Baptist missionaries in Burmah. Dr. Judson resided here the greater part of the time from 1827 to the period of his death.

**MAUPITI** : A station of the London Missionary Society in the Society Islands.

**MAURITIUS**, or, **ISLE OF FRANCE** : An island in the Indian Ocean, belonging to Great Britain, situated between 19° 58' and 20° 32' South latitude, 70 or 80 miles N. E. of the Isle of Bourbon, and 500 E. of Madagascar. It is an irregular oval, about 36 miles long, by 18 to 27 broad; area, about 500,000 acres. The population in 1832 consisted of 13,000 whites, 26,000 free colored people, and 89,000 slaves, now freemen. Its appearance is in the highest degree picturesque and beautiful. There are several ranges of mountains in different parts of the island, from which flow numerous small rivers and streams. The whole coast is surrounded by reefs of coral, with the exception of a few openings through which vessels approach the shore. The capital is Port Louis, on the north-west side of the island, population 1830, 26,000. The thermometer in Mauritius generally ranges from 79 to 88 degrees. The soil requires but little labor to cultivate, and is particularly favorable to the sugar-cane; but most of the fruits of the temperate zones have been introduced and naturalized. It came into the possession of the English in 1810, by conquest from the

French. It has several small dependencies, the chief of which are the Seychelles Islands, about 900 miles north of Mauritius.

*Inhabitants.*—Among the colored people of Mauritius, there are at present supposed to be about 5000 natives of Madagascar. The great majority of the Europeans, both at Mauritius and the Seychelles, are Roman Catholics.

#### MISSION.

**LONDON MISSIONARY SOCIETY.**—This Society sent out Mr. Le Brun, in 1814, who arrived at Mauritius in June of that year, and opened a school for the French children at Port Louis, and engaged in the circulation of the Scriptures and tracts. In the following year, he had gathered a small congregation, amid much opposition, and in connection with which was a prosperous Sunday-school of 50 children. He was countenanced by the Governor, who wrote to the Directors of the Society in 1816, expressing his approbation of Mr. Le Brun's labors, and stating that he had succeeded in inducing the free colored population to attend upon his instructions. In 1818, he had succeeded in organizing 25 persons into a Christian Society at Port Louis. He was also employed by Gov. Farquhar in the religious instruction of two brothers of a principal chief of Madagascar. In the following year he had gathered a church of 20 members, and six more were candidates for admission. Two of the converts he had appointed to preach in the suburbs of Port Louis. An auxiliary Missionary Society had been formed at that place, the proceeds of which were to be applied to the support of the Madagascar Mission. The inhabitants of Mauritius manifested a strong inclination to cast aside their superstitions. In 1820, Mr. Jones, a missionary upon appointment to Madagascar, spent a portion of the year in the instruction of Mr. Telfair's slaves at Belombre, with great success. Mr. Telfair wrote to the Directors that a general spirit of religious feeling pervaded all classes of the numerous population on his plantation; and that there had been a proportionate improvement in their conduct and industry. The school was continued after Mr. Jones left, and many of the slaves learned to read. In 1821, the church at Port Louis had increased to 34, and the year following to 43. Mr. Le Brun continued his labors amid many obstacles, both from the superstitions of the people, and the opposition to the instruction of slaves. His church continued to increase, and he extended his efforts to several places around. But in 1832 his health failed; and, assigning the care of his flock to pious friends, he visited the Cape of Good Hope, with the hope of recruiting his health; but there he experienced a severe attack, and was obliged to return to England. The work which he had commenced and continued for 18 years, against much bitter opposition and persecu-

tion, had been successful beyond his expectation. Public worship had been maintained in several different places; the slaves had been instructed; day and Sabbath-schools had been maintained; a church had been gathered of about 50 members, two of whom were engaged in preaching the Gospel. The state of the island being peculiarly unfavorable to the successful prosecution of missionary labor, the Directors did not think it desirable to resume the mission; but Mr. Le Brun, after spending some time in Europe, returned on his own account to Mauritius, and took the pastoral charge of the people among whom he had formerly labored.

In 1836, when the missionaries were driven from Madagascar, Mr. Johns was instructed to remain at Mauritius, devoting himself to the instruction of the natives of Madagascar, whom he found on the island; and also to embrace every opportunity of keeping up a communication with Madagascar. And Rev. D. Jones, who had been a few years in England, returned to Mauritius, to make himself useful there, and await the changes at Madagascar. Two schools were established for Malagasy children, consisting of 52 boys and 23 girls. Public worship was maintained by them and Mr. Le Brun, in French and English. The door was at this time open for the instruction of all classes of the people of color. In October, 1837, Mr. Baker removed to Piton, 12 miles from Port Louis, where he was employing the press for the diffusion of the Gospel and promoting the cause of education.

In 1845, Mr. Le Brun reported a strong religious movement among the people at Port Louis; and the 200 free sittings in his chapel were insufficient for the accommodation of the negroes, who attended on the Sabbath. An adult Sunday-school of 80 to 100 persons had been formed, consisting of Malagasy, Africans, Malays, and Creoles.

Before Mr. Johns's death, he had purchased a piece of land at Moka, 12 miles from Port Louis, intending to form a settlement of the Christian refugees from Madagascar. After his death, Mrs. Johns, with the assistance of Mr. Le Brun, proceeded to carry out his plan. She afterwards returned to England, and the station was committed to the charge of a son of Mr. Le Brun, who soon gathered a congregation of more than 100 Malagasy, and on the 1st of January, 1845, he formed a church of seven members; and there were many earnest inquirers. With Ramiadina and Rafuralahy, both men of decided piety, he commenced a course of theological instruction. At the same time, they were appointed to labor at an out-station, in the neighboring mountains. Mrs. Le Brun had established a promising Malagasy school of 55 children. In the year 1847, six new members were added to the church at Moka, and there was a class of eight inquirers. Mr. Le Brun this year established another out-

station, among several villages of Malagasy, at a place called *La Nouvelle Decouverte*. The people came with carts and doukeys for Ramiadina and his wife, the native teachers, and bore them away with joy. 60 or 70 of them commenced meeting for public worship on the Sabbath. They proposed to build a place of worship at their own expense, and a woman gave a piece of ground for the chapel and a house for the teacher. And adults as well as children commenced learning to read. On Christmas day, 1848, the new chapel was dedicated by Mr. Le Brun, in the presence of a crowded assembly.

In 1851 Mr. Peter Le Brun was appointed to the station at Moka, and Mr. J. J. Le Brun joined his father, in the pastoral office at Port Louis, especially for the purpose of taking charge of the theological instruction of some young men, natives of Madagascar, with the view of their becoming evangelists in their fatherland.

The latest intelligence from this mission is contained in letters from Mr. J. J. Le Brun, dated Port Louis, June 21, 1852, and from Mr. Peter Le Brun, dated Moka, Aug. 25, 1852. Mr. J. J. Le Brun says the people at Port Louis are sick of popery, and are everywhere asking for the pure doctrines of the Christian faith. The Bible is in great demand. At all the stations and out-stations, there is an increase of numbers, and many inquirers are coming to a saving knowledge of the truth. Mr. Peter Le Brun says the mission at Moka has made decided progress, both in numbers, and in moral and spiritual improvement. On the 21st of August, 1852, a new and commodious place of worship was opened at this station, and near the same time, 18 were added to the church.

The Malagasy refugees, numbering about 500, residing at Mauritius, have continued to share in the oversight of the Messrs. Le Brun; and it is believed that many of them will be raised up to be the future instructors of their countrymen in Madagascar.

The latest reports from these missions do not give the statistics. The following table gives the present number of stations and missionaries; but the number of church members at Port Louis is taken from the report of 1850, and at Moka the number has been collected from reports of additions from time to time, and may not from that cause be perfectly accurate.

Stations.	Missionaries.	Church members.
Port Louis,	2	140
Moka,	1	33
Total,	3	173

MAVELICARE: A large and populous town, near the foot of the Ghauts, and much shut out from European intercourse. Population of the district, about 270,000. The pago-

das are numerous, and there are 21 Syrian churches within a few miles of the town.

**MEIGNAPOORAM:** A station of the Church Missionary Society in the Tinnevely district, India.

**MEKUATLING:** Station of the French Protestants in South Africa, four or five days' journey N. W. of Morija.

**MELBOURNE:** The metropolis of Australia. In 1838, it contained but three houses deserving the name. It is now a large place. It is occupied by the Wesleyans and the Society for the Propagation of the Gospel.

**MERGUI:** The name of a city and a province in British Burmah. The city is on one of the branches of the Tenasserim river, and is a station of the Tavoy mission of the American Baptist Union.

**METHODIST EPISCOPAL CHURCH, MISSIONS OF:** See *Missionary Society of the Methodist Episcopal Church.*

**MEXICO:** This country exhibits at the present time, a striking exemplification of the legitimate tendencies of unmitigated Romanism. After the revolution which separated Mexico from the mother country, a republican constitution was adopted, after the model of our own, with the important exception, that the Church of Rome was made the established religion, and no other was tolerated. The priests have borne rule from the beginning, having unlimited resources at their command; yet the people continue in abject ignorance, misruled by demagogues, and constantly convulsed by internal dissensions and revolutions, demonstrating, beyond a doubt, the utter incompatibility of Romanism and a republican form of government. At present, so far as we can ascertain, there is little if any opening for missionary efforts in that miserable land. The present government appears to be sold to the priests. Yet, in the unsettled state of affairs, we cannot tell what a day may bring forth; and it is to be hoped that the increasing intercourse of the people of Mexico with those of the United States, since the conclusion of the late war, may be preparing them for the reception of the Gospel, when the way shall be opened for its introduction.

**MICHIPOCOTON:** An Indian town on the northern shore of Lake Superior, formerly a station of the Ojibwa mission of the American Baptist Union.

**MICRONESIA:** The name *Micronesia* is derived from the Greek *Mikros*, small, and *Nesion*, a little island, signifying a region of small islands or islets. It is applied to a portion of the Central Archipelago, Pacific Ocean, including the *Kingsmill Group*. As this term is of recent application, it is not generally laid down on the maps, nor very well defined. The *Kingsmill Group* lies on both sides of the equator, and consists of 15 principal islands, all coral, densely covered with cocoanut groves, having a population of about 50,000. They

are governed by independent kings, have a limited intercourse with each other, are resorted to by whalers, and occupied by a company of English traders, who export annually more than 1200 barrels of cocoanut oil from Pitt's Island alone.

*Population.*—The natives of these islands lead a life of indolence. The cocoanut, which everywhere abounds, supplies their few wants with little labor. Their chief employment is the manufacture of cocoanut oil, which is now a source of great profit to the few traders, and might bring a large revenue to the people. They also make an excellent kind of molasses from the cocoanut sap. From this tree almost every thing which they eat, drink, wear, live in, or use in any way, is obtained. The people are divided into three classes, chiefs, landholders, and slaves. They live in small communities, regarding the oldest of their number as a kind of patriarch. Polygamy is common. They are hospitable, and ready to share the last morsel with the needy. In each town is a "stranger's house," where travelers find a temporary home. Some of these are large, and serve as council chambers and places of amusement. Their religion scarcely deserves the name. They have, so far as is at present known, no idols and no priests. They have a loose system of spirit-worship—veneration for the spirits of the dead—but their confidence in it is weakened. When one dies, the body is placed upon mats, in the centre of the house, and rubbed with cocoanut oil till the flesh is gone; and then the bones are placed in the loft or thrown into the sea. A stone is placed near the house, as a resting place for the spirit, and offerings are made to it twice a year. The tabu system has little force. They have but few traditions, and cannot be said to be very superstitious.

#### MISSION.

**AMERICAN BOARD.**—The mission to Micronesia had its origin, in part at least, in the belief of some of the officers of the A. B. C. F. M. that something of this kind was needed, more fully to develop the benevolence and strengthen the Christian character of the Sandwich Islands Christians. Nov. 18th, 1851, Rev. Benjamin G. Snow and Rev. Luther H. Gulick, M. D., with their wives, sailed from Boston for the Sandwich Islands, and on the 17th of January, 1852, Rev. Albert A. Sturges and wife followed them. Dr. Gulick was born at the Islands, his father having been long a missionary there. The *Hawaiian Missionary Society* had been already formed in May, 1851, and was expected to cooperate with them in commencing a mission in *Micronesia*. The first company arrived at Honolulu, March 29th, and great interest was at once awakened. The churches contributed with very great liberality to their missionary society, and, by the end of its first year, \$5,000 had come into the

treasury from Hawaiian sources. It was then proposed to purchase a vessel for the new mission, and more than half the cost was raised at Honolulu alone. Two natives were wanted, at first, to be connected with the mission, and seven offers of service were soon received. A teacher, Daniela Opanui, and a deacon, Berita Kaaikaula, both from the second church in Honolulu, were selected, with their wives.

The company sailed from Honolulu, July 15th, accompanied by Rev. E. W. Clark, Secretary of the Hawaiian Missionary Society, Rev. Mr. Kekela, native pastor of one of the churches, and a brother of Dr. Gulick. They reached Pitt's Island, latitude 3° 20' N., and longitude 172° 57' E., of the Kingsmill group, on the 5th of August. These islands are of the low, coral formation, and it was thought best to form the mission on one of the high islands. On the 22d of August they reached Strong's Island, 600 miles north of west from Pitt's Island. Obtaining the cordial assent of the king, who, with some of his people, had obtained some knowledge of the English language from traders, it was arranged that Mr. Snow and the teacher, Opanui, should establish themselves there. The whole company, however, proceeded together to Ascension Island, or Boabab, 300 miles distant, latitude 7° N. Here a station was selected for Dr. Gulick, Mr. Sturges and Kaaikaula, and they landed, Sept. 20th, under apparently favorable circumstances, encouraged by the king, and by a young man whose official title is *Nanakin*, and who seemed to have secured the full control of state affairs. Resident foreign traders also encouraged the formation of the mission, of one of whom a house was hired. Others of the company now returned to Strong's Island, where Mr. and Mrs. Snow, with their Hawaiian fellow-laborers, were cordially welcomed by the king, on the 6th of October, to their future home.

On the 13th of November, Mr. Snow took possession of a house built for him by the king and chiefs, and on the second Sabbath in December, he held his first public service with the natives. At the close of the first year, (Oct. 1853,) this service had been regularly sustained, the congregations varying from 75 to 150. The king used his influence to secure the attendance of the people, and was always present himself,—with his wife and family,—a very attentive listener. He had sent his youngest son, a bright boy about ten years of age, to reside with Mr. Snow. A school of about 30 boys and girls manifested much interest in learning to read and spell. But the mission company had been deeply afflicted by the death of Opanui, in August. Other trials, too, had been experienced, such as have so often and so sorely afflicted missionaries on the islands of the Pacific. In many instances, the deportment and the kindness of captains of vessels and other foreigners had been most

cheering; but one vessel had been at the island, with plenty of brandy and other liquors, producing great evil; and about the close of the year, the presence of several vessels occasioned an outbreak of licentiousness which had been exceedingly trying.

Messrs. Sturges and Gulick commenced their labors in behalf of the people of Ascension Island, among the Kittle tribe. But, in June, 1853, Dr. Gulick removed to the Metalanim tribe, at Shalong Point, the landward extremity of Taman Island, which lies in the mouth of Metalim harbor, and is about four miles in circumference. He had previously visited the tribe, secured the protection of the chief, and built a house. In July, he had opened a school, some of his pupils being adults, and three of them chiefs. They seemed to have the entire confidence of the rulers, who afforded them complete protection. Their families had been remarkably healthy, but they had been afflicted with the loss of a friend, Mr. Lewis Corgat, a trader who had shown them great kindness, and of whom they had some hope that he was a true Christian. They had two of his children in their families, whom they hoped to bring up for usefulness.

TABULAR VIEW.

STATIONS.	Missionaries.	Female Assistants.	Native Helpers.	Schools.	Pupils.
Ascension Island.....	1	1	1		
Shalong Point.....	1	1		1	
Strong's Island.....	1	1		1	30
Totals.....	3	3	1	2	30

**MINISTERIAL EDUCATION :** In every effort, looking to the spread of the Gospel among men, reference must always be had to the Christian ministry. In Christ's great plan for the recovery of our lost world, the ministry is made to hold a fundamental place, and this institution can never be set aside, or even lightly regarded, without the most injurious consequences. Any serious deficiency in this respect, paralyzes the whole movement of the church, in her great contest with the powers of evil. Hence it is, that the most far-seeing minds in every age of the church have given special thought to this subject. No question with them has been more vital than this—how shall a sufficient number of men, of the right stamp of character, be sought out and fitted for the responsible work of the Christian ministry?

We shall not now attempt any general history of this subject, as it stands connected with the growth and prosperity of the church at large. Our object will be simply to give some brief account of the methods by which the ministry has hitherto been supplied *in this*

country, and more especially to set forth the present condition of this interest among the different religious denominations of our land.

The early ministers in this country were, almost without exception, men who had been educated and trained for their work, in the old world; and in the great majority of cases they had filled the pastoral office before coming hither. The intolerance and persecution which drove from their homes so large a portion of these early emigrants, would be likely to bear, with peculiar severity, upon non-conforming ministers; and hence it was, that so large a number of persons of this class were found in the early settlements.

At no period has this country been better supplied with religious teachers than during the first few years after these settlements began. It has been estimated that there was in the New England colonies, twenty years after the landing at Plymouth, a graduate of Oxford or Cambridge college, for every 240 inhabitants. A few of these graduates were employed in the civil administration of the colonies, but most of them were in the ministry.

But as the population of the country increased, and as an adequate supply of ministers from abroad could not be depended upon, the thoughts of good men began to turn toward some method for raising up, on these shores, a supply of Christian teachers. In the year 1636, the foundations of Harvard College were laid, amid much sacrifice and self-denial, with special reference to this sacred interest. From this time forward, as new churches were planted, or as the early ministers passed away by death, the ministerial office was supplied, in great measure, from among the graduates of the infant college. More than half of its graduates, during the first century of its existence, entered into the labors of the ministry. Cotton Mather, in his *Magnalia*, has given us a list of the churches in the New England colonies, for the year 1696, with their ministers, by which it appears that there were then 129 churches, having 116 pastors, of whom 107 were graduates of Harvard College. In the year 1692, the College of William and Mary, Va., was founded, and in 1700 Yale College, in Ct. To these three institutions the churches for a long time were wont to look for a supply of educated ministers. For almost fifty years no other college was added to the list. In 1746, the College of New Jersey, at Princeton, was founded, and from that time forward colleges have been springing up, numerous in all parts of the land. In the year 1800, we had 24 institutions bearing this name, and now the number has increased to 120. It must be confessed, however, that many of these institutions are hardly deserving of the name, though some of the smallest of them aspire to be called universities. Still they have, to a very great extent, been founded for the primary purpose of training up ministers of the

Gospel for the several denominations to which they belong. Of these institutions the Baptists have the control of 24; the Methodists of 10; the Episcopalians of 7, and the Catholics of 9. The controlling influence in almost all the rest is Congregational or Presbyterian.

Until the beginning of the present century, the cause of ministerial education had but a slow growth. There was a sure, but at no time a rapid advance. From the early periods of the country, New England has borne a very prominent part in the work of raising up ministers; and the following table will show at a glance, the progress made in this cause, in New England, down to the year 1800. The table dates from near the time of the founding of Harvard College, and exhibits the number of ministers who have come forth from the N. E. colleges, arranged in periods of ten years:—

Ministers.		Ministers.	
From 1540-1650 . . . . .	22	From 1720-1730 . . . . .	195
" 1650-1660 . . . . .	37	" 1730-1740 . . . . .	195
" 1660-1670 . . . . .	31	" 1740-1750 . . . . .	178
" 1670-1680 . . . . .	28	" 1750-1760 . . . . .	178
" 1680-1690 . . . . .	35	" 1760-1770 . . . . .	224
" 1690-1700 . . . . .	72	" 1770-1780 . . . . .	219
" 1700-1710 . . . . .	95	" 1780-1790 . . . . .	264
" 1710-1720 . . . . .	99	" 1790-1800 . . . . .	310

Soon after the beginning of the present century, a new and decided impulse was imparted to the whole cause of ministerial education. The population of the country, which until then had been found mostly along the Atlantic shores, began to pour westward, and take possession of the vast territories which had been kept ready for its reception. About the same time, too, the Foreign Missionary enterprise was started, creating an additional demand for Christian laborers. A new sense of responsibility was enkindled in the church toward the perishing millions of the heathen world. These causes conspired to produce a greatly increased activity in the work of bringing forward candidates for the sacred office. Under the pressure which was then felt upon this subject, the American Education Society was formed, in the year 1815, which very soon began to lend a powerful aid for the furtherance of this great work. The evidence of this progress may be distinctly seen, by continuing the table which we have given above, down to the year 1840. This table is confined, as before, to the New England colleges.

Ministers.	
From 1800-1810 . . . . .	427
" 1810-1820 . . . . .	635
" 1820-1830 . . . . .	965
" 1830-1850 . . . . .	1077

This table, however, gives only a very partial idea of the advance which has actually been made since the beginning of the present century. Most of the large New England colleges were already in existence before the close of the last century, while, since that time, in other parts of the country, colleges have sprung up in great

numbers. As already stated, there were in the year 1800, but 24 colleges in the whole country, and now the number has increased to 120. Almost all these institutions have been contributing, according to their degree, to the ranks of the ministry.

There is still another item, in this enumeration, which ought not to be overlooked. The two largest religious denominations in our land, the Methodists and the Baptists, the former numbering 12,484 churches, and the latter 9,659, have to a very great extent, been supplied with ministers, whose names are not found in the catalogues of our colleges or theological schools. And yet it must be confessed that the ministry, in both these denominations, has been remarkably efficient and useful. It has carried the Gospel, with its life-giving power, among the moving masses of our population, which might otherwise have been sadly neglected. Though, as was inevitable, there have been many things exceptionable in connection with a ministry of this sort, yet we may say with Paul, "Christ is preached, and therein we rejoice, yea and will rejoice." It is very greatly to the credit of these two denominations, that as the country grows older, and as their first rough work is done, they are turning their attention more and more to the great enterprise of rearing up an educated ministry. The Baptists already have some 24 colleges and 10 theological schools in different parts of the land, devoted to this work, and in many of the older portions of the country, their ministry, for dignity and culture, holds a most honorable position. The Methodists, though somewhat later in the process, are also giving earnest attention to this subject. They already number 10 colleges, some of them of a very efficient character. In the department of distinct theological study they have as yet done but little. They have one theological school, the "Biblical Institute," at Concord, N. H., recently formed, which is understood to be working very successfully. In the absence, however, of theological schools, the candidates for the ministry, in the Methodist Church, are now for the most part carried through a process of training, the details of which we cannot stop minutely to describe, but which serves as a partial substitute for a regular course of theological study.

The growth of theological schools in this country even among those denominations which have given most attention to thorough ministerial education, has been of comparatively recent date. In earlier times, the candidate for the ministry, after he had closed his course of college study, was accustomed to reside for a season with some settled pastor, where he could enjoy the benefit of books and conversation, and could accustom himself also to the practical business of the ministry. This course of training had its advantages and its disadvantages. It gave the student an ample opportunity to understand the details of the pastoral

work, but in the department of intellectual and biblical training it was far less efficient than the present method. In many cases too it was unfavorable to breadth and liberality of sentiment. The teacher, especially if he was a man of decided force of intellect, was apt to impress his opinions, theological and practical, too bodily upon the mind of the pupil. In this respect, a theological seminary, with its several teachers and its diverse studies, and with the influence derived from the intercourse of students among themselves, is far more favorable to completeness of education.

The oldest theological seminary in the country is that at Andover, Mass., which was founded in the year 1807. The next in order is the seminary at Princeton, founded in 1812. Others soon followed, and now the number has increased to 44. The number of students connected with these seminaries in 1853 was not far from 1650. The three largest are the seminary at Princeton, the Union Seminary in New York city, and the seminary at Andover.

In our estimate of the progress of the cause of ministerial education in this country, as seen in connection with the colleges, we brought the reckoning down to the year 1840. About this time a reaction commenced, which has extended itself, to a greater or less degree, throughout all the religious denominations in the land, and which is now beginning to excite no little apprehension. Notwithstanding the very rapid growth of our population, and the prosperous condition of the country, in respect to almost all forms of secular enterprise, there has almost everywhere been an actual retrograde as regards this sacred interest. A few statistics will show how the case stands better than any general statements.

Let us take, in the first instance, the four Congregational seminaries of New England, Andover, Bangor, East Windsor, and New Haven. The number who completed their education in these four institutions

In 1840 was.....	81	In 1847 was.....	64
" 1841 " .....	81	" 1848 " .....	57
" 1842 " .....	68	" 1849 " .....	57
" 1843 " .....	82	" 1850 " .....	62
" 1844 " .....	54	" 1851 " .....	49
" 1845 " .....	71	" 1852 " .....	58
" 1846 " .....	70	" 1853 " .....	46

In Lane Seminary, the course of events has been somewhat different during the period of time contemplated in the above tables, but on the whole discouraging. In this seminary, the number completing their education

In 1840 was.....	15	In 1847 was.....	26
" 1841 " .....	12	" 1848 " .....	28
" 1842 " .....	14	" 1849 " .....	14
" 1843 " .....	38	" 1850 " .....	13
" 1844 " .....	19	" 1851 " .....	10
" 1845 " .....	22	" 1852 " .....	8
" 1846 " .....	28	" 1853 " .....	8

Take, again, the operations of the two New

School Presbyterian Seminaries in the State of New York, Union and Auburn. Although the Union Seminary in New York city has continued to prosper, the Seminary at Auburn has materially declined, so that if we take their joint labors, there has been no increase upon the field where they operate. The number completing their course of study in these two seminaries,

In 1840 was.....39	In 1847 was.....49
“ 1841 “ .....57	“ 1848 “ .....39
“ 1842 “ .....42	“ 1849 “ .....43
“ 1843 “ .....42	“ 1850 “ .....41
“ 1844 “ .....41	“ 1851 “ .....44
“ 1845 “ .....37	“ 1852 “ .....46
“ 1846 “ .....43	“ 1853 “ .....86

The candidates for the ministry in connection with the Old School Presbyterian Church, as given in the “Home and Foreign Record” for February last, since the year 1844, range as follows :—

In the year 1844.....244	In the year 1849.....250
“ “ 1845.....257	“ “ 1850.....241
“ “ 1846.....255	“ “ 1851.....254
“ “ 1847.....258	“ “ 1852.....267
“ “ 1848.....246	“ “ 1853.....240

This table, it will be noticed, does not give the number who have closed their studies in these years, as in the previous tables. It includes all the theological students who are connected with the Old School seminaries. And although there is little actual retrograde, yet in a denomination numbering almost 3,000 churches, and rapidly extending, it is but a meagre number of candidates for the sacred office. In connection with this table, the “Record” says, “The statistics of our candidates for the ministry summon the church to the mercy-seat, with an urgency of appeal which no intelligent and zealous Christian will resist.”

The statistics now given, though they do not cover the whole field, may doubtless be taken as a fair indication of the tendencies of the times in respect to the cause of ministerial education. It is exceedingly difficult, in regard to several of the religious denominations of the country, to present the results, year by year, as in the above tables, because so many of their candidates for the ministry are not found in their public institutions. Throughout the Congregational and Presbyterian fields, we may ascertain very accurately how the matter stands, by studying the catalogues of the theological schools. But the general statements which are made on this subject in the publications of almost all the religious bodies of the land, give ample proof that this downward tendency is well nigh universal.

The following table, made up in part from the census of 1850, and in part from statistics gathered still later by the several religious bodies to which they refer, is designed to give a complete view, as far as possible, of the re-

ligious state of the country in respect to the number of churches and ministers :

	Churches.	Ministers.
Methodist.....	12,484	10,250
Baptist.....	9,059	7,430
Presbyterian.....	4,639	3,765
Congregational.....	1,971	1,687
Episcopal.....	1,350	1,650
Roman Catholic.....	1,411	1,421
Lutheran.....	1,205	663
Christian.....	607	498
Quaker.....	715	—
Universalist.....	494	—
Moravian.....	331	—
German Reformed.....	260	273
Dutch Reformed.....	296	309
Unitarian.....	244	202
Mennonite.....	400	250
Jewish.....	31	—
Swedeborg.....	15	—
Other Sects.....	1,867	—

While in some of the smaller of these bodies there seems to be an adequate supply of ministers, in most of them, and especially in the large denominations, there is a very serious deficiency. There is doubtless a considerable number of ministers, who are not included in this reckoning. The colleges of the country, founded as they are upon religious principles, and with primary reference to the raising up of ministers, have always supplied themselves with teachers, mainly from the ministerial ranks; and a large number of men are in this way withdrawn from the pastoral office. The religious press of the country, also, absorbs no small number of those who have once been settled in the ministry, yet in both these stations it is deemed highly important to have men of this class, so that this may be regarded as a part of the regular demand. Not a few also are temporarily out of employment, and their names may not appear in the statistics of the denominations to which they belong; but, after making all due allowances, it cannot, we think, be doubted that there is already a real deficiency in the ministerial supply. The especial cause for alarm, however, is with reference to the future. The tendency, at present is clearly downward, and unless this is soon arrested, it will entail upon the churches the most serious consequences.

The Foreign Missionary enterprise has now become one of such growing magnitude as to demand a considerable number of men, efficiently to carry on its operations. The calls in behalf of this work were never more pressing than now. Although the number of ordained ministers employed by the several Foreign Missionary Boards in this country is not large, as compared with the number of ministers in the home field, yet it is one most important and growing item in the demand made upon the churches in this country for ministerial education.

The amount of agency exerted by education societies in this country in the work of training up men for the ministry, may be judged of by reference to the following items: The

American Education Society, (including the parent society at Boston, and its Presbyterian branches,) since its formation, in the year 1815, has raised and expended in the work of ministerial education not far from \$1,300,000. It has afforded aid to 4500 young men in their course of education for the ministry. The amount raised by this society for the year ending April 30, 1854, was \$38,914, and the number of young men assisted for the same year was 432.

The A. B. C. F. M. since its formation has sent out into the great foreign mission field, not far from 325 ordained ministers. Of these 140 have been beneficiaries of the American Education Society. About one-third of the Congregational ministers of New England at the present time were aided in their education by this society, while more than one-third of that large body of men who have labored so efficiently in connection with the Home Missionary Society, were raised up in the same way.

The Board of Education of the Presbyterian Church (Old School,) has since its formation furnished aid to about 2200 young men. How many of these men have been employed in Foreign and Home missionary service, we have no means at hand for determining. The amount raised by this Board, from year to year, for the purposes of ministerial education, is not far from \$35,000, and the number of young men now assisted yearly, is but little less than 400.

There is also an Education Society in connection with the Baptist churches, which has rendered efficient aid in the same great work, but the exact details we cannot give.

In view of the facts thus set forth, it is obvious that the churches of this country are drawing near to a time of serious embarrassment, unless the most speedy and efficient measures are employed to change the present tendencies. There is an earnest call upon all the friends of Christ to look above, to the great Lord of the harvest, entreating him, "that he would send forth laborers into the harvest."—  
REV. I. N. TARBOX.

**MIRUT, or MEEROOT:** Capital of a district of the same name in Northern Hindostan, 30 miles north-east of Delhi. It is the residence of a revenue collector and judge, and the head-quarters of a military force of 20,000 men, of whom about 3,000 are Europeans. The Church Society have a mission there.

**MIRZAPORE:** A large and flourishing town in the province of Allahabad, and district of Mirzapore, situated on the south side of the Ganges, about 30 miles W. S.W. of Benares. It is one of the largest inland trading towns, and has long been the grand mart for cotton. The population is supposed to be about 60,000, and that of the whole district 1,000,000. The London Missionary Society commenced its labors there in 1838. The city was then comparatively new, and occupied

much the same position in regard to trade and commerce, as Benares did with respect to religion.

**MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH:** This Society was organized in the city of New York, April 5, 1819, the following persons being chiefly instrumental in its formation, viz., Messrs. *Freeborn Garretson, Samuel Merwin, Joshua Soule, Thomas Mason, Laban Clark, Seth Crowell, Samuel Howe, Thomas Thorp, and Nathan Bangs.* Four of this venerable band still linger among us, to witness, after 35 years, the growing efficiency of the enterprise they were the honored instruments of inaugurating. The General Conference, at Baltimore, in 1820, fully endorsed the Society, and adopted it as one of the institutions of the church.

The Society embraces, by its constitution, both foreign and domestic missions. The terms of membership are, the annual contribution of \$2 to its funds, or the contribution of \$20 at one time constitutes a member for life. The officers, (except the corresponding secretary, who is appointed by the General Conference, and a vice-president from each of the annual conferences,) are elected by the Society, but must be members of the Methodist Episcopal Church. The Corresponding Secretary is under the direction and control of the Board of Managers. This Board consists of 32 managers chosen by the Society, together with the president, vice-presidents, secretaries, and treasurer; and all ordained Methodist ministers, who are members of the Society, are ex-officio members of the Board of Managers. Each annual conference has an auxiliary; and auxiliaries and donors are allowed to designate the mission to which their contributions shall be applied. The annual conferences are divided into mission districts, with effective superintendents, and a committee of one from each district, appointed by the bishop, constitutes a General Missionary Committee. This committee meets annually in the city of New York, with the Board of Managers, for fixing the amount to be drawn, and in the division of it between the foreign and domestic missions. This committee, also, in concurrence with the Board of Managers and at least two of the bishops, determine what fields shall be occupied or continued as foreign missions, the number of persons to be employed, and the amounts to be appropriated to each. The same committee also determines the amount for which each bishop may draw for domestic missions in those conferences over which he presides. But in the interim the Board of Managers, with the bishop in charge of the work proposed, may adopt a new field, or provide for any unforeseen emergency, not exceeding \$5,000. The General Committee are amenable to the General Conference, to whom they are required to make full reports of their proceedings. There are also eleven standing committees, and rules and regulations

prescribing the duties of officers, regulating the salaries of missionaries, &c. The Missionary Board holds their regular meetings on the third Wednesday of each month, at the committee rooms, in the city of New York.

The Society was incorporated by the Legislature of the State of New York, in 1839, which authorized it to hold property; and another act was passed in 1850, by which it was authorized to receive legacies.

The mode of proceeding in raising funds for the support of missions, the reader will find fully described in the article on HOME MISSIONS, under the head of Methodist Home Missions. The moneys appropriated are paid out to the missions under the direction of the Board, and the accounts and vouchers are returned to the treasurer by the superintendent of each mission. For the right use of the moneys appropriated, the Board is responsible.

When a foreign mission is authorized, the bishop having charge of foreign missions for the time being appoints the missionary or missionaries, making his selection from the whole body of the ministry in the whole church. One of the missionaries so appointed is made superintendent of the mission, and bears the same relation to it, as far as circumstances will permit, as a presiding elder to his district. Thus each mission is instantly organized on the organic principle of the church which originates it; namely, the principle of a responsible superintendent. The spiritual and disciplinary administration of each foreign mission is under the supervision of the bishop, aided by the Corresponding Secretary; but the estimates for the salaries and other expenses of the mission are under the supervision and management of the Board of Managers. Thus the spiritual affairs of the mission are committed to the bishops and its pecuniary interests exclusively to the Board. If, when a foreign mission goes into operation, the missionaries shall find it expedient to institute schools, or employ helpers or colporteurs, the authority of the Board must be had expressly, both as respects the persons, their salaries, and the objects contemplated. This places the responsibility of appointing the missionaries upon the bishops, who from their general acquaintance with the whole ministry in the church, and their facilities for ascertaining the character and fitness of any minister, can put their hands on the proper men; and the action of the bishop in making the appointments is wholly independent of the pecuniary considerations involved. He selects the man; the Board provides the means to meet the expenses; and yet the Board is restricted from going beyond the general appropriation or credit allowed by the General Missionary Committee for each particular mission for the year.

In all this movement for making appropriations, raising missionary funds, and instituting and carrying on missions at home and abroad,

there is but one regular office under *pay* of the society for salary, and this is the Corresponding Secretary, who is required to give his whole time to the work. He is allowed a clerk in the office, to keep the records, to take charge of business matters in his absence, and to attend to out-door business. In like manner the Treasurer is allowed a clerk, to keep the books and attend to the proper business of the treasury; but the Treasurer receives no pay for his own services.

Notwithstanding the favorable reception which this society received at its inauguration in 1819, yet, at its anniversary in 1820, the amount of money reported was only \$823 04. The amount expended was \$85 76. The next year the amount reported was \$2,328 76; and the expenditure \$407 37. Indeed it then seemed more difficult to expend than to collect, though the collections were sufficiently small. So difficult was it to diffuse the missionary spirit among the ministers and members of the church, that the bishops seemed afraid to select and appoint missionaries, and to draw on the treasury, so that from the time of its organization to the year 1832, a balance in the treasury was reported each year, though the greatest amount for any one year was but \$14,176 11. From that time, however,—which was the year the Liberia Mission commenced—it has gradually increased in its resources, and enlarged the boundaries of its operations by taking in new fields of missionary labor, until in the year 1840, the receipts amounted to \$135,521 94, and the expenditures to \$146,498 58; while last year the income was \$339,072 06, and the disbursements \$288,506 88, with \$50,000 in the treasury Jan. 1, 1854, to meet the demands on the society for the quarter ending March 31. The annual income has more than doubled itself during the past twelve years.

Besides those noticed under the head of Home Missions, the Society has established Missions in *Africa, China, South America*, and among the *North American Indians*, particular notices of which will be found under the appropriate heads. They have also in contemplation missions to *Turkey and Hindostan*, for which \$12,500 have been appropriated.

Up to 1831, the Methodist Episcopal Church had no foreign missions except to the North American Indians. That year, through the efforts of Rev. Dr. True, the *Young Men's Methodist Missionary Society* was formed at Boston, in order to enter upon the missionary work in foreign countries, and soon after commenced the mission to Africa; and the same year the Board sent a missionary to Africa. The Young Men's Society afterwards became an auxiliary of the Board. The first missionary prayer-meetings held by the Methodists of New England were suggested by the Young Men's Society.

The Methodist Episcopal denomination in the United States, according to the last census, has

12,464 church edifices, valued at \$14,636,676, with an aggregate accommodation for 4,209,333 persons. With this array of numbers and wealth, it may be asked why they have not done more in the work of foreign missions? To this question it may be answered that, seventy-five years ago next Christmas-day, the Methodist Episcopal Church in the United States had no organized existence. The church was organized in the city of Baltimore in 1784. Previous to that time, there were about 13,000 Methodists scattered over this country and the Canadas, with only about 100 licensed preachers, scarcely a dozen of them ordained, and probably not a single church edifice. The work of the church, from its first organization, was essentially missionary; but it had first to form a body from the materials immediately around it, before it could command the resources for carrying the Gospel to distant lands. The first 30 or 40 years after their organization was employed in the work of acquiring a communion of their own. Then symptoms of maturity began to manifest themselves; and the want of the institutions and arrangements of well-organized and established communions began to be felt and expressed. Hence, circuits began to yield up their towns as stations; city churches, which had been associated as circuits began to separate into distinct charges; conferences began to feel the need of schools and academics, and colleges, for the people born within their congregations or acquired from without. The Church in her growth had arrived at that state when these institutions necessarily arose within her limits, if she meant to maintain herself in the execution of her mission. And some thirty years ago she entered formally into the modern missionary enterprise, by the formation of the Missionary Society of the Methodist Episcopal Church. Her first formal missionary efforts were necessarily directed to her home work, and she did not enter upon the foreign work until Providence called her to establish a mission in Liberia, in Africa. Thus growing first by spreading among the people, and advancing into new countries, and then coming to maturity by beginning to grow vigorously and rapidly within herself, she, within a few years past, has become conscious of her mature and permanent existence in the land, and of her responsibilities and duties as a Church. Taking the whole body of Methodists in the United States, they have grown in 70 years from 13,000 to 1,200,000 members, besides the many thousands that have died during that time. Thus the condition of the Methodist Church since its organization has been one of unparalleled growth and expansion; and its whole attention and strength have been employed in advancing to its present maturity. But, having gained that maturity, it is now called to wider and more vigorous action in the foreign field.

In the year 1843—the year before the division of the Church—the number of foreign missionaries was about 60; with 5,085 members, of whom 3,851 were Indians. The amount collected that year was \$109,452, and the amount expended \$145,035; leaving a balance against the Society of \$35,583.

After the division, the Missionary Society of the Methodist Episcopal Church South, was formed, its operations being conducted independently upon the same general principles as the original Society.

In 1846, one year after the division was consummated, the statistics (for Indians and Africa, as before,) stood thus:

	Mission's.	Mem'b's.	Income.	Expend.
Meth. E. Church.....	27	1,448	\$89,578	\$65,444
“ “ South.....	33	3,632	73,667	not stated
Totals.....	60	5,080	\$163,195	

In 1854, they stood as follows:—

	Missiona- ries.	Members.	Income.
Methodist Epis. Church.....	44	2,412	\$228,427
Methodist Epis. Church South...	34	4,232	168,031
United.....	78	6,644	\$396,458
Increase in eight years.....	18	1,564	\$233,263

The income and expenditure of the Missionary Society of the Methodist Episcopal Church from the time of its organization, April 5, 1819, to January 1st, 1854:—

	Receipts.	Expenditures.
In 1820.....	\$ 823.04	\$ 85.76
“ 1821.....	2,328.76	407.87
“ 1822.....	2,547.39	1,781.40
“ 1823.....	5,427.14	3,740.22
“ 1824.....	3,589.92	4,996.14
“ 1825.....	4,140.16	4,704.21
“ 1826.....	4,964.11	5,510.85
“ 1827.....	6,812.49	7,379.42
“ 1828.....	6,245.17	8,106.18
From 1829 to 1838 (inclusive).....	498,497.49	466,638.23
“ 1839 to 1848 “.....	1,106,123.84	1,604,621.32
In 1849.....	106,196.09	102,939.90
“ 1850.....	107,835.73	100,989.63
“ 1851.....	133,317.41	131,663.40
“ 1852.....	154,858.08	158,031.42
Eight months, 1853.....	109,641.12	
In 1854.....	228,427.27	288,506.88
Total, from April, 1819, to } January, 1854.....	\$2,481,794.38	\$2,389,803.83

Income of the Missionary Society of the Methodist Episcopal Church South, from the first year of their separate organization:—

For the year ending May, 1846.....	\$ 68,529
“ “ “ “ 1847.....	72,697
“ “ “ “ 1848.....	62,613
“ “ “ “ 1849.....	65,496
“ “ “ “ 1850.....	85,973
“ “ “ “ 1851.....	113,801
“ “ “ “ 1852.....	123,163
“ “ “ “ 1853.....	166,901

For the year ending May, 1854..... \$168,031  
 \$927,203  
 Add the contrib. of the Method. E. Church...2,481,794  
 And we have the sum of.....\$3,408,997

contributed by the members of the Methodist E. Church, for Home and Foreign Missions, during the past 34 years.

In the address of the venerable Dr. Bangs, at the opening of the new Missionary Rooms, in New York, he stated, that from a close and anxious investigation, he was satisfied that, up to that time there had been at home and abroad, at least 60,000 persons converted to God through the instrumentality of this society, since its organization. To God be all the glory.

TABULAR VIEW OF FOREIGN MISSIONS.

*Methodist Episcopal Church.*

	Missions.	Missionaries.	Local Preachers.	Members.	Day		Sunday
					Schools.	Scholars.	Schools.
In Africa.....	11	22	19	1410	27	640	16 839
In China.....	1	5					
American Indians....	13	29	11	1227	9	304	13 292
Totals.....	25	47	30	2637	36	944	29 1131

*Methodist Episcopal Church South.*

In China.....	1	6					
American Indians....	30	28		4232			34 1394
Totals.....	31	34		4232			34 1394
Totals, both churches.	56	81	30	6869	36	944	63 2525

Among the Indians both churches have several manual labor schools and four or five seminaries, not included in the above statistics. The Church South has 490 pupils in her superior schools.—*Authorities*: BANGS and STRICKLAND'S *Histories of the Missions of the Methodist E. Church*; the *Annual Reports* of both societies; the *Christian Advocate*; and *Missionary Advocate*.—REV. W. BUTLER.

MITIARO: A small island in the South Seas, belonging to the Hervey Islands. Pop. 100. A station of the London Missionary Society, with one native teacher.

MOA: One of the Banda Islands, a group of the Moluccas, in the Indian Archipelago.

MOGRA HAT: A station of the Gospel Propagation Society, 32 miles south-east of Calcutta, and 12 from Barrimore.

MOKA: A station of the London Missionary Society on the Mauritius, about 12 miles from Port Louis. Moka is well adapted as a site for a permanent mission station. It occupies the centre of a large Malagasy village, and two other populous villages lie a few miles from it. The land is capable of a high

state of cultivation. The station was established for the benefit of the Malagasy refugees. (See *Mauritius*.)

MOKAU: A station of the Wesleyan Missionary Society in New Zealand, on the west side of the island.

MOLOKAI: One of the smaller of the Sandwich Islands group, lying to the north-east of Maui, 40 miles long by 7 broad, broken by numerous deep ravines, with little level land; on which is a station of the American Board.

MOLLAH: A spiritual and judicial officer among the Turks, who has civil and criminal jurisdiction over towns or whole districts, and is therefore a superior judge, under whom are the *cadis* or inferior judges.

MOMBAS: Station of the Church Missionary Society in East Africa, situated on a small island at the mouth of the Tuaca river, near the coast of Zanzibar, in lat. 4° S. It has the finest harbor on the coast.

MONGHIR: A celebrated town and fortress in the province of Bahar, situated on the south side of the Ganges, and distant from Calcutta about 300 miles. Population 30,000. Occupied by the English Baptists as a station in 1816.

MONROVIA: The capital of the republic of Liberia, so called in honor of the late President Monroe. It is a place of growing commercial importance, occupied as a mission by the American Baptist Missionary Union.

MONTEGO BAY: A station of the Wesleyans in Jamaica, W. I.

MONTORE: A station of the London Missionary Society in Demerara, W. I.

MONTERRAT: A fruitful and pleasant island, about 20 miles south-east of Antigua, agreeably diversified with hills and vales, with streams of water and a generous soil. Pop. 10,000. Society for Propagating the Gospel.

MONOPHYSITES: A general name given to all those sects in the Levant who own but one nature in Christ, and who maintain that the divine and human nature of Jesus Christ were so united as to form but one nature. They are also called *Jacobites*, after Jacob Baradans, who restored the sect after it had been suppressed by the emperor Justin. They are divided into two parties, one African, under the jurisdiction of the patriarch of Alexandria, the other Asiatic, at the head of whom is the patriarch of Antioch.

MONASTERY: A convent built for the reception of monks, mendicant friars and nuns.

MOOLKY: A station of the Basle Missionary Society, in the province of Canara, Hindostan.

MORANT BAY: A station of the London Missionary Society in Jamaica, W. I.

MORETON BAY: An extensive grazing district in Australia, occupied by the Society for Propagating the Gospel in Foreign Parts.

**MORETY**: One of the Molucca Islands, in the Indian Archipelago.

**MORIAH**: A station of the United Brethren, on the Island of Tobago, W. I.

**MORIJA**: Station of the French Protestants in South Africa, 160 miles east of Caledon, among the Bassoutos; commenced 1833. Inhabitants, 4,000. In connexion with this station are 280 villages, of 12,000 inhabitants, which, being divided into 28 districts, are placed under the instruction of the word of God by native teachers.

**MORLEY**: A station of the Wesleyan Missionary Society in Kaffaria, South Africa.

**MOSUL**: A walled city of Mesopotamia, in N. lat.  $36^{\circ} 20' 17''$ ; E. lon.  $43^{\circ} 10' 17''$ . It stands on the western bank of the Tigris, where the high land, that generally lies some distance back, comes down to the river. This, at its narrowest point, is 305 feet broad, and is crossed by a bridge resting on 21 boats, which, during the season of high water, when the river is sometimes a mile wide, is detached from the opposite shore, and lies idle along the western bank. The average breadth of the river between Mosul and Bagdad, at its ordinary height, is 200 yards.

Directly opposite Mosul, and about three-fourths of a mile distant, lie the ruins of ancient Nineveh. These were first accurately surveyed by Claudius J. Rich, Esq., in 1820; and in 1843, Mons. P. E. Batta led the way in their excavation. His remarkable discoveries at Khorsabad have been followed by the brilliant achievements of Hon. A. H. Layard, at Nimrod, Khoyunjuk and other points in Assyria and Mesopotamia.

The population of Mosul was at one time estimated to be more than 100,000, but does not now probably exceed one-third of that number, if it amounts to that. 8,000 of the inhabitants are nominally Christians; the rest are Mohammedans, with the exception of about 150 families of Jews.

The nominal Christians belong mostly to three sects, viz.: Chaldeans, *i. e.* Nestorians, who acknowledge the Pope; Jacobites, and papal Syrians, who are seceders from the Jacobites. Of these sects the Chaldeans are by far the most numerous. A few Armenians and others reside in the city, but not enough to deserve a separate mention.

The Arabic is the prevailing language in Mosul, both among Moslems and Christians; but besides this, Kurdish is used by those who belong to that race, or have much intercourse with it. Turkish is the government language, and is spoken by those who transact business with the authorities; and Fellahi, a dialect of the modern Syriac, similar to that used by the Nestorians, in Kurdistan and Persia, is the language of the Christian villages around Mosul, though it is not much used among the Christians of the city.

The climate of Mosul is very hot, the ther-

mometer averaging  $67.80$  Fabr. for the entire year. In summer it rises to  $115^{\circ}$  or  $117^{\circ}$  in the shade, and in winter does not usually sink below  $30^{\circ}$ . At one time during the heat of summer, the average temperature of 35 consecutive hours was  $102^{\circ}$ . But owing to the extreme dryness of the air, the city is considered healthy, notwithstanding so high a temperature.

The principal crops in the vicinity are wheat and barley. Rice is brought from the valleys of Kurdistan, while its mountain sides supply the city with an abundance of the finest grapes. Figs come mostly from the mountains of Singar, in Mesopotamia. Palm trees flourish in the plain near Mosul to some extent. The olive grows in the gardens; also pistachio nuts and other fruits. Beets, turnips, the egg plant, melons, cucumbers, and other vegetables are abundant; but barmia (*hibiscus esculentus*)—called in the United States okra—may be said, par excellence, to be the vegetable of the region.

The missionary field of which Mosul is the centre extends from Mardin to Bagdad and includes within its boundaries Jebel Tour, the stronghold of the Jacobites, which covers an area of 1400 square miles, the whole region of the Yezidees extending from Jebel Singar on the west as far east as Sheikh Adi on the borders of Kurdistan; a large part of the country of the mountain Nestorians, and almost the whole of the Chaldeans living within the limits of the Turkish empire. Telkeif, one of their largest villages, about 9 miles from Mosul, contains 5,000 inhabitants, and Elkosh 3,000 more. It is estimated that more than 40,000 nominal Christians in the valley of the Tigris speak the Fellahi. Some of the villages to the east of Mosul are inhabited principally by the Jacobites.

The diplomatic emissaries of Rome have been in this region for centuries, not preaching the Gospel, but straining every nerve to induce the oriental churches to acknowledge the Pope, and whenever they have succeeded they have only removed the people farther from Gospel influences, though the change effected has not been so radical as to remove all danger of return to a purer faith; a result which their tyrannical measures in some instances favors rather than retards.

The Rev. Horatio Southgate, sent out by the American Episcopal Church, visited Mosul in 1838, on his tour of exploration through Turkey and Persia. But the first Protestant missionaries who resided here were Dr. A. Grant and Rev. A. K. Hinsdale, who occupied this as an outpost of their mission to the mountain Nestorians, in 1841. Rev. C. C. Mitchell had died on the way at the village of Mashtafia, near Mardin, June 27th. Mrs. Mitchell lived to reach Mosul, but died there July 12, 5 days after her arrival; when Mr. and Mrs. H. were themselves prostrated by disease. Thus was

the mission baptized in suffering at the outset. On Mr. Hinsdale's recovery nothing but his ignorance of the Arabic prevented his laboring at once among the Jacobites, who, hard pressed by the Papists, were eager for instruction. Providence at this time sent to his aid a Jacobite ecclesiastic from Malabar, who, educated in the English College at Cottayan, was on his way to be ordained bishop by the Patriarch at Mardin. He preached the Gospel in the churches and had much religious intercourse with the people. On the 12th of November, 1842, Rev. Thomas Laurie and wife joined the mission; but on the 17th of the following month Mr. Hinsdale was called to his rest, leaving the mission even weaker than it was before.

The massacre of the Nestorians, in 1843, turned the attention of the missionaries more exclusively to Mosul, and "a great door and effectual was opened to them, but there were many adversaries." The opposition, however, did not originate so much among the people themselves as from men who came from Christian lands, with the avowed purpose of opposing the labors of evangelical Protestants. Yet, notwithstanding all, the truth was made known, and agitation only stimulated investigation. One man at least gave delightful evidence that he was taught of God, and others were intellectually convinced, if not savingly converted. But the trials of the mission were not yet over. On the morning of December 16, death removed Mrs. Laurie from among them; and on the 24th of April, 1844, the little band was again bereaved in the loss of Dr. Grant, the pioneer of the enterprise; but not till the Rev. Azariah Smith, M.D., had been sent to minister to his last hours, and aid the survivors by his practical faith and devoted spirit. The early history of this mission would thus seem to be little more than a record of the death of its members; but the field was so full of promise that the survivors would not have left it, nor would the Board have recalled them, but for the published intention of the American Episcopalians to occupy the field. Yielding to their prior claim, the missionaries reluctantly turned away from this interesting field on the 22d of October, 1844.

But the intentions of the Episcopal church were never carried out, and for 5 years Mosul received only brief visits at distant intervals from Rev. Messrs. Bowen and Sandreczki, English missionaries to the Jews in Bagdad. The report of the piety of the solitary disciple left there, led to the visit of Messrs. Perkins and Stocking, in May, 1849; and on the 22d of November following, Rev. J. E. Ford, of Aleppo, came, and remained till April 10th, 1850; and before he left, the Rev. D. W. Marsh entered on his labors (March 20) in very encouraging circumstances. Rev. W. F. Williams and family joined him May 16, 1851, and on November 3, a little church of 8

members was formed, which we hope is only the germ of better things to come. Rev. Henry Lobdell, M.D., joined the mission May 8, 1852, and the latest accounts, though they tell the usual tale of persecution from the papists, leagued with the civil government, yet indicate a preparation for an extensive reformation, which may take place at no very distant day. The political power of the nominal Christians in this region is much less than that of the larger communities nearer the capital. The Mohammedans, too, are much more accessible than elsewhere, and both these things encourage us to hope that there are glad tidings soon to issue from Mosul, to all who love the kingdom of our Lord Jesus Christ.

For more extended notices, see *Missionary Herald*, 1839, seq.; *Rich's Narrative of a Residence in Kurdistan*; *Laurie's Dr. Grant and the Mountain Nestorians, &c., &c.*—REV. T. LAURIE.

*Present Condition and future prospects of the Assyrian Mission—Rev. Mr. Marsh to the author.*—"The field of the Assyrian mission includes the city of Diarbekir on the north with some 40,000 inhabitants, Mardin with 20,000, Jezirah with 7,000, Mosul with 45,000, Arhil with perhaps 10,000, and Bagdad with its 60 or 70,000. It includes a population of some 70,000 Christians, (beside a much larger Moslem population,) of whom about 35,000 are of Jacobite, 20,000 of Nestorian, and 15,000 of Armenian origin. But from these three sects large numbers have become papal—say of the Nestorians 17,000, of the Armenians 5,000, and of the Jacobites 3,000, making the papal element over one-third. Of course these numbers are only approximate, but they agree very nearly with the best authorities, though based upon a separate estimate. The strength of the Jacobites is in Jehal Tour, or between Mardin and Jezirah, near the middle of the field. The strength of the papal Nestorians is upon the plain east of Mosul; that of the Armenians of our field at Mardin and Diarbekir. There are some Jacobites in the whole field, but almost no Armenians in the southern part and almost no Jacobites in the northern.

"Stations are established at Diarbekir and Mosul, undoubtedly the best points for the present. Churches have been formed at each of these places, consisting now at Mosul of 12 members, at Diarbekir of 11. The average attendance for a few months past at the fullest Sabbath service has been at Diarbekir over 100, and here over 30. There is a flourishing school for boys at Diarbekir, and also one for girls, so promising that we have applied for a female teacher from America. There are in the schools at Mosul over 80 learning to read. There are schools also at Hince, near Diarbekir, and at Naherwan and Jezirah.

"At Diarbekir the great present want is a force upon the spot to cherish the little church and to guide and encourage the work. We

have been obliged to abandon that station with little present prospect of occupation before at least next spring. I do not believe that a more promising point was ever temporarily abandoned by missionaries of the American Board. It will be supplied with native helpers who will sustain preaching, but it needs at least three missionaries. The occasion of leaving that point has been detailed in letters to the rooms to which you doubtless have access. The station remained half manned till the health of Mrs. Dunmore failed, and should Mr. Walker be left *alone* there a similar result must inevitably ensue. It should be borne in mind that in these interior stations we are cut off from the refreshment of occasional intercourse with travelers, and at Diarbekir there is no consular protection. We need the prayers of Christians that missionaries may be supplied *for* and protected *in* Diarbekir.

"So long as stations are half manned, the work must be expected to languish; and *all Western Asia* is half manned. All the members sympathize, for, whatever may be the division into missions, we are one body in Christ. So long as the Armenians are neglected and left to perish, while calling to American Christians for help, we are left unheeded to plead from a greater distance for wants less obvious, requiring a more vigorous exercise of faith.

"The great want at Mosul and for the Assyrian field is a seminary for young men to train up preachers, to awaken mind, to prevent the *waste* of sending to Beirut, where, by the distance from his house, in case a boy turns out ill, the evil is greatly increased. For this we have urged the sending out of additional missionaries. But how shall they get here? They have a gauntlet to run. When Dr. Lobdell came, the wants of Aintab were so exceedingly pressing, that a petition and most urgent entreaties were used by the natives to detain him there. We are glad that that robbery of our field was not consummated. Had Dr. Lobdell known that the Committee at home would acquiesce in his stay there, he would have remained. I only allude to this to show that the apathy of the American church, in leaving that great Armenian field without any adequate supply of laborers, cripples us. We want the attention of American Christians drawn to their suicidal policy of neglecting vast immortal interests, whose momentous issues eternity alone can compute. How many a wealthy family is being ruined, especially in its younger branches, by the *hoarded manna*! How many I know personally, training up children in the worship of mammon, bowing down to the golden calf! Alas! though that manna would be bread of life to many famishing ones here, it comes not! We want, and must have for the success of our work, the sober, prayerful attention of Chris-

tians to the feebleness of their efforts. For want of one more man, in raising the timbers of a house, the joists and beams fell back, and crushed many of those toiling their utmost. Is it wise—is it prudent, to leave a few laborers to die with over-work?

"The occupation of Mardin is *desirable*, exceedingly desirable, provided we have *faith*. Some Christians seem to think that we are to wait till Satan comes crouching to us, laying down his arms, and offering us the keys of his strongholds. He has been forced to this in some cities of Western Asia; but shall we leave these other cities till they throw down their battlements and urge us in? Faith is the great *want*, that the kingdom of heaven may suffer violence and the violent take it by force. We want such a mighty moral movement behind us, that we shall feel that we are borne on to new efforts as by some silent gulf-stream flowing from our native land. If America were only enlisted for our success, and following us with eager wishes, as generals and soldiers were followed to the halls of Montezuma, then they would not withhold their reinforcements, nor that best of all gifts, their *prayers*.

"As to the *future prospects* of our work, my impression is, that if this effort making in Western Asia *fail now*, a century will not see it renewed under such promising auspices. If it fail, it can only be from the storms of lowering war, which seems not at all probable, or from the *deadness* of the American church. Were the American church now to call us back, old Assyrian kings would break the silence of ages and rise like muffled Samuels to reproach us. The very stones would cry out.

"*Ultimately*, these efforts cannot fail. Unless God's promises are a fable,—unless Christianity is a delusion, and God himself a being indifferent and neglectful of his creatures, this preaching of his Gospel cannot return void. With rapt anticipation we watch the great changes hursting upon the world—the opening seals of the vision of the church militant and millennial. The day seems at hand for Moslems to accept Christ. At our dispensary we shun not to point them to the great Physician. They listen with respect to that *now*, for which our blood would redden these streets, were they what they were twenty years since. Their spirit is broken; they expect the downfall of their religion. Their expectation upon this point is in advance of the Christian church. It is not for mortal man to be wise upon what God has sealed; but we wait in hope. Hope thrills in our hearts and rises to full assurance. Let the cannons roll on; let swords gleam and drip, and the spears and chariots of war. The King of many crowns is marching forth. We expect the fall of distant Rome; and that fall will make freemen of her slaves here. Our hearts anticipate glad things. We rejoice in

the God of our salvation. With sincere esteem, your brother in Christ,

“DWIGHT W. MARSH.

“MOSUL, *May 8, 1854.*”

**MOTEE**: One of the Molucca Islands, in the Indian Archipelago.

**MOTITO**: A station of the French Protestants among the Bechuanas of South Africa, 9 miles south-west of Old Lattikoo, and about 19 miles from the frontier of the colony. It has five out-stations. Rev. J. Frédox, the missionary at this station, has married the second daughter of Rev. Robert Moffat, of the Kuruman.

**MOUNT COKE**: A station of the Wesleyans in Kaffraia.

**MOUNT VAUGHAN**: A station of the Episcopal Board, at Cape Palmas, West Africa.

**MOUNT ZION**: A station of the American Board among the Cherokee Indians.

**MUFTI**: The chief of the ecclesiastical order, or primate, of the Mussulman religion. The authority of the mufti is very great in the Ottoman empire; for even the Sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporeal punishment. When the mufti comes into his presence, the grand seignior himself rises up before him. Yet the grand seignior appoints him to office, and the honors paid to him have become little more than form. If the Sultan does not like his decision, he dismisses him and appoints another.

**MUSSULMAN**: A professor of the religion of Mohammed.

**MUTTRA**: A celebrated city, of great antiquity, situated on the western bank of the Jumna, about 30 miles N.N.E. from Agra, and 80 miles S.S.E. from Delhi. Population, 80,000, of whom about one-eighth are Mohammedans. Mr. Philips, of the English Baptist Mission, removed to this place in 1844.

**MYNPURIE**: A station of the Presbyterian Board in Northern India, 40 miles west of Futtehgurh.

**MYSORE**: A station of the London Missionary Society, and capital of a province of the same name, in Southern Hindostan, near the western coast, to the north-west of Madura. It is also occupied by the Wesleyan Missionary Society.

**NAGERCOIL**: A town in Southern India, in the Travancore district, a little north-west of Cape Comorin. A station of the London Missionary Society.

**NAGPORE**: A large town in the province of Gundwana, the capital of the Boonsla Mahrattas, lat. 20° 9' N., long. 79° 11' E. It is elevated 4,104 feet above the sea, and in the hot season, has a decided advantage over other stations, the night being almost invariably cool and pleasant; and in the winter season, it is so cool as sometimes to produce hoar

frost and ice. Population in 1825, 115,000. A station of the Free Church of Scotland.

**NAIN**: A station of the United Brethren in Labrador.

**NANKING**: The capital of the Kiangsu province, and former capital of the Chinese empire, situated on the southern banks of the Yangtze-kiang, in lat. 32° N., and long. 119° E. (See *China*.)

**NAMAQUALAND**: See *Africa, Southern*.

**NARSINGDARCHOKE**: A station of the Baptist Missionary Society in Bengal.

**NASSAU**: The capital of the island of New Providence, W. I., and the seat of government. It is situated on the north side of the island. A station of the Baptist Missionary Society, and also of the Society for Propagating the Gospel.

**NASSUCK**: A large town and place of pilgrimage on the Godavery, principally inhabited by Brahmins. Population in 1820, 30,000. Near Nassuck, the seat and centre of Brahminism in the Deccan, are extensive Buddhist excavations, which extend round a high conical hill, five miles from the town, with many Buddhist figures and inscriptions, without the slightest Hindoo vestiges. Church Missionary Society.

**NATAL**: The colony of Natal lies in the S. E. part of the continent of Africa, between the latitudes of 31° 31', and 28° south. It is bounded on the north by the river Tsekela, which divides it from the country of the Amazulu; on the south by the river Umzimkulu, separating it from the territory of the Amponda; on the east by the Indian Ocean; and on the west by the Quathamba range of mountains. Its length is about 180 miles, and its width 125 miles. The white population of Natal at present, November 1853, is estimated at 10,000; most of whom have immigrated from England since 1845. The colored population, Zulus (or Zulu Kaffres, as they are sometimes called), is about 120,000. Most of them are remnants of tribes which originally occupied this territory, but were conquered and dispersed by the tyrant Chaka. When the British established their authority in Natal, multitudes, from all sides, returned to the land of their nativity for protection. Most, however, have come from the country of the Amazulu within a few years past, and the number of refugees is increasing. Natal, for several years past, has been in a state of quiet and safety, though apprehensions have been entertained by some that Umpandi, the present King of Amazulu, would invade the colony. These fears, for the most part, are now laid aside; for Umpandi, with his present force is unable to cope with the Dutch Boers who are settling, without his permission, in the northern part of his territory. So numerous have been the refugees from his dominion, that it is doubtful whether the tyrannical chief can mus-

ter more than 50,000 warriors. Ufaku, the king of the Amaponda, is more pacific than most of the Kaffre chiefs, and endeavors to live on good terms with his white neighbors. He is far more powerful than Umpaudi, and commands an army of 80,000 fighting men. The natives of Natal are split up into numerous petty tribes, each tribe having a chief of its own, who, however, is amenable to British authority. Constant jealousies and animosities exist among these tribes, and nothing but fear of the English Government prevents them from destroying each other. The greater part of the natives in this colony dwell on locations assigned them by Government, and over each location is placed a white magistrate, to keep order, to collect the annual tax, which is seven shillings per hut, settle their numerous disputes, &c. When cases presented by the natives are not satisfactorily settled by the magistrates, they have the privilege of appealing to the Lieut. Governor of the colony.

*Natal Harbor.*—The coast is skirted by a dense "bush," or forest of thorn trees, vines, and brambles, and the monotony of the scene is relieved only by the mountains of silvery spray which indicate the mouths of the numerous rivers. The only elevated and striking object is the *bluff*, a rocky promontory, designating the entrance to the port. At its foot is a great sand bar, the dread of all comers to Natal, and the chief barrier to the prosperity of the colony. The people of Natal are exerting themselves to construct a break-water far enough into the sea, not only to break the violence of the waves, but to check the drifting of the sand into the harbor.

*D'Urban.*—An hour's walk or ride from the harbor, in an ox wagon, through the sand, brings one to the only seaport town in this colony, which is called D'Urban, in honor of Sir Benjamin D'Urban. The streets of this town which were laid out by the Dutch at right angles, are wide and convenient for trading with large wagons, but intolerably sandy. Many of the houses are one story high, and made of "wattle and daub"—that is, long sticks woven together between posts and plastered with mud. The roofs are thatched with long grass. Some nice brick buildings are now going up, and the appearance of the place is rapidly improving. The Wesleyans, the largest religious society in Natal, have here two houses of worship, one for the whites, and one for the colored population. The Episcopalians, the Congregationalists, the Baptists, and the Roman Catholics have also their sanctuaries. New churches for the troops are about to be erected, at an expense of £10,000. The people of D'Urban are mostly merchants and mechanics. But few among them are wealthy. Some of the oldest residents in the colony, who occupy farms, are agriculturists or graziers, possess large herds of cattle, and are in comfortable circumstances. The

Natal Bay abounds in fish, with which the market of D'Urban is supplied; and there is no lack of good beef, pork, mutton, venison, and fowls. D'Urban suffers for the want of good water. All that is suitable for drinking is brought in hogsheads from the Uniqui river, which is about three miles distant, or caught from the roofs of the houses when it rains. The water of the wells is brackish, and induces cutaneous diseases. This deficiency of good water, it is supposed, may be remedied by turning the Uniqui river across the long flat on which the town is built. The experiment will doubtless be made if Natal continues to prosper. D'Urban is a place of great importance, as all the trade with the tribes on the northern borders of Natal passes through it, and most of the trade with the Dutch farmers over the Quathamba Mountains, and beyond the Orange river, amounting to many thousands of pounds.

Two weekly newspapers are published in D'Urban, and are well conducted. There is also a day school for children, supported by government. Intemperance and horse-racing are quite prevalent.

*Pietermaritzburg.*—The town next in importance to D'Urban in Natal, is Pietermaritzburg, or Petermaritzburg, as it is sometimes spelled, the capital of the colony. It is about 50 miles from D'Urban, situated in a large valley nearly surrounded by high hills, and presents a beautiful appearance. Its streets, like those of D'Urban, are laid out at right angles, are broad, and shaded on each side by large and beautiful trees. Water, which never fails in the driest season, is conducted through the streets on each side, from which every house may be supplied, and every garden irrigated. The Lieut. Governor of the colony, his Secretary, and other chief officers of Government, have their residence at this place. Extensive barracks have been erected for British soldiers, and part of a regiment is quartered in them.

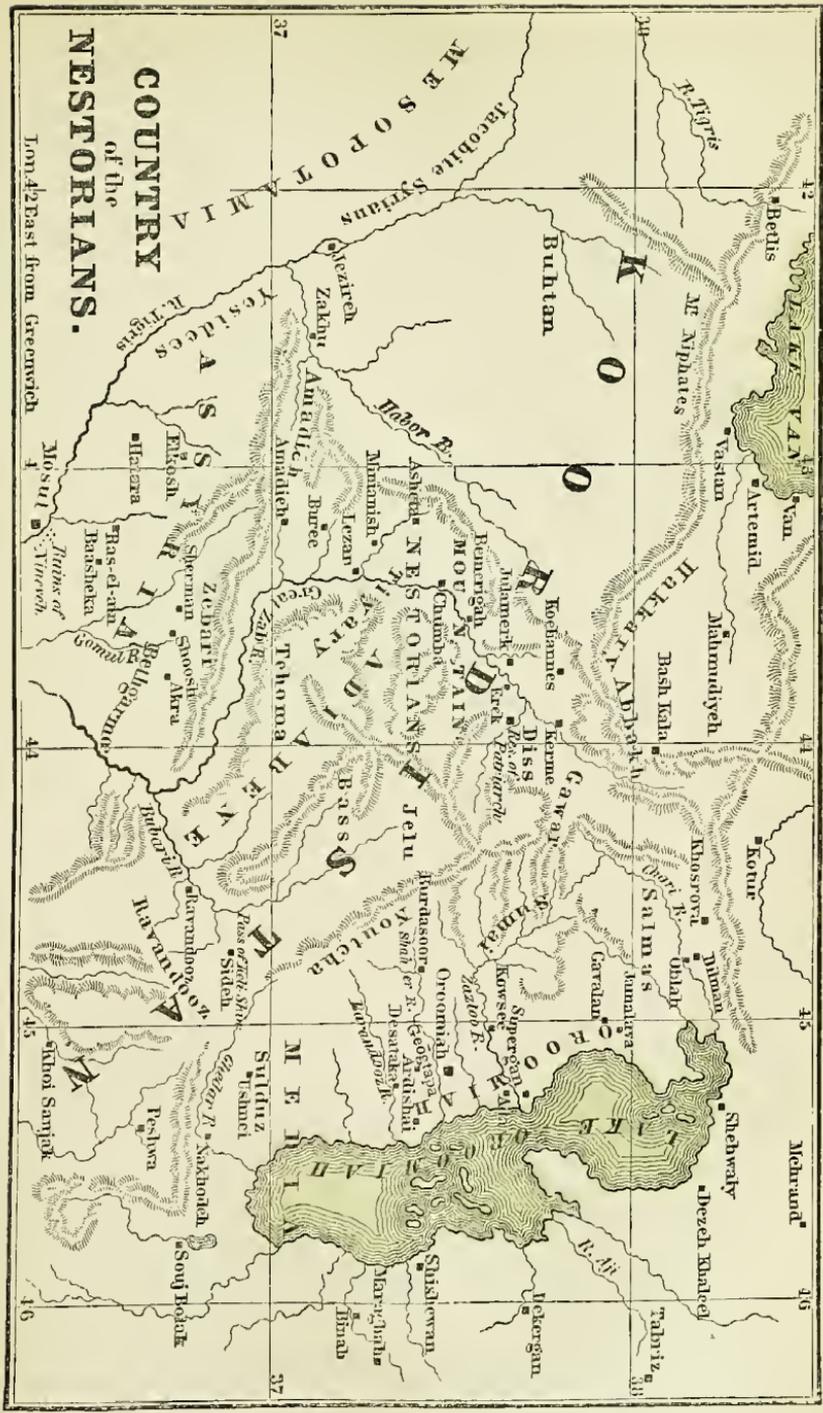
The Episcopalians, Presbyterians, Independents, Wesleyans and Catholics have their houses of worship. A large and flourishing school is supported by Government. Three papers are published, the "Independent," "Government Gazetteer," and "Witness for the People." The morals of this place are far in advance of those in D'Urban, and for healthfulness of climate and beauty of appearance, it is not surpassed by any locality in the colony.

The trade of Pietermaritzburg is principally with the Dutch farmers who come from beyond the Quathamba Mountains, some ten days' journey with the ox wagon, and exchange their ivory, wheat, and wool for groceries, clothing, &c.

*Scenery—Climate—Prospects of the Colony.*—Natal is preëminent for the beauty of its landscapes. Along the coast, the surface is for

# COUNTRY of the NESTORIANS.

10m East from Greenwich





the most part level; but inland, at the distance of about 15 miles, rugged in the extreme. A chain of high table lands extends the whole length of the colony, intersected by numerous rivers which have worn deep chasms to the low country. During June and July (the winter months) the natives burn off the long grass, and the hills and valleys assume a dark and mournful aspect. But in September and October the rain descends copiously, and the whole country is covered, as if by magic, with a carpet of green. The scenery is then truly magnificent. Natal is acknowledged to be one of the healthiest places in Africa. The tops of the Quathamba Mountains are supposed to afford a cooling medium for the hot winds which come from the interior, and hence Natal is exempt from that debilitating atmosphere which is the scourge of other warm climates. The Natal climate is mild and temperate, the atmosphere delightfully clear, and those noxious vapors which prove so unfavorable to health and longevity at Delagoa Bay, on the Gaboon and Zanzibar coasts, are here unknown. During the summer, the heat is seldom so great as to render out-of-door labor oppressive; and in winter, it is rarely cold enough to render a fire necessary. It is the united testimony of foreign residents, that this colony is remarkably free from those diseases which are common in their fatherlands. In no English colony exist in a greater degree the elements of prosperity, viz., abundance and cheapness of labor, fertility of soil, plenty of food, healthfulness of climate, &c. Natal is yet in its infancy. It is but recently that the tide of immigration has turned towards its shores. But from what has been already seen of the production of sugar, cotton, rice, coffee, indigo, wheat, barley, and corn, of her wool growing districts, and her animal market, it is reasonable to conclude that the increasing exports will give an impetus to trade and industry, and thus the colony will ere long be filled with Europeans. — REV. JOSIAH TYLER, *missionary to the Zulus, abridged from the Puritan Recorder.*

NAVIGATORS' ISLANDS: See *Samoa*.

NAZARETH: One of forty native Christian villages, formed in Tinnevely by the Native Philanthropic Society, in order to shelter converts from persecution. Also, a station of the Moravians in Jamaica, W. I.

NEGAPATAM: A town in the Madras Presidency, and district of Tanjore, the residence of the British collector for the district, situated on the shore of the Bay of Bengal, 162 miles south by east from Madras. The native town is extensive and irregular, and on its north side there is a remarkable ruin of very massive brick masonry, about 80 feet high, called by mariners the Chinese Pagoda. It is supposed to have been a Jain temple. A station of the Wesleyan Missionary Society.

NEGOMBO: A town on the west coast of

Ceylon, 20 miles north from Colombo. A station of the Wesleyan Missionary Society.

NEGROES: The term *Negro* is the Spanish and Portuguese word for *black*. The Negro race inhabit that portion of the continent of Africa which commences at the Great Desert of Sahara, extending southerly to about 20° of south latitude, and embracing both the eastern and western coasts of the continent.

The skin and eyes of the Negro are black; hair black and woolly; skull compressed laterally and in front; forehead low, narrow, and slanting; cheek bones prominent; jaws narrow and projecting; upper front teeth oblique; chin receding; eyes prominent; nose broad, thick, flat; lips very thick; palms of the hands and soles of the feet flat; knees turned in, toes turned out. The stature and physical strength are equal to the European. Many of them have made considerable progress in the useful arts and cultivation.

It has been said that no Negro nation ever possessed a literature, or had the ingenuity to invent an alphabet, and until recently this was probably true; but the missionaries of the Church Missionary Society have discovered a tribe in Western Africa, named *Vei*, which possess a well-constructed written language, with books, the invention of one of their number still living, which presents a case as remarkable as that of the invention of the Cherokee alphabet. Among the Negro race there is a great variety, greater, perhaps, than among any other family. For accounts of the civil, social, and religious condition of the Negro race, and of missions among them, see WESTERN AFRICA, GABOON, FERNANDO PO, YORUBA, and LIBERIA.

NELLORE: A station of the Church of England Mission, in the northern part of Ceylon, about two miles from the town of Jaffna. Also, a large city near the northern extremity of the Carnatic in Bengal—the principal station of the Telooogo Mission of the American Baptist Union.

NELSON: A town in New Zealand, situated at the bottom of Tasman's Bay, on the northern shore of the middle island, with a population of 2,100 inhabitants. The town is extremely pretty, situated on a small plain surrounded by lofty hills. The climate is delightful. It is a station of the Church Missionary Society.

NENGENENGE: Station of the American Board at the Gaboon, West Africa.

NESTORIANS: Nestorius, from whom comes the name Nestorians, was a native of Syria, and a presbyter of the church at Antioch, "esteemed and celebrated," says Neander, "on account of the rigid austerity of his life and the impressive fervor of his preaching." He was made patriarch of Constantinople, A. D. 428. Possessed of an honest and pious zeal, he was wanting probably in that prudence and moderation by which his zeal should have been

governed; and while his intemperate efforts to suppress various heresies provoked, his unguarded language laid him open to the attacks of some who were jealous of his influence, or aspired to his position. Cyril of Alexandria became his fierce antagonist, and Nestorius was soon himself accused of heresy; first, in denying that Mary was the mother of God, and second, in holding that there were two persons as well as two natures in Christ. He denied both the charges, as they were brought against him; but he was deposed by the third general council at Ephesus, A. D. 431, and was banished first to Arabia, and then to Lybia, and finally died in Upper Egypt. His friends denied the fairness of his trial, and the justice of his condemnation, and his opinions were warmly defended, especially among his countrymen in the East. The flourishing school for the education of divines at Edessa, in Mesopotamia, to which many Persian youth resorted, became eminently the seat from which the sect extended into Persia. This school was broken up on account of its Nestorianism by the emperor Zeno, in 489, but the consequence was only the transfer of the school to Nisibis, where it could fully develop itself under the Persian government, and where for many years, Barsumas, a zealous Nestorian, had been bishop. Having now its principal seat in Persia, the sect was fostered by the rivalry existing between the governments of Persia and Constantinople, and on the death of the archbishop of Seleucia, A. D. 496, Babæus (or Babacus) a Nestorian, was chosen his successor. He declared himself patriarch of the East, and held a synod, or council, A. D. 499, at which the whole Persian church professed itself as belonging to the Nestorian party.

From A. D. 485 to A. D. 640 the Nestorians were under Persian authority, generally favored, but sometimes persecuted. From 640 to 1257 they were subject to Arabian caliphs. In 1258, on the taking of Bagdad by the grandson of Gengis Khan, the power was transferred to the Tartars. The patriarchs resided at Seleucia until A. D. 762, when Bagdad becoming the capital of the Saracenic empire; it became also the seat of the patriarchs, who now took the title of patriarch of Babylon and Bagdad.

"The Nestorians," says Mosheim, (Ec. Hist., vol. I. p. 93,) "after they had obtained a fixed residence in Persia, and had located the head of their sect at Seleucia, were as successful as they were industrious in disseminating their doctrines in the countries lying without the Roman empire. It appears from unquestionable documents, still existing, that there were numerous societies in all parts of Persia, in India, in Armenia, in Arabia, in Syria, and in other countries, under the jurisdiction of the patriarch of Seleucia during this (the 6th) century." Of the 7th century he says, (Ec. Hist., vol. I. p. 499,) "The Christian religion was, in

this century, diffused beyond its former bounds, both in the eastern and western countries. In the east, the Nestorians, with incredible industry and perseverance, labored to propagate it from Persia, Syria, and India, among the barbarous and savage nations inhabiting the deserts and the remotest shores of Asia. In particular, the vast empire of China was enlightened, by their zeal and industry, with the light of Christianity."

At this time, from the 5th to the 9th century, the Nestorians had schools, some of which were quite celebrated, designed especially, though not exclusively, for the education of ecclesiastics. "Previous to the overthrow of the caliphs, the Nestorians had become widely extended. They occupied, almost to the exclusion of other Christian sects, the region which forms the modern kingdom of Persia, in all parts of which they had churches. They were numerous in Armenia, Mesopotamia, and Arabia. They had churches in Syria and in the island of Cyprus. They had churches among the mountains of Malabar in India. They had numerous churches in the vast regions of Tartary, from the Caspian sea to Mount Imaus, and beyond, through the greater part of what is now known as Chinese Tartary, and even in China itself. The names of twenty-five metropolitan sees are on record, which of course embraced a far greater number of bishoprics, and still more numerous societies or churches."

But at this time Christianity, as exhibited in the lives of its professors, had lost not a little of its purity and its power; and even if we suppose the Nestorians to have been more correct in doctrine and more Christian in life than other sects, there can be no reason to believe that they published the pure Gospel, or that they exhibited, generally, the light of a holy life. Of the tenth century Mosheim says, "All are agreed that in this century the state of Christianity was every where most wretched, on account of the amazing ignorance, and the consequent superstition and debased morals of the age, and also from other causes." Early in the eleventh century a Mogul prince, in Cathay, (the northern part of China) was converted to Christianity by the Nestorians, and perhaps, taking the name of John upon his baptism, he was called Presbyter John, or Prester John. Under this name his successors became widely known and celebrated. The last of this race of Christian kings—Christian, with their subjects, in name, doubtless much more than in reality—was slain by Gengis Khan, about the year 1202. Gengis, who had a Christian wife, the daughter of Prester John, and several of his successors, appear in some measure to have favored the Christians, of whom numerous bodies were still scattered over all northern Asia and China. In the mean time, however, Mohammedanism had been gaining not only in Persia, but upon all the countries west of

Mount Imaus where the Nestorians commenced their missionary labors. After the descendants of Gengis had extended their conquests and a branch of the family had overthrown the Arabian caliph and destroyed Bagdad, one of them became a Mohammedan and engaged in a bitter persecution of the Christians. About the close of the fourteenth century the sword of Tamerlain completed the overthrow of the western Tartar churches, and Nestorian Christianity was fully crushed in the principal seat of its life and power. A little earlier than this, in 1369, the descendants of Gengis Khan were expelled from China by a revolt of the native Chinese; about the same time Romish missionaries were banished, and the Nestorians, though permitted to remain, suffered under inauspicious circumstances, and their numbers gradually diminished. Still a metropolitan was sent to China in 1490, and some bishops in 1502. But when papal missions were resumed in China, in the sixteenth century, the missionaries stated that they could find no distinct traces of Christianity in the empire. Thus the Nestorian church, once so extended, whose missions in Central Asia were continued from an early period to the sixteenth century, has been crushed at its centre, by Mohammedan power, and has gradually died out in more distant regions, in great measure, doubtless, because of its want of true Christian vitality. For three centuries past it has been shut out mostly from the Christian world, and degraded in its political, social, intellectual, and moral condition. During this period defections have taken place from time to time, growing out of dissensions among themselves and the efforts of the Jesuits, and a considerable part of the Nestorians have submitted to the Pope of Rome. These are governed by a patriarch appointed by the Pope, and constitute what is called the Chaldean church. The orthodox Nestorians, if this title may be thus used, are reduced to a moderate number, perhaps 80,000, about 40,000 inhabiting the plain of Oroomiab, in the western part of Persia, and about the same number the Koordish mountains between Persia and Turkey. Their patriarch, Mar Shimon, resides in the mountains.

The mountain districts inhabited by the Nestorians of Koordistan are exceedingly wild and rugged; in some cases almost inaccessible. Having but small patches of arable land the people subsist mostly from their flocks, and are miserably poor. In the rudeness, wildness, and boldness of their character they resemble their Koordish neighbors.

The city of Oroomiab, the ancient Thebarma, the reputed birth-place of Zoroaster, is situated on a beautiful, fertile plain, about 40 miles in length, and in its broadest portion 20 miles wide. The staple productions of this plain are wheat, rice, cotton, tobacco, and the vine. It abounds also in a great variety of fruits, and has naturally one of the finest climates;

yet artificial causes, particularly the means used to irrigate the fields and gardens, producing not only a great amount of evaporation, but numerous pools of stagnant water, make it unhealthy, particularly to foreigners. The city contains a population of about 25,000, of whom less than 1000 are Nestorians, but the Nestorians are numerous in the villages of the plain, and most of them are employed in the cultivation of the soil. The number of this people on the plain, Mr. Perkins gave in 1843 as between thirty and forty thousand. These "partake much, in their manners, of the suavity and urbanity of the Persian character. By the side of their rude countrymen from the mountains, though originally from the same stock, they appear like antipodes."

As Christians, up to the time when missionary operations were commenced among them, a few years since, the Nestorians, though they might have a name to live, were dead. Their religious belief and practices were more simple and scriptural than those of other Oriental Christian sects. They abhorred all image worship, auricular confession, the doctrine of purgatory, and many other corrupt dogmas and practices of the Papal and Greek churches. Though not free from errors and superstitions, their doctrinal tenets were generally correct, and the Scriptures were fully acknowledged as of supreme authority. But "the life and power of Christianity had departed. Scarcely a symptom of spiritual vitality remained." They clung with great tenacity to the forms of their religion. Many of them would rather die than violate their periodical fasts, which are very numerous, covering nearly half the whole year. Yet, even their most intelligent ecclesiastics seemed to have hardly any idea of the meaning of regeneration. Lying and profaneness seemed universal, and intemperance existed to a fearful extent. "Education was at an ebb almost as low as vital religion. None but their ecclesiastics could read at all, and but very few of them could do more than merely repeat their devotions in an unknown tongue, while neither they nor their hearers knew any thing of the meaning." There was among them little if any thing that could be called preaching; their public services consisting of chanting the Scriptures and their prayers in ancient Syriac, a language which but few of the priests, and none of the people, understand. Very little attempt had been made to reduce the vernacular language of the Nestorians to writing, and the printing-press was unknown among them. What few books they had, and they were very few, were manuscripts in the ancient Syriac, a dead language.

The canons of the Nestorian church require celibacy in all the *episcopal* orders of the clergy, *i. e.* all from the bishop up; lower orders may marry. They reckon nine ecclesiastical orders, viz., sub-deacon, reader, deacon, priest, arch-

deacon, bishop, metropolitan, cathotokos, and patriarch; but two or three of these are now little more than nominal. Monasteries and convents do not exist among them. "They have no relics such as are common in the Church of Rome," says Mr. Badger (*Nestorians and their Ritual*, Vol. II. p. 136), yet "they believe the remains of the martyrs and saints to be endowed with supernatural virtues;" and they invoke the virgin and the saints, asking for their prayers to Christ. They have no pictures or images in their churches, and are much opposed to the use of them. The only symbol among them is a plain Greek cross, which they venerate highly. The sign of the cross is used in baptism and in prayer; a cross is engraved over the low entrances of their churches, and kissed by those who enter, and the priests carry with them a small silver cross, which is often kissed by the people.—*Missionary Herald* for August, 1838; *Dr. Grant's Nestorians*; *Moshem and Neander's Church History*; *Badger's Nestorians and their Ritual*, Vol. II. pp. 132-6.

#### MISSION.

AMERICAN BOARD.—In the spring of 1830, Rev. Messrs. Smith and Dwight, while on an exploring missionary tour, in accordance with instructions which had been given them by the Prudential Committee of the A. B. C. F. M., visited the Nestorians. They found it not safe to attempt to penetrate the Koordish mountains, but spent a few days at Oroomiah, and became much interested in the condition of the Nestorian church, and satisfied that a favorable opening for missionary effort was there presented. Their report led to the formation of the mission. In January, 1833, soon after the report was presented to the Prudential Committee, Mr. Justin Perkins, then a tutor in Amherst College, was appointed to commence the mission. In the instructions given to him the main object of the mission was defined to be to bring about a change which would "enable the Nestorian church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia." Considering the past history of that church, its present state, and the character of the people embraced in it, it was hoped that, brought again to a fuller knowledge of the truth, and to feel the regenerating and sanctifying power of truth attended by the influences of the Spirit, the members of that church would again become, not only themselves true disciples of Christ and heirs of life, but efficient laborers in the great work of building up the Redeemer's kingdom throughout the world.

Mr. and Mrs. Perkins sailed from Boston, Sept. 21, 1833. The Committee had not been able as yet to find a physician for the mission, and it was not thought best to delay their departure on that account, as Mr. Perkins could, while waiting for a colleague at Constantino-

ple, avail himself of facilities which he might there find for acquiring the language of the Nestorians. They reached Constantinople on the 21st of December, and on the 17th of May following, feeling constrained, without waiting longer for associates, to proceed on their way, they sailed for Trebizond, the port on the Black Sea from which their land journey must commence. They left this place on the 16th of June; but, owing to the incursions of Koordish robbers upon the Turkish frontiers, they were much detained and annoyed on their journey, were obliged to take a circuitous route through Russian provinces, and did not reach Tabreez until the 28th of August. Sir John Campbell, British ambassador at Tabreez, to whom Mr. Perkins had written, stating their detentions and perplexities, sent a courier to meet them, and also a kind of litter borne by mules, for the accommodation of Mrs. Perkins (who had been brought by hardships into a critical state of health,) with a supply of provisions. The next day, August 21st, they were also met by Dr. Reach, the physician of the British embassy, whose kind regard for their welfare had brought him about sixty miles, that he might render them assistance.

As no European resided at Oroomiah it was not thought prudent for Mr. Perkins to proceed there until he should be joined by an associate, and he resolved to remain at Tabreez. Anxious, however, to be making all possible progress in acquiring the modern Syriac language, he went to Oroomiah in October, accompanied by Rev. Mr. Haas of the Basle Missionary Society, who was residing at Tabreez, to procure a teacher. He obtained Mar (bishop) Yohannan to return with him to Tabreez as his teacher, and the bishop took, as his "servant" and companion, priest Abraham, an intelligent young man, who became from the first one of the most valuable native helpers in the mission.

On the 11th of May, 1835, Dr. Grant, leaving a large and lucrative practice, and a circle of warm friends at Utica, N. Y., sailed from Boston with his wife to join this mission. They reached Tabreez Oct. 15. After resting a few days Dr. Grant proceeded to Oroomiah to make arrangements. Comfortable houses were soon provided, and on the 20th of November, Mr. Perkins arrived with his wife and Mrs. Grant. The first missionaries to the Nestorians had now reached their destination, and their coming was greeted by the people with great cordiality. Dr. Grant's professional character served to secure the favor of the Persian governor, and the Nestorian bishops and priests at once gave them their cordial co-operation in the prosecution of their missionary labors, regarding them not as rivals, but as coadjutors with them in a necessary work of instruction and improvement among the people. A school was soon projected for educating teachers and

other native helpers, to be taught by priest Abraham under the supervision of Mr. Perkins. It was commenced on the 18th of Jan., 1836, with seven pupils from the city, and the next day 17 boarding scholars were received from abroad. Among the pupils were three deacons and one priest. It is a singular fact that these new favors conferred upon their Christian subjects excited the jealousy of the Mohammedans, who resentfully asked, "Are we to be passed by?" and to quiet their minds Dr. Grant was obliged to devote a few hours each day to teaching a school of Mussulman boys.

In presenting some view of the subsequent history and the success of the mission thus commenced, a topical and not a chronological arrangement will be followed. The subjoined table will show what laborers have been sent from the United States to the mission, who of these laborers have deceased, and who have returned to their native land. Mr. Merrick accompanied Dr. Grant to Tabreez in 1835, to commence an experimental mission among the Mohammedans of Persia. He resided some years at Tabreez, but no such promise of usefulness was found as to warrant the continuance of a distinct mission, and in 1841 he removed to Oroomiah. In 1845 he returned to the United States.

MISSIONARY LABORERS FROM THE UNITED STATES WHO HAVE BEEN CONNECTED WITH THE NESTORIAN MISSION.

	Left the United States.	Returned to the U. S.	Returned to the Mission.	Died.
Rev. Justin Perkins, D.D.....	1833	1842	1843	
Mrs. Charlotte B. Perkins.....	1833	1842	1843	
Asahel Grant, M.D.....	1835	1840	1841	1844
Mrs. Grant.....	1835	.....	.....	1839
Rev. James L. Merrick.....	1335	1845		
Rev. Albert L. Halladay.....	1837	1846		
Mrs. Halladay.....	1837	1846		
Rev. William R. Stocking.....	1837	1853	.....	1854
Mrs. Jerusha E. Stocking.....	1837	1853		
Rev. Willard Jones.....	1839	1845		
Mrs. Jones.....	1839	1845		
Austin H. Wright, M.D.....	1840			
Edward Breath (Printer).....	1840	1847	1849	
Rev. Abel K. Hinsdale.....	1841	.....	.....	1842
Mrs. Hinsdale.....	1841	.....	.....	
Rev. Colby C. Mitchell.....	1841	.....	.....	1841
Mrs. Mitchell.....	1841	.....	.....	1841
Rev. Thomas Laurie.....	1842	1846		
Mrs. Laurie.....	1842	.....	.....	1843
Rev. David T. Stoddard.....	1843	1848	1851	
Mrs. Stoddard.....	1843	.....	.....	1848
Miss Fidelia Fisk.....	1843			
Miss Cath'ne E. Myers (Mrs. Wright)	1843			
Rev. Joseph G. Cochran.....	1847			
Mrs. Cochran.....	1847			
Miss Mary Su-au Rice.....	1847			
Rev. George W. Coan.....	1849			
Mrs. Coan.....	1849			
Mrs. Sarah A. Breath.....	1849			
Mrs. Sophia D. Stoddard.....	1851			
Rev. Samuel A. Rhea.....	1851			
Miss Martha A. Harris.....	1851			
Rev. Edward H. Crane.....	1852			1854
Mrs. Crane.....	1852			

*Object aimed at.—Coöperation of Ecclesiastics.*—From the commencement of the mission there has been reason to hope that pure religion might be revived in the small Nestorian community without seriously disturbing the existing ecclesiastical constitution. The missionaries have not sought to form a new Christian community, but to bring individuals, both among the ecclesiastics and the common people, to a full and saving knowledge of the truth, hoping that such a change might be brought about by the grace of God as should cause the forsaking of false doctrines, so far as such were held, the laying aside of whatever was superstitious or unscriptural, and the establishing of a pure church upon existing foundations. It seemed at least best to make the experiment, and to leave the question as to the necessity or propriety of forming new churches to be decided by time and providential circumstances. There has been the more reason, and the more encouragement, for pursuing such a course, from the fact that many of the leading ecclesiastics, so far from setting themselves in opposition to the missionaries and to their instructions, as has been done so generally among the Armenians and the Greeks, have been decidedly friendly, and in not a few instances have earnestly coöperated in every effort to elevate and evangelize the people. The four bishops on the plain, Mar Yohannan, Mar Elias, Mar Joseph, and Mar Gabriel, exhibited friendliness, and a disposition to favor the objects of the mission from the first, and the missionaries early made it an object of special attention to instruct and benefit these and other ecclesiastics. The four bishops named were placed in the relation of boarding pupils to the mission, and for several years the three first received daily instruction in a theological or Bible class, forming, with some priests and other promising young men, the first class in the seminary. They were also soon employed as native helpers to the mission, and as early as 1841 Mr. Perkins speaks of some of the ecclesiastics as "enlightened, and we trust really pious." "They not only allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work." It is an important fact that through the schools which have been established, almost the entire education of ecclesiastics is now in the hands of the missionaries.

*British and Russian protection.—Kindness of British officials.*—The kindness of Sir John Campbell to Mr. Perkins has been already mentioned. In 1835, at the suggestion of the Rt. Hon. Henry Ellis, British Ambassador to Persia, the missionaries asked and obtained from him English protection, and the ambassador and his suite ever extended to them all possible kindness. When the English embassy was withdrawn from Persia, with a prospect of war in 1839, the missionaries applied for protection to the Russian consul-general at

Tabreez, who cheerfully gave them passports, and took other measures to insure their safety, and for many years Russian protection was extended to them. In 1851, at the suggestion of Mr. Stevens, British Consul at Tabreez, British protection was again solicited, and at once granted. The many instances in which Mr. Stevens has manifested the kindest interest in the welfare of the missionaries, and has rendered them assistance, can here only be alluded to, but are worthy of most grateful notice, as are also the self-sacrificing and earnest efforts made in behalf of suffering native helpers of the mission during recent difficulties in the mountains, by Col. Williams, British Commissioner for settling the boundary between Turkey and Persia. Persian officers, also, have often manifested much readiness to afford protection and prevent violence and wrong from opposing ecclesiastics, Jesuit or Nestorian, as also at times from rude and abusive Mohammedans.

*The Press—Translating.*—When the missionaries commenced their labors at Oroomiah they at once felt the want of a press and a printer. Very few books were to be found among the people, and these were in a language not understood. Excepting the Psalms, the mission had discovered in 1838 but one copy of the Old Testament Scriptures, and that was in three or four separate volumes, the property of different individuals. The British and Foreign Bible Society had printed the Gospels in the Nestorian character, but scarcely more than one copy of the Acts and of the Epistles could be found, and none of the Book of Revelations in that character. Much delay, however, was experienced in finding a printer. At last, on the 21st of July, 1840, Mr. Breath sailed from Boston, taking with him an iron press, constructed of so many pieces that it could be transported on horseback from Trebizond to Oroomiah. He reached Oroomiah, Nov. 17th, and the press was immediately put in operation, exciting great interest among both Nestorians and Mohammedans. 1,600 volumes, and 3,600 tracts, amounting in all to 510,400 pages, were reported as having been printed in 1841. In 1843 a new font of type, cut and cast expressly for the mission, modeled after the best Syriac manuscripts, was forwarded from the United States. The printing, up to the close of the year 1850, had amounted to 6,228,200 pages. Probably more than 2,000,000 of pages have been printed since that time.

On the 15th of February, 1836, the missionaries commenced the great work of translating the Bible into the modern Syriac, the spoken language of the Nestorians. In 1846 an edition of the New Testament, with the ancient and the modern Syriac in parallel columns, was carried through the press. Near the close of 1852, the whole Bible was printed in a language which the people could under-

stand. The Old Testament has been printed like the New, with the ancient and modern languages in parallel columns, and thus the living and life-giving Word of God is going abroad among the people in an attractive form, and "in their own tongue wherein they were born," though a few years since, that was not a written language. Bunyan's *Pilgrim's Progress* also, Baxter's *Saint's Rest*, and other valuable religious books are given to the people. For the last three or four years a monthly paper, "The Rays of Light," has been published, containing a great amount and variety of valuable reading matter. Thus a literature has been already created for the Nestorians. Small, indeed, as yet, if we except the Bible, which alone is not small; but of immense value, and steadily increasing.

*Schools.*—In the mean time the schools established have been raising up a community of readers. Mention has already been made of the opening of a seminary for the education of native teachers and preachers, on the 18th of January, 1836. The next Sabbath the pupils requested permission to attend the English worship of the mission, and this they continued to do with much interest. For some years this seminary was, of course, in an incipient state, giving instruction only in the elements of knowledge; but it had from the first, deacons, and priests, and bishops among the pupils, and was gradually rising in its character as a literary institution. There were 50 pupils in 1838. Early in 1841 the school was re-organized and improved; the qualifications for admission were raised; the primary department was excluded, and a better system of instruction was introduced. The two teachers were "deacons from the mountains," and were "among the best scholars of the nation." The number of pupils was thus for a time diminished, but soon increased to more than the former number. In 1845 it was again entirely re-organized, with the design to "reduce its numbers, make the instruction more systematic and thorough, and exert a stronger religious influence over the pupils;" and in 1846 it was removed from Oroomiah to Seir, the health retreat of the mission. It has exerted a great influence for good, and has been highly esteemed by the people—the desire to obtain admission having been often very great. In 1852, the report gives 40 as the number of students "of whom 30 are hopefully pious." Regular instruction in theology is now given to the most advanced class. One of the pupils "is designed to succeed the present bishop of the largest diocese in Oroomiah; several are from mountain districts, and one from Bootan, in the extreme western part of the field."

In March, 1838, a female boarding-school was commenced in the mission premises. A few girls had previously been in the seminary, and in some village schools, already commenced, but the idea of female education was

strange to the Nestorians, and until about this time the missionaries had not ventured to commence a school exclusively for girls, fearing it might excite prejudice. Now the Nestorians had become acquainted with them, had learned to confide in them, and seemed fully prepared to sustain such a measure. The ecclesiastics connected with their families, were active in recommending it, and the missionaries at once looked upon this female school, in which there were some 16 girls, as one of the most hopeful departments of their work. Since 1843, this school has been under the care of Miss Fidelia Fisk, from Shelburn, Mass., who has shown herself eminently fitted for the place, and has been eminently useful in it. Miss Rice, from Lincoln, Mass., has been for several years associated with Miss Fisk. Though a few years since, it was a novelty, and considered as disgraceful to teach Nestorian females; now, "an examination of this female seminary draws together all the principal men and women of the Nestorian community, who sit and listen with unwearied interest for two days together." There were 42 pupils in 1852, and Mr. Stoddard "doubts whether he ever attended an examination of greater excellence" than that of this institution. Both this and the male seminary have been repeatedly favored with large measures of the special influences of the Holy Spirit.

The first village free school of which notice is found in connection with the mission, was commenced about August, 1836, at Ada, the residence of Mar Yoosuph (Joseph) about 15 miles from the city. Three months after it was commenced, Mr. Perkins visited it, and says: "It now numbers about 40 children, and is as well regulated as any school I ever visited." It was attended by girls as well as boys—"a great novelty among the Nestorians." This school, and others which began now to be formed, were collected, and taught by those who had been under the instruction of the missionaries in the seminary. In 1837 there were three free schools. In 1841 there were 17, in 16 different villages. The number rapidly increased, and in 1843 there were 40 schools in 36 villages, with 635 male and 128 female pupils, and 56 teachers, of whom 22 were priests and 26 deacons. In June, 1844, it was judged best, from circumstances growing out of the opposition of the patriarch to the mission, and other difficulties, to dismiss all the schools, but they were again commenced in October, 1845, in compliance with the earnest wishes of both ecclesiastics and people. The character of these village free schools has been improving; the Bible is the prominent text book, and their influence is great and most happy. In April, 1851, Mr. Stocking, who had then the superintendence of the schools, reported 45 schools, with 871 pupils, of whom 203 were females. The teachers, with but few exceptions, had been mem-

bers of the seminary; many of them were hopefully pious, and all were regarded as evangelical in sentiment. In June, 1853, the number of schools had increased to 78.

About the first of January, 1840, a regular school was commenced for Mussulman boys, and soon numbered 10 promising boys and young men as pupils, but it does not seem to have been long sustained.

*Preaching—Native Helpers.*—The preaching service on the mission premises at Oroomiah, on the Sabbath, was attended by the pupils of the two seminaries, from the commencement of these institutions. The missionaries had preached also extensively in their village schools, during the week, but they were taken quite by surprise, when in February, 1838, Mar Yohannan, requested Mr. Perkins to go into their church every Sabbath and feast days, and preach the Gospel to the people, stating, that he and other priests had often spoken on the subject, and unanimously desired that he would do so. The invitation was complied with, at first with some reluctance, as they had not supposed that ecclesiastics and people were yet ready for such a measure.—(*Perkins' "Residence in Persia,"* p. 333.)

A regular Sabbath service by the missionaries, in a Nestorian church, in Oroomiah, does not appear, however, to have been commenced until March, 1840. (*Missionary Herald*, 1840, p. 493.) At this time, to meet the wishes of such as could not find seats at the mission house, inquiry was made for a private house, in which they might hold a service. But deacons, and priests, and three bishops, who were consulted, all insisted that the service should be in the church. There would be no jealousy, they said. "Do you think," asked Mar Yohannan, "that we do not know lambs from wolves?" The missionaries had before preached at times in different churches in the city and villages, at the request of the officiating bishop or priest; but now this work seemed fairly commenced, and calls for preaching multiplied. Within a short time those who were able to use the language, preached usually three times each on the Sabbath, to as many different congregations, in villages, some miles apart. There were 7 regular preaching stations before the close of the year. A great door for usefulness was thus opened, and it has not been closed. The missionaries have entire access to the people on the plain, preaching in their churches, wherever they can go.

But the Gospel is now preached among the people not by the missionaries only. When the mission was commenced, the ecclesiastics were not preachers, and their public religious services were not preaching services. But bishops and priests have been pupils in the schools, and bishops and priests have felt the force of truth,—have become new creatures in Christ Jesus, and are now, in some cases, zealous and impressive preachers. And some

young men who have been educated at the seminary, and have become apparently devoted Christians, have been ordained by the bishops of their church, and are thus fully introduced into the work of the ministry. In 1844, five intelligent native preachers aided the missionaries in maintaining "preaching, more or less, at a score of places." The patriarch has at times opposed, and some of the bishops, in 1837, prohibited the pious helpers of the mission from preaching in their dioceses; but, to a great extent, the whole field is, and has been, open to them, and among them are some who make extensive tours, not only on the plain, but in the mountain districts, as zealous and able evangelists. At a meeting of the mission, in September, 1851, a plan was devised, by which it was hoped the Gospel would soon be carried to all the Nestorians of Persia. For the month ending January 16, 1852, there were reported 29 places where there had been at least one preaching service each Sabbath, and in several of these places two or three services. In 13 other villages there had been preaching once or oftener within the month. Seven of the native helpers of the mission are now regularly employed as preachers, and others, though they have other employment, preach every Sabbath, and at other times. "The line of demarcation between an evangelically reformed church and a mere dead Christianity, is becoming more and more distinct." Mar Yohannan boldly discards many customs of the church, and seems disposed, as do the native helpers of the mission and those who have been educated in the schools, to go on with the work of reformation.

*Opposition from Papists and the Patriarch.*—The missionaries have not prosecuted their work without meeting with obstacles and trials, as well as with encouragements. Jesuits and others of the Romish church, whose missionaries have so often, for many centuries, tried to induce the Nestorians to come under allegiance to the pope, were not idle after the American missionaries commenced their labors. In 1837, a Roman Catholic bishop, from Salmas, came to Oroomiah, professing to have a large sum of money to aid Nestorians who would join his church. Other emissaries of Rome followed, and earnest efforts were made to undermine the influence of the mission, and secure among the people the ascendancy of popery. Such, however, were the folly and rashness of the proceedings of French Jesuits among the Armenians of Isfahan and Tabreez, that, in 1842, they were expelled from Persia, and an order was passed by the government, prohibiting all proselyting from one Christian sect to another. Remaining quiet for a while, some of the Jesuits soon made their way to the province of Oroomiah, and recommenced their proselyting career among the Nestorians, with even greater zeal and assurance than they had before used, resorting to the most unprin-

ciplined and hazardous expedients, which led to their second expulsion. The French government sent an envoy to Persia to obtain permission for them to return. Failing in this, every effort was made to procure the banishment of the American missionaries, on the ground that they, too, were violating the law, in making proselytes. It seemed necessary that Messrs. Perkins and Stocking should go to Teheran, in November, 1844, to counteract the influence which was exerted; and, for a considerable time, much solicitude was felt; but, aided by the kind offices of the Russian ambassador, the missionaries and their friends satisfied the government that the charges against them were not true, and they were permitted to remain. In 1851, an edict of toleration was promulgated by the Persian government, granting equal protection to all Christian subjects, and permitting them to change their religion or denomination at their pleasure. Of course, the Papists are again active, and will do what they can. It is ascribed by the people to the influence of the mission, that their efforts have been, as yet, so unsuccessful, and, as they have now truth, and light, and piety, to meet, it is not to be supposed that they can now do what they might once have done.

The Nestorian patriarch, Mar Shimon, residing in a region almost wholly inaccessible, had never been visited by any of the missionaries until Dr. Grant penetrated the mountain districts in 1839. He was cordially received, and was, for more than a month, the guest of the patriarch, who then urged that schools and missionary labor should be commenced in the mountains. Up to this time, the Nestorians of Koordistan had been, in their mountain fastnesses, as they were called, *independent*; but in 1843, determined hostilities were commenced against them by Koordish chiefs, encouraged by the Turks, which resulted, after some months of terrible warfare, in their entire subjugation. The patriarch fled to Mosul, and some of his brothers escaped to Oroomiah. Here, in necessitous circumstances, they threw themselves upon the hospitality of the missionaries, and when the hospitality afforded was more limited than were their desires, and they were informed that no more could be done for them, they attempted to coerce by opposition. In the mean time, an influence hostile to the mission had been successfully exerted on the patriarch himself at Mosul, and he sustained his brothers in their course. By such influences, some of the higher ecclesiastics at Oroomiah were led also into more or less decided opposition, for a time. In June, 1844, it was thought best, in view of the difficulties thus brought about, to dismiss all the village schools. As the male seminary needed re-organization, the necessity for dismissing this also was not so much regretted; but when, in the course of the summer, it became necessary,

as was then supposed, to disband the female seminary, "the tears and sobs of the pupils told, more expressively than language could have done, the bitterness of their hearts." The missionaries could not restrain their tears, and the stoutest Nestorians who were standing by were melted. Both seminaries were, however, soon reopened. Ecclesiastics and others, who were for a time led to oppose by the patriarch and his family, were again cooperating with the mission with apparent cordiality in October of this year, (1844,) and not long after, the brothers of the patriarch were themselves apparently wishing to regain their standing with the missionaries.

In June, 1847, the patriarch, distrustful the motives of the Turkish government, by which he had been invited to visit Constantinople, fled from Mosul to Oroomiah. Two of his brothers then there, Deacon Isaac and Deacon Dunka, had now been, Deacon Isaac especially, for two years, apparently decided friends of the mission, and for some months the patriarch himself put on the appearance of friendliness; but in April, 1848, he took the stand of open and decided opposition. Not satisfied to use persuasion only, and not content with ecclesiastical interdicts, he employed the most abusive language towards the pious Nestorians, threatening imprisonment and the bastinado. His servants and Koords, instigated by him, resorted to violence; and some of the pious native helpers of the mission were cruelly abused. During these troubles, Mr. Stevens, the British consul at Tabreez, exerted himself in the most efficient manner for the protection of the mission. Through his influence mainly, the Persian government interfered decidedly, in September, to put a stop to the violence of the patriarch and his most active instruments. In these difficulties, the prominent Nestorian ecclesiastics did not hesitate to oppose the course of their own patriarch, the head of their church, giving their sympathy and co-operation to the mission. In 1849 the patriarch returned to the mountains. There he has remained, sometimes making professions of friendship; but instigating, probably, to the opposition which has been made to recent efforts to plant a permanent missionary station in the mountain district of Gawar. His influence, especially with the Nestorians of the plain, has been greatly diminished, as the influence of the truth has increased among the people.

*Revivals.*—In January, 1844, this mission was favored with some tokens of the special presence of the Holy Spirit. A few, mostly young men of promise, who had long been members of the seminary, or in some way connected with the mission, gave cheering evidence that they had passed from death to life. In the summer of 1845 there was an interesting state of religious feeling at Geog Tapa, the largest Nestorian village on the plain, which

has since been greatly favored. The first great revival, however, commenced in January, 1846. The first instances of hopeful conversion were in the female seminary, but in a short time, many in both seminaries were inquiring what they should do to be saved. The feeling became general and very deep, continuing for many months in the seminaries, and extending to many not connected with these institutions. John and Moses, two young men, native helpers of the mission, labored with deep interest and much solicitude among the people of Geog Tapa, of which place it was said in March, by Dr. Perkins, "a great work in the conversion of souls is in progress." Not far from 50 persons in this village, besides pupils in the two seminaries from the village, were hopeful subjects of renewing grace during the progress of this work. In the two seminaries there were believed to be also now about 50 truly pious youth, many of whom manifested great interest in efforts for the conversion of others. In the village of Seir, where the male seminary was located, there was much interest, and within a few months it was stated that hopefully pious persons were to be found in not less than eleven villages on the plain. The work extended also, in some measure, to the mountain districts. Deacon Guergis, "an untamed mountaineer," came to visit his daughter, who had become hopefully a Christian in the female seminary, and was soon himself bowing with penitence and faith, before the cross of Christ. Returning to his mountain home, he exerted at once a most happy influence. Others from the mountains were hopefully converted at Oroomiah, and during the year several excursions were made in mountain districts, by members of the mission and native helpers; especially "the young evangelist, John," who made extensive missionary tours, with happy results. Thus did light break in soon after the difficulties with the papists and with the brothers of the patriarch; "whose powerful influences from without and from within had combined to embarrass, and, if possible, to destroy the mission." Eight months after the commencement of this work, not less than 150 hopeful converts in all were reckoned, including several ecclesiastics. Early in 1847, the female seminary again experienced a work of grace, when it was hoped that 9 others of the pupils were "born again." Again, in 1849, following the night of darkness occasioned by the bitter opposition of the patriarch in 1848, a precious revival was experienced, commencing, as in 1846, in the two seminaries in January, and extending, as then, to Geog Tapa and many other Nestorian villages. During this work, Mar Yohannan and Deacon Isaac, the friendly brother of the patriarch before mentioned, were both, it was hoped, truly born of God. Another work of grace was enjoyed in 1850, commencing, as before, in the seminaries

and extending itself abroad. Though not as powerful as the revival of the previous year, it had all the marks of a true work of the Spirit, and quite a number, before impenitent, were hopefully renewed, while Christians were greatly quickened. In 1851, also, there were indications of the special presence of the Spirit at about the same period; and in March, 1853, Dr. Perkins speaks of a "precious refreshing from the presence of the Lord, which has been in delightful progress in our male seminary, and in the village of Seir, during most of the past month." Few modern missions have been more favored with such tokens of God's presence, than this mission to the Nestorians. A few years since, none could be found among the people who gave evidence of piety; now, hundreds are heirs of the grace of life.

*Efforts for the Mountain Nestorians.*—In 1837 the Prudential Committee of the American Board said, in their annual report, "The Committee look with great interest to the day when a branch of this mission shall exist among the independent Nestorians. Among these fierce mountaineers the life of the missionary might be in some peril, but sanctified by grace they would make excellent soldiers of the cross." It having become obvious that Dr. Grant could not endure the climate of Oroomiah, instructions were sent to him to commence, if possible, a station on the western side of the Koordish mountains, in the hope that from there access might be gained to the mountains themselves. These instructions he received in Feb. 1839, about one month after he had been called to bury his wife. His own wish was to attempt to enter the mountains from Persia; but overruled in this he started on the first of April for Erzurüm, where he expected to meet Mr. Homes, of the Armenian mission, who was to be his temporary associate. Learning that Mr. Homes would not meet him at Erzurüm, he went to Constantinople, and there finding that Mr. H. could not at once be spared from that station, with characteristic energy he proceeded alone to Mesopotamia, it being understood that he should remain at or near Diarbekir until his associate should join him. He reached Diarbekir May 30, and "found the public mind in a state of suspense and expectation, like the calm which precedes an overwhelming storm." The Turkish army had been defeated by the Koords, who were now in a state of commotion, and a reign of violence and anarchy at once commenced. He was joined by Mr. Homes on the 3d of July, and they proceeded together to Mardin. Here they were in great danger, and once very narrowly escaped with their lives, during a popular tumult. Finding themselves beset with dangers, and learning also that there were no Nestorians on the west side of the mountains, as there seemed hardly any hope of doing good in that vicinity, after remaining

two months, Mr. Homes escaped in disguise to Diarbekir, and returned to Constantinople. Dr. Grant resolved to spare no effort to obtain access to the mountain tribes, and proceeded to Mosul, 200 miles distant on the Tigris, where he arrived Sept. 20. Here he found the country more quiet. On the 7th of October he left the city, and in a few days was in the heart of the mountain region of Central Koordistan. Riding a hardy mule, and when even a mule could not traverse the steep and broken mountains, going on foot, he visited the Nestorians, by whom he was cordially received; spent a month with the patriarch, and proceeded through the country of the Hakary Koords, by way of Salmas, to Oroomiah, where he arrived on the 7th of December. He was now prepared to urge the immediate commencement of missionary effort in the mountains, and regretted exceedingly that he could not at once enter upon labors there. In May, 1840, he again crossed the mountains with his little son, four years of age, accompanied by Mar Yohannan and Mar Yoosuph, on his way to the United States. He reached Boston Oct. 3.

January 18, 1841, Rev. Messrs. Hinsdale and Mitchell, with their wives, sailed from Boston for the field among the then independent Nestorians. Dr. Grant followed on the 1st of April, hoping to overtake them. Learning at Constantinople that they would probably be detained at Aleppo by the disturbed state of the country on the route which they had designed to take, he determined to go by way of Trebizond and Erzurüm. From Erzurüm he went to Van, and from there took the shortest route to the country of the Nestorians, and on the 8th of July he was at Julamerk, the residence of the patriarch, by whom he was again cordially received. Messrs. Hinsdale and Mitchell left Aleppo on the 28th of May, to go by way of Diarbekir and Mardin to Mosul. On the journey, which was too late in the season for traversing the hot plains of Mesopotamia, Mr. Mitchell was attacked with a fever and died on the 27th of June. Mrs. Mitchell, overcome by fatigue and grief, also died on the 12th of July, a few days after reaching Mosul. Mr. and Mrs. Hinsdale both suffered much from fatigue, watching, and exposure, and greatly needed assistance. Dr. Grant, hearing of these trying circumstances, hastened to Mosul, where his arrival, on the 25th of August, was most seasonable, as Mr. Hinsdale was then suffering from a dangerous relapse of fever.

In the spring of 1842, hostilities having arisen between the Turks and the Koords of Amadiéh, it was not safe to attempt going into the mountains. Dr. Grant however passed to Oroomiah by way of Ravendoose. Mr. Stocking started to go with him from Oroomiah to the mountains, but was taken sick at Salmas, on the way, and obliged to return. Dr. Grant, however, having obtained assurance

of protection from the Hakary chiefs, the confidence of one of whom, Nooroolah Bey, he had gained three years before, for the fourth time determined to traverse the wild fastnesses of Koordistan, without a missionary associate, but accompanied by Mar Yoosuph. Finding the patriarch at an encampment of one of the maleks of Tyary, where he had taken refuge, on a mountain summit overlooking the Zab, they descended together to Ashita, where arrangements were made for a missionary station. The war on the west side of the mountains being ended, Mr. Hinsdale left Mosul the last of September, and arrived at Ashita in ten days, where he was welcomed by the people with all cordiality. In November he returned to Mosul, and was soon taken sick of typhus fever. Dr. Grant came to his relief, but on the 26th of December he rested from his labors.

Mr. and Mrs. Laurie left the United States for this mission July 29th, 1842, and reached Mosul November 11th. Remaining at Mosul for the winter, in April, 1843, Messrs. Laurie and Grant went to the new station at Ashita, where it was hoped a mission-house would be in readiness for the removal of the females in June. A school was opened, with 20 pupils, and the patriarch seemed as cordial as ever. Mr. Laurie's impressions in regard to the field as one for present cultivation, were not, however, altogether favorable.

About this time it became obvious that the Turkish government was not willing that measures should just then be taken to elevate the mountain Nestorians, as they wished to bring them under subjection to the Sultan. At least they were not willing to grant firmans, engaging the protection of the government, to other laborers who were on their way to the field, if they were going as missionaries to this people. A storm was gathering which soon burst upon the poor Nestorians with terrible effect. The Koords commenced hostilities in June. Dr. Grant fearlessly visited the hostile chiefs, Bader Khan Bey of the Buhtan Koords, and Nooroolah Bey, or Noor Ali Bey, of the Hakary Koords, who made no secret of their designs, but promised protection to the mission property at Ashita. The scenes which now commenced, and continued with intervals of comparative quiet for several months, were fearful in the extreme. Thousands of the Nestorians, men, women and children, were massacred, often with horrible tortures; others were taken to a terrible captivity, and others fled. Their villages were utterly destroyed, and what remained of the people in central Koordistan were entirely subdued, and reduced to a state of yet deeper poverty and wretchedness than they had known before.

The devoted Dr. Grant, who had so often gone, as few men could have done with impunity, and gaining favor, among wild mountaineers and savage Koords, was now about to rest from his labors. He died at Mosul, on the

24th of April, 1844. Mrs. Laurie had preceded him to the grave, in Dec. 1843. Doctor Azariah Smith joined the company at Mosul, in March, 1844, and the following summer Messrs. Laurie and Smith once more explored the mountain district of Tyary, looking upon a scene of painful desolation. The Prudential Committee, in view of all the discouraging circumstances of the case, now forwarded definite instructions to discontinue this branch of the Nestorian mission, and in October the three who remained of the missionary company left Mosul; Dr. Smith and Mrs. Hinsdale to join the mission to the Armenians, and Mr. Laurie, the Syrian mission. Good had been done at Mosul, and in 1849 missionary operations were resumed there, under favorable circumstances, but not with special reference to the Nestorians. That city is now the centre of what is called the Assyrian mission. (See *Mosul*.)

In May, 1846, Dr. Wright, from Oroomiah, visited Bader Khan Bey, at the request of the emir himself, who wished the benefit of his professional services. He was accompanied by Mr. Breath and the Nestorian deacon Tamu. They found the Nestorians in the districts which had been ravaged, again slowly collecting flocks and herds and resuming the cultivation of the soil; but another scene of slaughter and rapine from the Koords soon followed, reducing them again to deep destitution. At length, in 1847, the Turks conquered the Koords and garrisoned the mountains, subjecting both Koords and Nestorians to taxation.

Repeated excursions have been made during the past few years, to some of the mountain districts, by the missionaries at Oroomiah, and more frequently and more extensively by some of the devoted Nestorian helpers of the mission, some of whom are natives of these districts. In 1851, a station was taken by Messrs. Coan and Rhea, with three native helpers, in the district of Gawar, among the mountains, about 70 miles N. W. from Oroomiah. Much opposition has been experienced, and unwearied efforts have been made to drive them away, instigated, doubtless, by those high in office in the Nestorian church, with the patriarch at their head, and too willingly joined in by the local Turkish authorities. Deacon Tamu, one of the native helpers, upon an utterly groundless charge of murder, was seized in July, 1852, and kept a prisoner at Van, until September, 1853. His Christian deportment during all his trials, is worthy of great praise. The station has been maintained with increasing promise of usefulness; and in the autumn of 1853, Messrs. Coan and Rhea made a preaching tour among the Nestorians of Koordistan, going to Mosul, and visiting Ashita, the place where a station was commenced in 1843. They urge that effort should now be again commenced, without delay, on the west side of the mountains, by at

least two missionaries, believing that the field is now open, and that if it be not occupied, the enemy, from Rome, will sow tares.—See PERKINS' "Residence in Persia;" GRANT'S "Nestorians, or the Lost Tribes;" LAURIE'S "Dr. Grant and the Mountain Nestorians;" The Reports of the A. B. C. F. M., and the *Missionary Herald*.—REV. I. R. WORCESTER.

TABULAR VIEW.

STATIONS AND OUT-STATIONS.	Missionaries	Printer.	Female Assistants.	Native Preachers.	Native Helpers.	Seminaries.	Pupils.	Free Schools.	Pupils.
Oroomiah.....	6	1	10	7	10	2	80	2	
Gawar.....			1		2				
Geog Tapa.....				1	1				
Ardishat.....								76	1038
Totals.....	8	1	11	11	12	2	80	78	1038

PRESENT STATE AND FUTURE PROSPECTS OF THE MISSION.—LETTER FROM REV. DR. PERKINS.

OROOMIAH, May 16, 1854.

MY DEAR SIR:—Your favor of January 1 was received a few days ago. I had before seen notices of your contemplated enterprise, and rejoiced in view of it. The work you propose is exceedingly desirable and important, and judging from the fruits of your pen, which I have from time to time been so much favored as to receive, through our common friends, Mr. and Mrs. ———, I am happy in the belief that this great undertaking is fortunate in having fallen into your hands. With all my heart, I wish you the fullest success.

You request me to give you a sketch of the present aspect of our field and mission. This I will now briefly do with pleasure; but owing to the pressure of missionary duties, it must be very brief; which, however, is the less to be regretted, as our Reports to the Prudential Committee of our Board, to which you doubtless have access, have at all times been ample.

Our mission *Press* has given to the Nestorians the entire Bible, in both the ancient and modern Syriac; and an edition of the New Testament, in the modern language only, is just completed. Into this language, which, as you will recollect, was first reduced to writing by our mission, we have also introduced many valuable books besides the Holy Scriptures, as Bunyan's *Pilgrim's Progress*, Baxter's *Saint's Rest*, the *Dairyman's Daughter*, the *Young Cottager*, the *Shepherd of Salisbury Plain*, and other tracts, and many school books; and we are now printing a third edition of our hymn book, the first edition of which consisted of only four hymns, attached to a small spelling book, while the present edition contains about two hundred hymns. Our monthly periodical, entitled "*The Rays of Light*," holds steadily on its way, having en-

tered on its fifth year. It is an exceedingly interesting auxiliary in our schools and among the people, each monthly number embracing a spice of matter in the various departments of religion, education, science, missionary intelligence, juvenile instruction, miscellanies, and poetry.

It is impossible for any statement or description to convey an adequate impression of the blessed influence of the press among this people, in whose vernacular tongue, twenty-one years ago, not a syllable of printed or written matter existed.

Passing from the *press* to our *schools*, we meet with corresponding phenomena. Where but a single small school existed, and that not worthy of the name, when our mission was commenced, we have had more than seventy village schools in operation, during the past winter; differing, of course, in the comparative competency and fidelity of their teachers, and corresponding progress of the pupils, but all contributing to multiply readers of the Holy Scriptures and other good books, and operating as important centres of evangelical light and influence.

Among our most interesting and promising labors are those of our male and female seminaries—the former under the care of Messrs. Stoddard and Cochran, and the latter under the care of Misses Fisk and Rice. I do not believe these two institutions of learning are surpassed, in the order, industry, and improvement of the pupils, and especially in their religious training, by any seminaries on the face of the globe. They each contain about forty-five pupils, the present year, the most of whom are hopefully pious. The male seminary is soon to graduate a class of twenty, the largest class that has ever left it at one time. The influence of the pious pupils and graduates of both these seminaries, on their people, is alike blessed and incalculable.

During the few past years, Sabbath-schools have been multiplied among the Nestorians, and with very happy effect. In these schools many adults have learned to read, and thus been qualified to go right to the fountain of God's word, for themselves, and draw from thence the waters of salvation. Here, as elsewhere, the Sabbath-school is found to be a very efficient and precious instrumentality in the diffusion of Scripture knowledge, and in preparing the minds and hearts of men for the saving work of the Holy Spirit.

Last in order of means employed, but first in importance, I may mention the preaching of the Gospel. Under all the pressure of our other arduous labors, we endeavor to keep fresh in mind the cardinal truth in the work of missions, that it hath pleased God, by the foolishness of preaching, to save them that believe. The clerical members of our mission, unless sick, or otherwise providentially prevented, preach at least twice on the Sabbath,

or conduct religious services, tantamount to preaching, either at the stations or abroad among the villages, and more or less during the week. And we have now many able and faithful Nestorian fellow-laborers, from Mar Yohannan and Mar Elias, down to graduates of our seminary, engaged in the same way, some of them itinerating, and others at out-stations. And few are the Nestorians in Persia who do not thus have the Gospel brought to their villages, if not to their doors, at frequent intervals, a great many of them every Sabbath, and hundreds every day.

The pious Nestorians are also doing something in the line of *missionary* effort. For several successive years they have united with us in sending Nestorian missionaries to the district of Bootan, on the river Tigris, about 300 miles westward from Oroomiah. To give a *missionary* character to this ancient church, once so celebrated for its missionary efforts, has ever been the strong desire of our hearts; and it possesses good materials for that purpose.

But while Paul may plant and Apollos water, it is God who giveth the increase. You have doubtless been made familiar with the unspeakably precious revivals with which our field has been graciously visited in former years. The present year, the Lord has again mercifully visited this missionary vine. The recent work of grace here has been more quiet in its progress than some previous revivals; but I believe not less pure and pervading in its influence, nor less hopeful in its results. A precious harvest has thus been gathered, the present year, in our two seminaries, in the large village of Geog Tapa, and to some extent in smaller villages.

This refreshing from the presence of the Lord is the more interesting at this time, from the ominous political aspects that lower in these Eastern lands. We have in this visitation a most comforting pledge that God has not forgotten to be gracious to our Zion, and that he will not forsake his missionary servants and the holy cause in which they are engaged, "though the earth be removed, and the mountains be carried into the midst of the sea."

Under the operation of these various missionary means, and especially under the repeated showers of heavenly grace with which our field has been visited, it would be strange if evangelical light and truth were not making rapid progress among the Nestorians. Such is the fact; and the result is that the pious, and many of the enlightened who are not pious, are casting off the senseless and unscriptural doctrines and practices with which their worship had been more or less encumbered, and rapidly verging toward the Gospel standard. Hitherto we have, as you are aware, labored in the Nestorian church without "let or hindrance." How long we shall continue thus

to labor in the church, we still leave for the Lord to decide, ever endeavoring carefully to watch and implicitly to follow the guidance of his hand.

The members of our mission are all severely worked. It cannot be otherwise; but eight in number, as we are, with the great amount of labor we have constantly on our hands, in the departments of preparing matter for the press, printing, education, and preaching the Gospel. We need more reapers, and the harvest must suffer for the want of them, especially as the vigor of youth and manhood is departing from some of us.

Among the obstacles to the progress of the Gospel here, the efforts of the wily French Papists to lead astray the Nestorians should be mentioned as the most serious. No means are too low or too iniquitous for them to adopt; and among an ignorant and corrupt people, it would be strange if such means and motives, constantly pursued, and shamelessly and doggedly urged on their mercenary feelings, in their low state of morals, did not meet with a measure of success. In view of the corrupting and destructive efforts of these unprincipled emissaries of Rome, we often feel like uniting our cry with that of the witnesses under the altar, "O Lord, how long?"

Our mission station in the wild Koordish mountains is manfully occupied by Messrs. Rhea and Crane. They greatly need the services and the influence of a physician in that self-denying field. Their labors are gradually becoming more and more extended in those dark regions, and we have every reason to hope that the day is not distant when the handful of corn thus lodged in the top of the mountains shall shake like Lebanon; the light there kindled, mingling with that rising from the plain, and both unitedly blazing upward and onward to aid in the illumination of benighted Central Asia.

I have alluded to the warlike aspects in eastern lands. As yet, Persia perseveres in refusing to declare war against Turkey, though long and strongly urged to do so; and we hope that, in the good providence of God, the Shâh will continue to maintain this neutral ground. Should there be a rupture between Turkey and Persia, our position would of course be disturbed, and more or less unsafe, near as we are situated to the boundary of these two empires, and that boundary infested with hordes of bloody Koords. But it is always safe to trust in the Lord. We know that the cause of missions is infinitely dearer to him than it can be to us, and we will trust that He who rides on the whirlwind will direct the storm. I am, dear sir, with much respect, very truly yours,

J. PERKINS.

NETHERLANDS MISSIONARY SOCIETY: The Netherlands Missionary Society was established in December, 1797, at Rotterdam, through the instrumentality of Dr. Van-

der Kemp. This remarkable man, after his appointment by the London Missionary Society to South Africa, visited his native country to settle his affairs. There he translated into Dutch and published an address of the directors of the London Missionary Society to the religious people of Holland, which led eventually to the establishment of the "Netherlands Missionary Society." The founders of the society having been principally ministers and inhabitants of Rotterdam, the chief seat of the Netherlands Missionary Society has remained at that place. The members of the society belong principally to the established church, which is Presbyterian in its form of government, and Calvinistic in its doctrine. Those ministers who have imbibed Neologian sentiments, take scarcely any interest in it, nor in anything connected with missionary work, thereby confirming the often-made observation, that the orthodox, evangelical faith is that which alone produces true and disinterested love to God and zeal for his glory, and prompts men to exert themselves actively and perseveringly in promoting the spiritual and eternal welfare of their fellow-creatures. The General Synod, however, of the Dutch Church has no control over the missionaries nor over the funds collected for missionary undertakings. But all the missionaries sent out by the society are examined and ordained at the Hague by a committee of ministers appointed for that purpose by the General Synod from among its members. The parish churches are everywhere freely granted for missionary meetings and other missionary purposes. The society is supported by regular monthly and annual subscriptions, and by donations and legacies; but no list of subscribers is ever published. The principal supporters of the society belong to the poorer and middle classes; few of the great and wealthy being found willing to assist the good cause. A body of directors, both lay and clerical, is annually chosen from among the subscribers, who manage the affairs of the society.

Wherever there are clergymen members of the society, the monthly prayer-meeting on the first Monday of the month is publicly and regularly held in the parish churches. In some places it is very well attended, 1,000 and even 2,000 sometimes being present in the large towns. The directors publish monthly a report of the most interesting missionary events which have come to their knowledge during the month, which is always read at the meeting, the officiating minister interspersing it with suitable remarks.

The annual general meeting takes place in July, and is held in the Cathedral Church of Rotterdam, which can accommodate between three and four thousand people, and is generally filled on the occasion. Pious laymen and clergymen from almost every part of Holland attend. A report of the proceedings of the

year is read and a missionary sermon preached; but speeches are never made.

The society has its foreign secretary, who corresponds with the missionaries on official topics. But, in addition to this, every one of the leading directors chooses one of the missionaries he may like best, and becomes his particular and regular correspondent, and also his advocate and that of his station at the Board. This arrangement has proved very useful to the Netherlands Missionary Society, and most advantageous both to the directors and the missionaries. The society has a college of its own, at Rotterdam, for the instruction, theological and scientific, of the candidates for the missionary work. Of these, the smallest proportion generally are Dutch, whilst the greater number are Germans and Swiss.

At first the funds of the society were too small to admit of its sending missionaries to foreign lands, and that it might not be idle, various plans were formed and carried into execution for doing good at home, especially by the publication and distribution of religious books, the establishment of Sunday-schools, visiting prisons and hospitals, and assisting some congregations to sustain ministers. In such courses of labor the society went on till the year 1800, when they began to hope they might enter on the field toward which their eye was originally turned.

In a short time their funds increased rapidly. Numbers of young men also offered their services as missionaries, several of whom after having gone through a proper course of instruction, were ready to occupy any field that might be pointed out to them in the heathen world. The political circumstances of the country, the subjugation of Holland by France with the consequent loss of its colonies, rendered it impracticable for the directors to send these young men abroad themselves; they therefore entered into a friendly agreement with the London Missionary Society, which engaged to send them forth under its auspices, and selected first South Africa as the most suitable sphere for them, owing chiefly to their being acquainted with the Dutch, which language is generally understood and spoken by the Hottentots and other tribes. For many years afterwards, nearly all the missionaries whom the London Missionary Society sent to that part of the world, were young men they had obtained from Holland.

In 1804 the London Missionary Society sent Messrs. Vos, Erhardt, and Palm, three missionaries transferred to them by the Netherlands Missionary Society, to the island of Ceylon, encouraged by the accounts they had received of the vast numbers of natives who professed themselves Christians, but who were now in a great measure destitute of religious instruction. The first-named of these missionaries was greatly thwarted in his efforts among the natives by the English government, instigated it is said by the

Dutch consistory of the island whom he had offended by his faithfulness and zeal. In consequence, he was soon compelled to leave the country. Messrs. Palm and Erhardt continued at Ceylon until their death, which happened several years ago, and were successfully employed in the superintendence of schools and the pastoral care of two churches to which they had been appointed by government. It does not seem that they were able to accomplish much among the heathen.

About the year 1812, the directors of the Netherlands Missionary Society, anxious to exert themselves for the benefit of the former Dutch settlements in the East, transferred again for that purpose three missionaries to the London Missionary Society; for Holland being as yet under French rule, and Java and the Eastern Islands being occupied by the British, it was not practicable for the Netherlands Society then to undertake that mission directly. These three missionaries were superior men and thoroughly qualified for their work. They were the Rev. Messrs. Kam, Supper, and Bruckner. These brethren were at the outset of their career exposed to considerable difficulties and dangers; for the French government having strictly prohibited their leaving the country for England, they were compelled to assume the attire of traveling mechanics, and in this disguise, succeeded, after having had many narrow escapes from the French geudarmes, to reach Christiania in Norway, from whence they embarked for London. This place they left for Java in the commencement of 1813. On their arrival at Batavia they separated, Mr. Supper having been appointed to that capital, Mr. Bruckner to Samarang, and Mr. Kam to the Molucca islands. Mr. Supper died not long after his arrival, and Mr. Bruckner, (who is still living and actively employed in the translation of the Scriptures and other missionary duties,) joined the Baptist Missionary Society.

Mr. Kam fixed his residence at Amboyna, and met there what his heart so greatly longed for—a most extensive field of labor. There are in the Eastern Archipelago thousands of Malay native converts who embraced Christianity during the dominion and by the exertions of the old Dutch East India Company. In propagating Christianity in those parts, there is nothing which the Dutch aimed more at than to furnish the inhabitants with the Holy Scriptures. As early as 1733, the whole Bible in Malay and several parts of the sacred writings in other dialects of the East, were translated and published by order, and at the expense of the Dutch government, and widely disseminated throughout the islands. It is true, however, that the best means to promote the conversion of the natives, were not *always* used, nor the best motives *always* held out, neither was sufficient caution *always* exercised in receiving candidates into the church.

In 1814, Holland having resumed its independence, and received back its colonies, the directors of the Netherlands Missionary Society deemed it time to pursue operations for the future, directly, and without the intervention of other societies. They placed their Missionary Seminary upon a more regular footing, and in 1819 sent out five young men trained in it to join Mr. Kam, who meanwhile had been appointed by the Netherlands Missionary Society one of its foreign directors.

These young men, after having obtained some knowledge of the native language at Amboyna, were placed in various islands, as Celebes, Ceram, Teruete, Banda and Timor, and have been since from time to time reinforced by fresh arrivals of laborers from Holland, the Netherlands Society viewing at present that part of the world as its principal sphere of action.

In July, 1833, the zealous missionary Kam died, at the age of sixty-three years, from over exertion, occasioned by an extensive missionary tour he had made. He was a most active and devoted servant of the Lord. Until his death, he continued twice or thrice in the year, in a small brig of his own, which he managed himself with the assistance of a few native lascars, to travel in that burning clime for several months together, from island to island, exposed to storms and dangers of various kinds. On such occasions, he often added to his duties of a preacher of the Gospel those of a peace-maker among the native tribes, and was the means of preventing much bloodshed. As Schwartz had been on the continent of India by the British government, so was he frequently employed by the Netherlands government in allaying disturbances and quelling rising rebellions among their Malay subjects, in which endeavors he seldom failed. His judicious views of things, good temper, perfect integrity, and the holiness of his life, rendered him greatly respected by the chiefs of the Eastern Islands, and made the humble missionary a far more successful instrument in maintaining peace among them, than large bodies of troops could ever have been.

The Netherlands Society twenty-five or thirty years ago, made an attempt to contribute to the evangelization of the Chinese, and sent out the celebrated Mr. Gutzlaff and some other missionaries, for that express purpose.

In the year 1822, the Netherlands Society sent a missionary (the Rev. Mr. Vix,) to the Dutch colony of Surinam, in Guiana, who has labored there ever since (not without fruit,) among the negro slave population. His church amounts to about 700 members. The society has another missionary in the West Indies, stationed at the island of Curaçao, who is employed much like Mr. Vix.

In 1820, the late Dr. Vos, being on a visit to Holland, called the attention of the directors to the destitute state of the Hindoos in a spiritual point of view, upon which they resolved:

on commencing two missions in these parts, one at Chinsurah in Bengal, and the other at Pulicat on the coast of Coromandel, both of which places belonged then to the Dutch government. Rev. A. F. Lacroix was appointed to the former, and the Rev. Mr. Kindlinger, a most pious and devoted man, who, up to his twenty-fourth year had been a bigoted Roman Catholic, to the latter. Dr. Vos and G. Herklots, Esq., of Chinsurah, had, previous to their departure from Holland, been elected foreign directors of the society.

Mr. Kindlinger on his arrival at the station, had great difficulties to contend with on account of the exceedingly degraded state of the native Christians, great numbers of whom he met at Pulicat and the vicinity. These had embraced Christianity through the instrumentality of the old German missionaries who had preceded Schwartz and had been more than a quarter of a century without teachers and without instruction. By patient endeavors, however, he succeeded in course of time in collecting a numerous and regular congregation, established several schools, and spent much of his time in preaching to the heathen. In 1823, he was joined by two other laborers from Holland, the Rev. Messrs. Irion and Winckler, the former of whom remained with him at Pulicat, and the latter was stationed at Sadras, a small Dutch settlement near the seven pagodas between Madras and Pondicherry.

In 1825, the Dutch settlements on the continent of India having been ceded to the British government in exchange for its possessions on the island of Sumatra, the directors of the Netherlands Society informed their missionaries that circumstances would not permit them to continue their missions in those settlements, and left them free either to proceed to the Eastern Archipelago to join their brethren there—or, if they preferred, to connect themselves with any one of the English societies laboring in India. All four, having already at the expense of much time and labor, attained a knowledge of the native languages and the native customs and habits, felt unwilling to relinquish so great an advantage, and therefore deemed it their duty to accept of the latter proposal; in consequence of which Messrs. Kindlinger and Winckler joined the Church Missionary Society. Mr. Irion joined the Society for Propagating the Gospel in Foreign Parts; and Mr. Lacroix connected himself with the London Missionary Society, which made an end to the Dutch mission in these parts.

The receipts of the Society for 1850 were about \$37,000. The institution for training missionaries at Rotterdam is continued. At that time, the Society had 17 stations in the Indian Archipelago, manned by 19 missionaries, besides having furnished a large number of missionaries for other societies.

NEVIS: A small, but beautiful and fer-

tile island in the West Indies. A station of the Wesleyan Missionary Society.

NEW-BARMEN: A station of the Rhenish Missionary Society in South Africa, 200 miles north-east of Scheepmansdorf.

NEWASSE: A station of the American Board in Hindostan, connected with the Ahmednuggur mission.

NEW-HEBRIDES: A group of islands in Western Polynesia, or Australasia, where the London Missionary Society have eight stations. Erromanga, one of this group, is the place of the tragical death of the martyr missionary, Williams. Population, 150,000.

NEWERA ELLA: A station of the Gospel Propagation Society in Ceylon.

NEWVILLE: A Karen village, in the northern part of Maulmain province, in Burmah, and an out-station of the Maulmain Karen Mission of the American Baptist Union.

NEW-RABBAY: Station of the Church Missionary Society among the Wouicas, in East Africa, situated on the coast, a short distance W.N.W. of Mombas.

NEW-AMSTERDAM: The capital of Berbice, situated 50 miles up the Berbice river. It is a pleasant town, intersected with canals, and a considerable portion of ground attached to each house. It is occupied by the Society for Propagating the Gospel.

NEW-HERRNHUT: The first station occupied by the Moravians in Greenland. Also, a station of the same on the island of St. Thomas, W. I.

NEW-HOLLAND: See *Australia*.

NEW-PROVIDENCE: One of the Bahama Islands, about 25 miles long and nine broad, and considerably in advance of the other islands in cultivation. Wesleyan Missionary Society.

NEW-BRUNSWICK: One of the provinces of British America. The latest census was taken in 1851. The population was at that time 193,800; but no religious statistics are given in this important public document, and there are no denominational records, from which the numbers, character, and condition of the Christian community can be accurately ascertained. The following items have been collected from documents under date of 1854. The number of Catholic clergy is almost the same as in Nova Scotia, and the circumstances would appear to indicate that the proportion of Catholics to Protestants in New Brunswick must be greater than in Nova Scotia.

*Church of England*.—1 bishop, 1 archdeacon, and 5 clergymen.

*Church of Scotland*.—1 synod, 2 presbyteries, 8 ministers, 11 congregations, and several missionary stations.

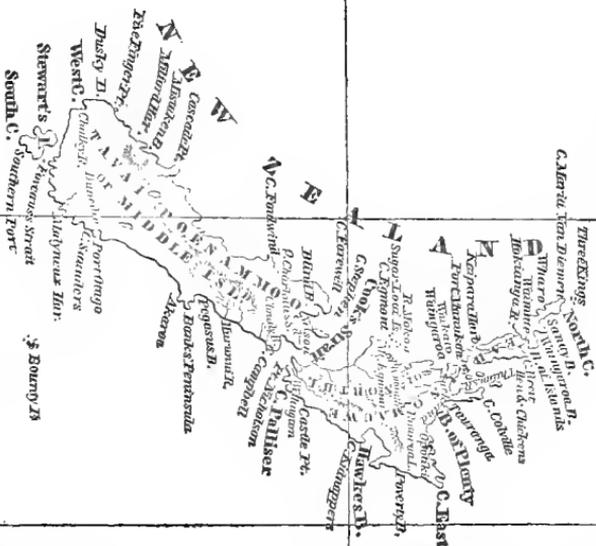
*Reformed Presbyterian Church of Ireland*.—2 ministers and 1 missionary.

*Wesleyan Methodists*.—30 ministers, 22 congregations, and 2 supernumeraries, besides 3

0 20 40 60 80 100 200 300 400

# NEW ZEALAND

Scale of Miles



50 100 200 300 400

Scale of Miles

Disappointment Bay  
Plymouth Bay  
Admiralty Bay  
Stewart's Bay  
Stewart's Strait  
South C. Southern Port

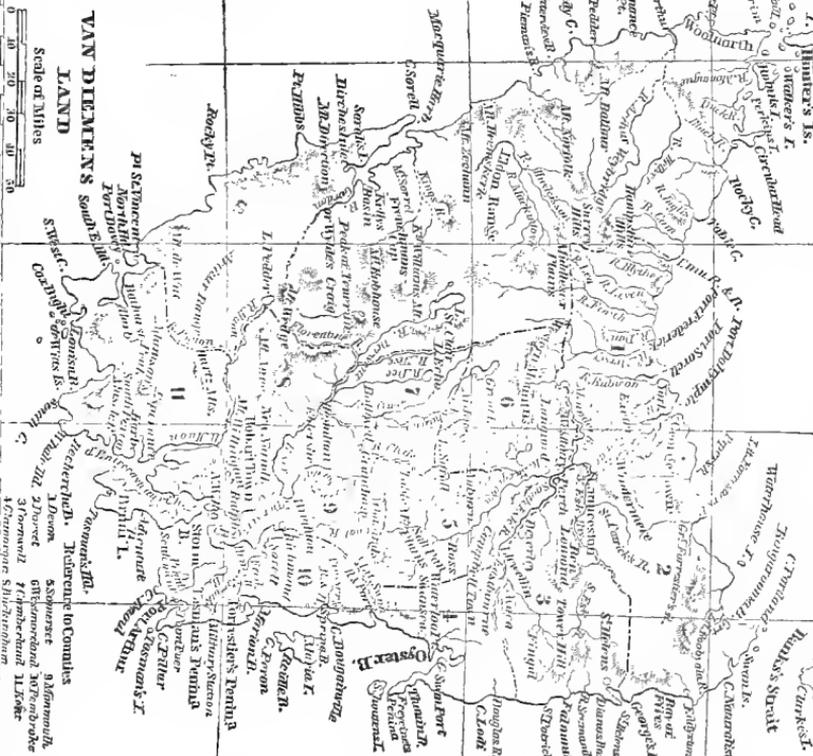
40 50 60 70 80 90 100 110 120 130 140 150 160 170 180 190 200 210 220 230 240 250 260 270 280 290 300 310 320 330 340 350 360 370 380 390 400

50 100 200 300 400

Scale of Miles

Disappointment Bay  
Plymouth Bay  
Admiralty Bay  
Stewart's Bay  
Stewart's Strait  
South C. Southern Port

# DARRELL STRAIT





ministers employed as principal and teachers of Sackville Academy.

*Baptists*.—2 associations, 52 ministers, and 7 licentiates.

*Free Christian Baptists*.—16 ministers and 2 missionaries.

*Congregationalists*.—3 ministers.

REV. J. BAYNE.

NEW-ZEALAND: Two extensive and beautiful islands in the Southern Pacific, stretching from latitude  $34^{\circ} 30'$  to  $47^{\circ} 20'$  south, and from  $167^{\circ}$  to  $178^{\circ}$  east longitude, being nearly 900 miles long and over 700 broad; together with a small one to the south, called *Stewart's Island*. New-Zealand is distinguished for its rich and varied scenery, and for every thing which naturally strikes the eye as beautiful or sublime. Some of the mountains in the northern island rise more than 14,000 feet above the level of the sea; their sides covered with forest timber; their summits girt with clouds or capped with snow; and their whole appearance strikingly rich and grand. The country is remarkably hilly and broken, the hills being studded with caves, deep, dark, and frightful. New-Zealand has several large and noble lakes. The Thames is the principal river; the others being mostly insignificant streams. The forests are so extensive and so dense, that no sound from without disturbs the traveler; and yet no beasts of prey infest these retreats to put him in fear. New-Zealand has a number of harbors, which are visited for supplies by a vast number of whaling vessels.

The northern island is divided into fourteen districts, viz.: Kaitaia, Bay of Islands, Thames, Tauranga, Rotorua, Bay of Plenty, East Cape, Poverty Bay, Wairoa, Entry Island, Taranake, Waikato, Kaipara, and Hokianga.

*Climate*.—The climate of New-Zealand is temperate, salubrious, and congenial to European constitutions. North of the Thames snows are unknown, and frosts are off the ground by nine o'clock in the morning. During six months of the year, the country is exposed to heavy gales of wind and tremendous falls of rain. The spring and autumn are delightfully temperate. Spring commences the middle of August, summer in December, autumn in March, and winter in July.

*Soil and Productions*.—These islands afford almost every variety of soil, which produces wheat, barley, maize, beans, peas, and various grasses in abundance. Most of the trees are evergreens, and vegetation is scarcely ever suspended.

*Inhabitants*.—When first discovered, the New-Zealanders were a savage and barbarous people. When a child was born, it was wrapped in a coarse cloth, and laid in a verandah to sleep; and in a few hours, the mother pursued her ordinary work in the field. The child suffered much; and if its mother did not furnish it nourishment enough, it must perish. Large holes were slit in the ear, and a stick,

half an inch in diameter, thrust through. When five days old, the child was carried to a stream of water, and either dipped or sprinkled, and a name given to it; and a priest mumbled a prayer, the purport of which was said to be, an address to some unknown spirit, praying that he may so influence the child that he may become cruel, brave, warlike, troublesome, adulterous, murderous, a liar, a thief, disobedient, in a word, guilty of every crime. After this, small pebbles, about the size of a pin's head, were thrust down its throat, to make its heart callous, hard, and incapable of pity. The ceremony was concluded with a feast.

The system of *tabu*, or consecration, common to the Pacific isles, nowhere prevailed to a greater extent than at New-Zealand. (See *Tabu*.)

With the New-Zealander, superstition took the place of medical skill. When a person had a pain in the back, he would lie down and get another to jump over him and tread on him to remove the pain. A wound was bruised with a stone, and afterwards held over the smoke. In internal acute diseases the patient sent for a priest, lay down, and died.

Dreams and omens were much regarded, and had great influence over their conduct. On important occasions, when several tribes were going to war, an oracle was consulted, by setting up sticks to represent the different tribes, and watching the wind to see which way the sticks would fall, in order to determine which party would be victorious. But the person performing the ceremony, by a little juggling, could determine the question as he pleased. The belief in witchcraft, also, almost universally prevailed, and was productive of all the suspicion, cruelty, and injustice which generally accompany it among a barbarous and superstitious people. Polygamy was allowed to any extent; being the fruitful source of jealousy, strife, and murder. Marriages were generally confined within the tribe. The people were affectionate, but desperate and revengeful when roused to anger. For an uncivilized people, they were industrious. Their food consisted of a variety of vegetables, and some kinds of animal food. They were warlike, and ate their enemies killed in war; and prisoners who were not killed and eaten were reduced to slavery. The heads of their enemies were preserved as trophies of victory. They formerly preserved the heads of their friends, and kept them with religious strictness.

*Tattooing* was practised, and was made a much more painful operation than in the other Pacific Isles. The operation was performed with a small rough chisel, with which an incision was made by a blow with a mallet, the chisel being first dipped in coloring matter made of the root of flax, burnt to charcoal, and mixed with water, the stain of which is indelible. The flax is cultivated extensively in New Zealand, of which they make gar

ments, nets, and lines. The houses of the better class were snug and warm, ornamented with carved work. They were built of bulrushes, lined with the leaves of the palm tree, neatly platted together. They were about 16 by 10 feet, and four or five feet high. The entrance was by a low sliding door, and there was one window 9 by 6 inches, with a sliding shutter. Their houses were without furniture, and their cooking utensils a few stones. Their villages were scattered over a large plot of ground without any order or arrangement.

*Religion.*—The New-Zealanders, though remarkably superstitious, had no gods that they worshiped, nor anything to represent a being whom they called god. They imagined that it was a great spirit (*Atua*) who thundered; but all their thoughts of him were those of fear and dread. Sickness, they supposed, was brought on by him, coming in the form of a lizard, entering the side, and preying on the vitals. Hence they used incantations over the sick, threatening to kill and eat their deity, or to burn him to a cinder, unless he should come out. Their idea of *Wiro*, the evil spirit, was more in accordance with the Scriptural idea of the Evil One. They believed in a future state; but their ideas of it were vague and sensual; and as they supposed all the functions of life were there performed, slaves were killed upon the death of a chief, that they might follow and attend upon him; and widows often put themselves to death that they might accompany their departed husbands.

### MISSION.

**CHURCH MISSIONARY SOCIETY.**—The attention of the Church Missionary Society was directed to New-Zealand, by Rev. Saml. Marsden, senior chaplain to the colony of New South Wales, and they sent out three missionaries to labor under the direction of Mr. Marsden, who arrived at New-Zealand towards the close of 1814, and commenced a station at Rangihona, on the N. W. side of the Bay of Islands. But for a long time they were treated with taunts and jeers and threatenings, while their message was neither understood nor regarded, and they were subjected to great privations, from want of shelter, food and companions. But an influential chief named Hongi, visiting England and returning loaded with presents, the missionaries rose in the estimation of the natives, and were beloved and protected by the chiefs. The station was afterwards removed to Tapuna, on the other side of the hill; and on the arrival of a reinforcement, another station was commenced at Kerikeri, near which was a large native village, occupied by Hongi and his people. But it was with great difficulty that they could form a school, or secure attendance on public worship. When the Sabbath bell caught their ears, they would run away, and employ themselves in fishing, or

some of their native sports. Sometimes they would come into the chapel dressed in the most fantastic style, and at other times, naked; and in the middle of the service they would start up with the cry, "That's a lie! that's a lie! Let us all go."

Another station was commenced at Paihia, in 1823, on the south side of the Bay of Islands, where the people were in an exceedingly wild and uncontrollable state.

The mission was reinforced from time, and a schooner was built to ply between the mission and Port Jackson, in order to furnish supplies. She was lost in 1828, but another was built, and launched in May, 1830, called *The Messenger*.

Schools were commenced at Paihia, in 1823, and at the same time the missionaries began to visit the natives in the neighborhood, for religious instruction. In 1824, those instructions were blessed to the conversion of the chief Waitangi, who was baptized under the name of Christian Rangī; and by June 1831, 20 adults were baptized at this station, with 10 children.

For 15 years the natives had steadily refused to allow any one to reside near their villages, in the interior. But having become convinced that the missionaries were their friends, in 1830 a station was commenced at Waimate, the centre of a large district in the interior, to which roads have been cut by the natives to their residences, for thirty-five miles, and chapels have been erected in most of the numerous villages in this district, capable of holding 150 to 200 persons, in which services are regularly held on the Sabbath, by assistant missionaries, and they are occasionally visited by the resident clergyman; schools have also been established in these villages, with the sanction of the chiefs. Four schools are in operation at Waimate.

In January, 1834, a settlement was formed at Kaitai, at the earnest solicitation of the chiefs and people of the Rarawa tribes, in the vicinity of the North Cape; and another subsequently at Puriri, south of the Bay of Islands.

Although the missionaries labored at these stations under great discouragements, for many years, yet after mastering the language and acquiring the confidence of the natives, the usual results of the introduction of the Gospel into pagan lands began to be seen. One of them, Rev. Mr. Yate, in speaking of this change in 1835, says, "Instead of the noisy merriment, the blustering excitement to mischief, which used to prevail on the Sabbath, all is peace. Sabbath-schools in many of the native villages are established, and regularly carried on; work of every description is laid aside; Christian worship is punctually attended; and the day as strictly regarded as in any well-regulated village in England. In this, I am speaking of the Chris-

tianized villages in the interior; not of those in connection with the shipping; in which, as the sailors on that day have frequently liberty to go on shore, the holy day is made a season of far greater iniquity than any other."

A report of the Waimate station for 1832, stated that the chapel was every Sabbath crowded to excess; that the natives rejoiced at the approach of every Sabbath; and that the preached word had its effect upon many of the hearers. On the 4th of May, 1834, just before embarking for New South Wales, to superintend the printing of some translations, Mr. Yate baptized four chiefs, and several other persons; and on the 8th of June, he baptized 38 adults, the greater portion of them chiefs. They had been candidates for many months. The next Sabbath they were admitted to the communion. Mr. Yate gives an account of the deaths of several heathens, who met death in darkness and horror of mind, one of them, a chief, declaring, with his last breath, that he was "going to hell;" and a number of native Christians, who had died in peace and comfort, in the faith of the Gospel. He also publishes a number of letters, which he received from the converts, which were full of affection and pious feeling, expressive of a deep insight into their own hearts, and a simple faith in Christ.

At this stage in the progress of the mission, the natives manifested a strong desire for knowledge; and though their facilities for instruction were small, yet a great many of them had learned to read. And, captives from distant tribes, having been sold into slavery, had attended the mission-schools; and by some means gaining their liberty, they had carried the knowledge thus acquired to their distant homes, and taught it to their friends.

A great change had been effected by the Gospel in the domestic character of those who had embraced it. Polygamy was diminishing, and husbands and wives did not quarrel as formerly. The inhuman practices of former times were being suppressed. It was once the custom for the relations of a chief to kill one or more slaves at his death, to wait upon him in the world of spirits; but, when the great chief Hongi died, not one was slain. The *tabus* and other superstitions, also, were falling into disuse. And industry, regularity, and a desire to make improvements in their land, their habits and customs, were on the increase among the great body of the people. Mr. Yate gives the following speech of a chief to his people, who seems to have caught a correct idea of the power and influence of the Gospel: "What," he inquired, "what are these missionaries come to dwell with us for? They are come to break in two our clubs, to blunt the points of our spears, to draw the bullets from our muskets, and to make this tribe and that tribe to love one another, and sit as brothers and friends. Then let us give our hearts to listening, and we shall dwell in peace."

The following incident shows how the heaven works when it once finds its way to the heathen mind: Two of the missionaries, as they were traveling to a new and distant part of the island, rested on the Sabbath, and collected an assembly of natives to hear the Gospel. They commenced by singing a hymn; and, to their astonishment, the whole congregation joined with them. The responses also were correctly given. They afterwards found three boys who had lived for some time in the mission family, who had acted as their teachers.

In December, 1837, a Roman Catholic bishop and two priests landed in New-Zealand, and located themselves in the midst of the Wesleyan mission. Thus it is that the Church of Rome follows the track of Protestant missionaries, like an evil spirit, to counteract the good work. In 1839, they had eight priests and two catechists; but one chief is represented as having become more deeply attached to the missionaries, being disgusted with what he had seen and heard of the Papists.

In January, 1839, the Bishop of Australia visited the mission; and in a letter to the committee, he bears the following testimony to the character of the missionaries, and the results of their labors: "I must offer a very sincere and willing testimony to their maintaining a conversation such as becomes the Gospel of Christ. Their habits of life are devotional. They are not puffed up with self-estimation, but appear willing to learn as well as apt to teach. And among themselves they appear to be drawn together by a spirit of harmony, prompted by that Spirit of which love, gentleness, and goodness are the most delightful fruits.

"At every station which I personally visited, the converts were so numerous as to bear a considerable proportion to the entire population; and I was informed that the same was true at other places. In most of the native villages in which the missionaries have a footing, there is a building set apart for religious worship. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The gray-haired man and aged woman took their places to read and undergo examination among their descendants of the second and third generations. The chief and the slave stood side by side, with the same holy volume in their hands, and exerted their endeavors each to surpass the other in returning proper answers."

The bishop states that the native population is rapidly diminishing, even more so than during their savage warfare—a fact for which he is at a loss to account.

The activity of the natives in teaching their countrymen, and in building places of worship, forms an important feature of this mission. Mr. Williams states, June 3, 1839, that on his visit to the East Cape, he found three na-

tive teachers actively engaged, and that the degree of attention paid to them by the natives generally was astonishing. At one place they found a chapel, 60 by 28 feet, which had been erected by the natives, and a congregation of 500 assembled in it on the Lord's day. At another place, where no missionary had ever been, they found the natives assembling for Christian worship, in a regular and orderly manner.

The following account of a native prayer-meeting, is related by Mr. Brown, in a letter dated July 21, 1838: "After evening service I found that a few natives had met to hold a prayer-meeting. They commenced by singing a hymn. A native then engaged in prayer. That was followed by reading a chapter. Another hymn was sung; and after an address by a native, the meeting was closed by another extemporaneous prayer."

In relation to general improvement, it is stated that at this time (1839) the missionaries had introduced among these savages agriculture and gardening; the use of the spade, the plow, and the mill; cattle, sheep, and horses; built houses and chapels; cut roads through forests; built bridges, &c., changing a country from a wild and savage state to a condition of incipient civilization. In all the 14 districts of the island, Christian congregations had been gathered, with an aggregate attendance on public worship of 8,760, and 233 communicants; and the entire Scriptures had been translated and printed in the native tongue. But so rapid was the increase of interest, that in a letter dated May 5, 1840, Rev. W. Williams says that the population as a body professed Christianity; that the number attending public worship had increased to 27,000; that the baptisms could not be less than 2,000; and the number of communicants during this short period had more than doubled.

In 1841, the British Government made New-Zealand an independent colony, and appointed Captain Hobson Governor.

In September, 1840, Mr. Williams gives a most encouraging view of the state of things in the Eastern District. He says his parish extends *two degrees and a half*; that almost all the people are inquiring after the truth; and that more than 8,000 assemble regularly for worship.

In 1841, New-Zealand was erected into an Episcopal see; and Rev. G. A. Selwyn, D.D., was consecrated bishop at Lambeth, England. In June of the same year, the first missionary meeting in New-Zealand was held at Kaitaia, attended by 500 natives and a number of Europeans. The resolutions were each moved by a European and seconded by a native. Several of the native addresses were appropriate and striking. The amount of the contribution taken on the occasion was £46 5s.

The good work in the Eastern District pro-

gressed so rapidly, that in July, 1841, the communicants had increased in that district alone to 878, among whom were included a large proportion of the leading chiefs. The whole fabric of the old superstitions was gone, the idols cast away, weapons of war laid aside, and petty quarrels settled by arbitration.

In the Western District, in September, 1839, two young chiefs traveled 500 miles with a request for missionaries from their father, a noted chief and warrior at Kapiti, an island in Cook's Straits. To the astonishment of the missionaries, it was found that they could read well; and from their statements it appeared that, in many villages, the Lord's day was observed, public worship regularly held, and great numbers were anxious for instruction; and all this was the result of the labors of one native, named Matahan, who had gone there of his own accord, and was actively engaged in diffusing a knowledge of the Gospel.

The zeal of the native converts for the conversion of their countrymen has been remarkable. In many parts of the country where the missionaries have journeyed over ground never before trodden by Europeans, they have been astonished to find chapels built, some of the natives able to read, and many in the habit of assembling for worship. Mr. Ashwell says that in a tour of 400 miles, in every village he found some one who could read, and in all but one of them he found the Testament.

In their report for 1843, the committee say, "The blessing of God continues to be vouchsafed in a marked degree to the labors of the missionaries and native teachers, and the circulation of the Scriptures. Within the last four years, the number of natives who have embraced Christianity has increased from 2,000 to 35,000." And although they do not speak confidently of the saving conversion of the great mass of them, yet they say there is every reason to entertain the hope that not a few of this multitude have truly embraced the Gospel. War and cannibalism had almost, if not entirely, ceased; ancient superstitions had been forsaken; and many were making rapid progress in spiritual knowledge. Dr. Sinclair, surgeon of the British Navy, who visited New-Zealand at the end of 1841, gives the following testimony:

"By means of the well-directed labors of the missionaries, the natives have become exemplary Christians, and now show an intellectual capacity which strikes with surprise every one who goes among them. Perhaps no people in the history of mankind has been so completely changed, in their religious and moral condition, as these natives have been, in such a short time, and more particularly by such a small number of men, and by such peaceful means. Frequently have I heard a Christian native, when asked to buy or sell on the Lord's day, or break any other commandment, make the decided answer, 'No—me mis-

sionar;' and that when the temptations were great."

The new bishop arrived at Auckland, May 30, 1842, where he was received with demonstrations of joy by the inhabitants. And, in his letters to the society, he confirms the statements already made respecting the progress of the Gospel. The committee say, in 1844, that they can speak with increased confidence of the extent to which the Gospel has spread among the natives of New-Zealand, and the essential change which it has produced in all their moral habits. The message of salvation had been conveyed to nearly, or quite, all the settlements on the northern island; and in many places unvisited by the missionaries, the Gospel was read and public worship maintained. War had almost entirely ceased; and where it had occurred lately, it had been carried on in a very mitigated form. Theft and murder were of rare occurrence. The bishop states that, among the Christian natives, he had met with the most pleasing instances of the natural expression of the deep and earnest feelings of religion.

The bishop rented the mission farm at Waimate, and commenced a collegiate establishment for the training of candidates for the ministry.

The following incident, related by Rev. C. P. Davis, and which occurred in 1844, shows, in a very striking manner, the power of the Gospel to tame the most savage tribes. He entered a village belonging to two Christian chiefs, Perika and Noa, and found them surrounded by their armed followers, engaged in prayer, expecting an attack from Ripa, a chief who had made an unjust demand of them, with which they refused to comply. They had a white flag raised over their heads, as a token of their desire for peace. Mr. Davis went out to meet Ripa and his party, whom he found naked and their faces painted red, listening to addresses urging them to vengeance and slaughter. Noa walked between the two parties, telling the enemy that they were acting contrary to the word of God; and that, while his party were not afraid of them, they were restrained by the fear of God. Ripa and his party were but 20, while the Christian party were 100. After many speeches on both sides, one of Ripa's men, in brandishing his hatchet, accidentally hit Noa's head. As soon as his men saw the blood flowing, every man's musket was leveled. In another moment Ripa's whole party would have fallen; but the wounded chief sprang forward, and exclaimed, "If you kill Ripa, I will die with him;" and then throwing his own body as a shield over Ripa, saved him from destruction. Peace was then made between the two parties, and there was great rejoicing. "Some years ago," says Mr. Davis, "the very sight of blood would have been a signal for a dreadful slaughter."

In the year 1845, the mission was seriously

interrupted by a collision between some of the natives in the northern district and the British forces, which led to a serious war for some time, some of the natives ranging themselves on one side and some on the other, and thus threatening a general civil war. Some of the stations in the northern district were broken up and destroyed. But the natives engaged in this outbreak, though not generally professing Christianity, were very far from manifesting the savage cruelty which formerly characterized their warfare. In a number of engagements, the natives were victorious; but the governor states that, in these circumstances, European troops would not have behaved better, or shown less vindictiveness. Their forbearance towards European settlers, especially the missionaries, was remarkable. Yet, the effects of the war upon missionary operations, and upon the religious condition of the Christian natives, were lamentable in the extreme. Such was the demoralizing influence of the example of the British soldiers at Waimate upon the natives with whom they came in contact, that some of them had given up even attending upon Christian ordinances, and others had shown great lukewarmness. And, in many instances, those Christian natives who took part with the heathen against the English, relapsed into heathenism.

However, Rev. O. Hadfield, under date of March 8, 1847, writes: "I certainly have a much stronger conviction of the reality of the hold that religion has upon the professing natives, since the late disturbances, than I had previously. Last winter, while war was going on in the neighborhood, Governor Gray visited Waikanae on the Lord's Day, and attended the native church and school. It was conducted by a native catechist, Levi Te Ahu, a man who has conducted himself invariably in the most Christian manner, ever since his conversion, seven years ago. On his return to Wellington, the governor came to me, and expressed himself as altogether astonished that such a change could have taken place in a barbarous people in so short a time. I believe that Christianity is extending itself in New Zealand."

At a missionary meeting of native teachers, held at Wanganui the day after Christmas, four of them offered themselves as missionaries to a heathen tribe at war with the English. On the 6th of February, 1847, they set out on their mission. Knowing that it was at the risk of their lives, they went directly to the hostile chiefs, preached to them the Gospel, and endeavored to dissuade them from their warfare; but on their way to the third, they were waylaid and murdered. Rev. Mr. Taylor soon after visited the tribe by whom this murder was committed, and had an interview with the chief. After a number of addresses on both sides, an agreement was made between Mr. Taylor, in behalf of the tribe to whom the

murdered men belonged, and the chief of the tribe to whom the murderers belonged, that they should make peace with each other; Mr. T. assuring the latter that, as the former were Christians, they would not seek revenge. But he found some difficulty in restraining the Christian tribes, they were so indignant at the baseness of the act. Two other native teachers offered to go on a mission to the same tribe. One of them being dissuaded by his friends, replied: "What if a canoe be upset at sea? Will it hinder all other canoes from going to sea for fishing, lest they likewise should be upset? I shall go to Taupo, because the object is good—to make peace." He did go, with his associate, and they were well received.

In 1849, an institution was commenced by Rev. Mr. Burrows at the Waimate station, for training up native teachers. The institution opened with five pupils, and the hope was entertained that it would prove a great blessing to the mission.

To show the rapid growth of Christianity in these islands, we give the following table, showing the number of communicants in the eastern district, from the year 1840, when the church consisted entirely of natives who came from the Bay of Islands, principally as teachers.

1840 . . . . .	29	1845 . . . . .	1484
1841 . . . . .	133	1846 . . . . .	1668
1842 . . . . .	451	1847 . . . . .	1960
1843 . . . . .	675	1848 . . . . .	2054
1844 . . . . .	946	1849 . . . . .	2893

Here we have illustrated the fact seen in almost all missionary history, that while during the first years of a mission the results are scarcely perceptible, and the prospects discouraging, yet, when the Gospel fairly gets a lodgment in the minds of a people, however desperate their case might seem, its progress will be rapid and powerful. After 20 years' labor in New-Zealand, the number of communicants reported was but 8, and they were all at one station; but here is an increase in ten years, in one district, from 29 to 2,893!

The Committee, in the report for 1852, state that the native population of New-Zealand is estimated at from 80,000 to 120,000; that more than three-fourths of these are Protestant Christians, and that those connected with Romanists do not exceed 5,000. The rest refuse to join any Christian party, though they have laid aside, for the most part, their heathen practices. The number of natives connected with the missions of this society may be estimated at 50,000, and of communicants between 5,000 and 6,000. And every one who is admitted to the Lord's table undergoes a strict examination, in presence of their native teachers and neighbors.

Since the appointment of the Bishop of New-

Zealand, the mission has been put under the direction of a Central New-Zealand Committee, with the bishop at its head.

The Church Missionary Record for October, 1853, contains the following general view of this mission. On the 8th of August, 1822, Rev. William Williams, now Archdeacon of New-Zealand, received his instructions, on his departure for the mission. On the 6th of August, 1853, the archdeacon's son, Rev. Leonard Williams, received the instructions of the committee on his departure for the same mission. The instructions delivered Aug. 8, 1822, expressly stated that there was not a single Christian convert among the natives of New-Zealand. At the present moment, the remnant of heathenism among them is so small as not to interfere with their being pronounced a Christian people. A corresponding influence has been exerted on their native character. Cannibalism is extinct, and the sanguinary spirit that gladly availed itself of every pretext to break forth in deeds of blood is laid. The New-Zealanders have exchanged the spear and club for the plowshare and the reaping-hook; and tribes which once wasted the districts of their neighbors, are diligently employed in cultivating their own. Christian Sabbaths and Christian ordinances are generally observed over the island, and this national profession is inclusive of a large proportion of genuine godliness. If it be asked by what means this change has been accomplished, we answer, by the preaching and teaching of "Jesus Christ and him crucified;" and God's promised blessing on the same. The work has been a rapid one. Fifteen years back, the main portion of the island was lying in unbroken heathenism.

The following statement, taken from a recent number of the "Australian and New-Zealand Gazette," shows what has been done in a single district:

"Fourteen years ago the natives of Otaki were among the most dreaded classes of New-Zealand. Their leaders were Rauperaha and Rangihaiata, *par excellence* the two most blood-thirsty men in the whole islands; men whose whole lives were literally spent in shedding blood, and as literally in drinking it, for both were determined cannibals, and gloried in what is now the shame of their followers.

"Mark the scene at Otaki at this day. The natives have built a church 80 feet long, 36 feet wide, and 40 feet high. Its principal beam they dragged 12 miles from the depth of their forests, the choicest tree therein. The pillars were brought from the same spot, and with the same amount of labor. The church is lighted with lanced-shaped windows, four of which occupy the east end. The railing of the communion table is elaborately carved by the natives, and those who know what their skill in carving is will bear us out in saying that the tabernacle work of many an English

church is greatly inferior to that of the native church at Otaki. For the ground on which the church stands, the natives are indebted to the former cannibal, Te Rauperaha, who died a Christian.

“On the south side of the church stands the school, equally substantial with the church itself, and larger than the school in Wellington. The instruction here given is equal to that given in country places in England; in one respect superior, for the natives are taught music, of which they are exceedingly fond, “looking forward to the music lesson as a regular treat.” Their teacher may not be a Costa, but he is a native who has become sufficiently skilled in the art, as taught at the Bishop’s College, to become the instructor of others.

“But the native boys are widely scattered; and, therefore, on the west side of the church, stands a boarding-house for the boys attending the school. The dining-hall—native work too—is 50 feet by 25, and 15 feet high. The building contains dormitories for 100 children, who will be received in this establishment, educated, clothed and fed. On the north side of the church will stand a similar building for native girls. The cost of this was defrayed by the natives, who have also erected the whole, with the assistance of an English carpenter.

“The school possesses a valuable estate, given by the old cannibal chiefs. Of this estate 60 acres are cleared and thoroughly drained; 20 acres are cropped with wheat, and another portion with potatoes. The establishment already numbers 70 head of cattle, four iron plows, and four teams of oxen; the lads being the plowmen. Portions of the estate are let to other natives, who pay their rent in produce, and pasture on the estate 200 head of cattle, and 70 horses. The cost of all the buildings is between £5,000 and £6,000, of which the government has, at different times, contributed £2,000; the remainder, as well as materials and labor, has been found by the natives themselves.

“One of the most enterprising patrons of this establishment is the former savage Rangihaiata himself, who has survived Te Rauperaha, his partner in the wholesale slaughter of his species. What this slaughter was may be judged by one instance. Where the Canterbury settlement now stands, 30 years ago stood a large *pah*, peopled by a numerous and happy population. An English ruffian, for hire, carried the above chiefs and their forces in the hold of his vessel to the present Lyttelton. On the pretence of trade the natives were thrown off their guard and became an easy prey to Te Rauperaha and his followers, who did not leave a man alive. The women were carried into slavery or eaten.

“On the voyage back the ship’s coppers were used for cooking human joints, the people being slain on board as they were wanted. The ruffian commander of the English vessel admitted this. Yet from those very chiefs mentioned as the leaders of this fearful slaughter, and from their followers, have sprung the Otaki church and schools.

“Many of our readers will remember Pirahawan, long the guest of Mr. Halswell, at Kensington. That man was, when a youth, one of the perpetrators of the horrible massacre we have just spoken of. He was, while with Mr. Halswell, educated at the British and Foreign School, through the influence of Dr. Hodgkin, and is now a pioneer of civilization in the responsible post of chief of the native police in the Wellington district. The above progress of civilization among savages is unparalleled in history; but those savages far surpass all others in intellectual character. Despite the former cruelties of the race toward each other, it would be difficult to find a New-Zealander of the superior *caste*—for there are two distinct races—upon whose features it is not unmistakably stamped that he is one of ‘nature’s gentlemen.’ The inferior *caste* are the aborigines of the islands, who have little in common with their superiors beyond their cunning at a bargain.”

The following table gives the statistics of the mission, as they appeared in the report of the society for 1853 :

NAMES OF MISSION-ARY DISTRICTS.	When commenced.		Lay Teachers and other Helpers.				Communicants.	Baptisms—adults.	Seminaries & Schools.	Boys.	Girls.	Sexes not reported.	Youths and adults.	Total.
	No. of Stations.	Clergymen.	European.		Native.									
			Male.	Female.	Male.	Female.								
Northern District	1814	3	4	1	2	30	624	136	8	89	43		155	287
Middle District .	1834	9	10	4	1	53	1247	391						
Eastern District .	1839	5	4			134	3534	423	87					5,357
Western District .	1839	4	3	2		215	1622	124	18			380		2,080
Totals . . . .		21	21	7	3	432	7027	1074	33	89	43	380	155	7,624

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—This Society's first mission-ary to New-Zealand was sent out in 1839. Eight are now maintained by an annual grant of £1,000, placed at the disposal of the bishop. Since the appointment of the bishop, the society has paid £7,000 to meet an equal amount given by the New-Zealand Company for the permanent endowment of the church. This grant has been the means of endowing three chaplains in perpetuity.

WESLEYAN MISSIONARY SOCIETY.—In the year 1819, the Wesleyan Missionary Society had a young man (Mr. *Samuel Leigh*) stationed at New South Wales. Having suffered in his health, he was advised by Mr. Marsden to visit New-Zealand, which he did. He became acquainted with the missionaries, who had been introduced by Mr. Marsden; saw the natives, and witnessed many horrible scenes of cannibalism; and was so affected with the appearance of things as to cherish an ardent desire to commence a Wesleyan mission in the country. The excellent brethren of the Church of England supported and encouraged him in his project. He returned home to England; obtained the sanction and authority of the executive committee; and in 1821 returned with Mrs. Leigh for New-Zealand.

At the request of one of the most influential chiefs, Mr. Leigh determined to fix his residence at *Mercury Bay*, near the river Thames, but this design was frustrated by the outbreak of a war, in consequence of which, he and his excellent wife were under the necessity of remaining for some time at the Church Missionary settlement, where they employed themselves in acquiring the language and instructing the natives, as they had opportunity.

Mr. Leigh's simplicity, courage and hardihood eminently fitted him for the work to which he was called; but mere natural resources would have utterly failed in such scenes. He had faith in his Divine Master, and in his gracious declaration, "Lo, I am with you alway, even unto the end of the world." And this was his strength and stay when human fortitude and endurance would have utterly failed him. He dared their pointed muskets; stood undaunted while clubs were sometimes whirled around his head and spears were thrust close by his side, and felt that he only lived from hour to hour, as sustained by the invisible power of God. He mingled with the people in their villages and huts; bartered with them for animal food, having been four months without any; conversed with them in the most familiar manner, and endeavored to win their confidence as well as sound the depth of their superstitions. At length he was joined by the brethren Turner and White, and the whole mission party proceeded to *Wangaroa*, on the north-east coast, and north of the Bay of Islands, where they were received with apparent kindness by the chief, George. This

George was a very notorious person. In the year 1809 he had cut off the crew and passengers of the "Boyd," a fine ship of five hundred tons burden; on which occasion, at least seventy persons were murdered and feasted upon by the blood-thirsty savages, and the ship was burnt down to the water's edge. From this time George had a lurking fear of the Europeans, though for selfish purposes he wished to have traffic with them, even to the extent of encouraging, in some degree, their settlement in the country. But the vague idea of a possible retribution overtaking him, made him distrustful, overbearing, and violent; and the missionaries, while endeavoring to erect their temporary dwelling by the aid of hired native labor, were subjected to endless trouble and annoyance. He came and drove the natives away; used ill-language to Mr. Turner; threatened to level the house to the ground, and said it was his; but all this turbulence was to obtain some gift or gratuity. Afterwards three spades were forcibly taken away by some of his people. Others came in canoes, with fencing timber for sale, which Mr. Turner bought of them, making payment in various articles of hardware, though almost bewildered by their violence and vociferation. Another of the chiefs brought a pig for which he had previously received payment; but he demanded to be paid again. Mr. Turner did not yield at first, but afterwards gave him an iron pot, which he coveted, when he claimed another article also. This was refused, and he fell into a violent passion, dashed the pot to pieces, followed Mr. Turner, who was leaving him, and with all the rage of a fiend pointed his musket twice to shoot him, but was restrained by an invisible hand. However, he pushed Mr. Turner very roughly about, until Mr. Hobbs, the assistant missionary came up. He charged them with the design of making the New-Zealanders slaves; and said, the only thing they gave him was *Karakia* ("prayers,") upon which he poured the greatest contempt. He did not want to hear about Christ; he wanted muskets, powder, tomahawks, tobacco, and the like. He then went back to the house, and threatened to kill Mrs. Turner and the servants; saying, he would serve the whole mission family as his people had served the crew of the "Boyd." The maid screamed with terror, but Mrs. Turner preserved her composure; and when the excited savage had taken several articles from the mission store, she took them back from him with calm resolution, and felt her mind kept in peace, being stayed on God. After a while the storm ceased, but such scenes often occurred during their first month's residence at Wangaroa. One morning the missionaries heard that the heads of an adjacent tribe had killed one of their own slaves, and were preparing to eat the body. Mr. Turner went down to the place, and found the chiefs sitting round the fire, and apparently

glad to see him. After the usual salute he went towards the fire, and found to his horror a human being laid at length, and roasting between two logs. He told them that his heart was very sore at such a sight; and as guilt and shame were evidently depicted on their countenances, he made use of the opportunity severely to rebuke this enormity, warning them of the just judgments of Almighty God.

The natives, who disliked toil, could not be induced, even in their most friendly moods, to build a school-house; and therefore the missionaries were content for a while, in their fine climate, to collect the people and their children in the open air, and there teach them letters, catechisms, prayers, and hymns. Nor were their efforts fruitless; for many of the New-Zealanders have dated their first impressions from these primitive exercises. Towards the end of 1824 the mission premises were pretty well completed. They stood upon a jutting point of land on the south side of a beautiful vale, through which ran a fine serpentine river of fresh water, before emptying itself beyond into a safe and commodious harbor. The vale was bounded by hills and mountains of almost every size and form, generally covered with excellent pines, many of which were from 60 to 100 feet to the lowest branch, and from three to six feet in diameter. The soil of the valley was exceedingly rich. The missionaries, having purchased the land, had built a good wooden house, with brick chimney—the bricks having been made on the premises, and the lime obtained by calcining cockle-shells. They cleared about three acres of ground, enclosed it with a log fence, sowed it with wheat and barley, and likewise set out a good garden with vegetables and fruit trees: all these were for the mission families. Besides this the missionaries had, with their own hands, at two of the principal villages, raised buildings to the honor and service of God, and for the purposes of his worship. By this time the natives began to listen with attention; the children were learning to read in their own language; and Mrs. Turner's girls began to make progress in needle-work. The little settlement was visited by Messrs. *Bennet* and *Tyerman*, the deputation of the LONDON MISSIONARY SOCIETY, by whom the brethren were greatly cheered. The missionaries had been instrumental in quelling an outbreak of jealousy on the part of the natives in their ship, while she was lying off the shore, and thereby saving their lives. Prospects of usefulness seemed to be opening in a very pleasing manner, when, all at once, a dark cloud gathered around them. A fresh series of native outbreaks took place, which ended in the total destruction of the mission premises and property; and the suspension for a while of the mission itself.

About this time an English ship, the *Mercury*, had been taken and plundered by the

natives of the Bay of Islands, which was afterwards rescued and conducted out to sea by two of the missionaries. The natives were apprehensive of retribution from other English vessels, and this made them jealous of the missionaries. The chief, George, was now dangerously ill, and likely to die. His father had been killed in the affair of the *Boyd*; and it was reported that George had requested the natives of Hokianga, in case of his death, to come and strip the Wangaroa Wesleyan missionaries of every thing they possessed, if not to kill them, as *utu*, or "payment," for the death of his father, for which he said he had never received satisfaction. The death of a chief is a day of reckoning, when all the quarrels of his life have to be avenged. These sources of uneasiness made the more wicked natives very overbearing and annoying. They broke over the mission fence and committed petty depredations on the property; and on being reasoned with, proceeded to acts of violence against Mr. Turner and his assistants, assaulting him with spears, and menacing his life. But God protected him.

The Church missionaries evinced the liveliest sympathy with their Wesleyan brethren; and with true Christian love, the Rev. Messrs. Williams and Kemp came over, and urged that at least Mrs. Turner and the little ones should be removed to one of their settlements for a season. They were removed accordingly to Mr. Kemp's, at *Kerikeri*, where they received every kindness and attention; but nothing could induce Mr. Turner and his fellow-laborers to forsake their posts. For a time their circumstances were most critical; but they endured hardness as good soldiers, and repaid evil with good; till at length the old chief, George, sunk under his malady, and died. The people upon whom had devolved the task of exacting satisfaction for the death of his father, according to his last will, assembled to deliberate, and for that purpose approached the mission premises; but, after they had spent some time in mutual conference, they agreed to accept the blood of a bird as a sufficient compensation. One of the party then jumped over into the mission premises, bore off a duck, and killed it as a sacrifice to the manes of the chief's father. Mrs. Turner and the children now returned to Wangaroa, and it was hoped all would be well; but very soon far worse troubles arose. The valley of Wangaroa was suddenly invaded by *Shungee*, one of the most sanguinary New-Zealand chieftains. On the 4th of January, 1827, while the mission family were engaged in domestic worship, they received intelligence of his approach. For several days all was alarm and confusion. Canoes began to drop down the river, bearing the natives to the various scenes of conflict. Early on the morning of the 10th a party of natives were descried by the servant, approaching the mission-house

The missionaries had hardly time to put on their clothes, when twenty savages, armed with muskets, spears, hatchets, &c., entered the mission-ground, and were proceeding towards the house. It was demanded of them what they wanted. *Oro*, the chief, said, "We are come to make a fight; your chief has fled, your people have left the place, you will be stripped of all your property before noon; therefore instantly begone." At the same time he gave orders to his party to commence the work of spoliation. They fired several guns as a signal, and others came and joined them.

Mr. Turner began to prepare for quitting the place, though he lingered to the last extremity, from his reluctance to leave a spot upon which he had bestowed so much labor and care. The native youths who had been under the instruction of the missionaries were much alarmed, and urged a speedy departure, begging that they might be allowed to accompany the family. At 6 o'clock in the morning, when all hope of remaining in safety was extinct, the sorrowful and affrighted household began to move, saving scarcely anything from the wreck but the clothes they wore, and a change or two for the children. The company, apart from the native young people, consisted of Mr. and Mrs. Turner, three children, the youngest of whom was an infant five weeks old; Luke Wade, the assistant, and his wife; Mr. Hobbs, and Miss Davis, a young lady from the Church settlement of *Paihia*, who had come to spend a few weeks on a visit. Their flight was most perilous, through scrub and fern, drenched with heavy dew, and obliged to ford the river with the helpless children in their arms. Behind were blood-thirsty savages, who were only restrained from murder by their selfish fears; and all around were hovering hostile parties, who, from various motives, were quite ready to exterminate, in this time of excitement, the mission household; but, looking to God for help and deliverance, the fugitives directed their steps toward *Kerikeri*, the nearest Church settlement. As they went on they were met by one of their own principal men, and also a very friendly old chief, *Ware Nui*, from the Bay of Islands. To the latter Mr. Turner made his appeal for help and protection, to which he immediately responded, and all the group moved on under his guidance. Twice more they crossed the river, and on turning a sharp bend of the channel, all at once they came upon a formidable body of fighting natives from the *Hokianga*, orderly, compact, and ready for action, variously armed, but chiefly with muskets and bayonets. They were headed by several chiefs, the principal of whom was *Patuone*, long known to be most friendly to Europeans. He caught a glance of the missionaries, and loudly called upon his people to stop. He then invited them to sit down, and came with several of his principal companions and rubbed noses

with the fugitives in token of friendship and good-will. After some words of explanation between the several chiefs, they formed a guard around the mission party, and then commanded the armed band to march forward to the other side of the river; thus another peril was passed. The travelers then plunged into the woods. Soon after they were met by a party from *Paihia*, consisting of the Rev. H. Williams, Messrs. Davis, Richey, and a dozen natives. The Apostle Paul at "the *Appii Forum* and the *Three Taverns*," could hardly have more fervently thanked God and gladly taken courage, than the Wesleyan missionaries here. From these excellent persons, and at *Kerikeri*, where they soon arrived, they received every kindness that sympathy and Christian brotherhood could suggest. On Thursday, Jan. 17, they removed to the *Paihia* settlement, where they remained until the captain of the ship "*Rosanna*," hearing of the disasters of the mission party, most kindly offered them a passage to Sydney; and thus they removed to the colony, and for a while the mission was suspended. While they were sheltered at *Paihia*, the *Hokianga* party, whom they had met on the 10th, proceeded to *Wangaroa*, came in conflict with the plunderers at the mission-house, who belonged to *Shungee's* people, drove them away with savage fury, and seized upon the remainder of the booty themselves; burned the house and barn, with the wheat crop in straw, to ashes; killed the cattle, goats, and poultry; and, worst of all, the body of Mrs. Turner's infant child, which had died and been buried there, they dug up for the purpose of obtaining the blanket or wrapper in which they supposed the tender babe had been buried, and left the cherished remains of this little one to moulder on the surface amid the other monuments of this sad and desolating outbreak.

*Patuone*, the chief who interposed on behalf of Mr. Turner's family, and shielded them from native violence as they fled from *Wangaroa*, seems never to have been easy at the removal of the Wesleyan missionaries. Towards the latter end of the year 1827, he earnestly invited them to return; and they, not wishing to entertain the thought of finally abandoning the country, very willingly accepted the invitation; and in January, 1828, we find them established at *Mangungu*, on the river *Hokianga*, in *Patuone's* district. This locality was selected in mutual council with the Church missionaries, and purchased and paid for to the satisfaction of the natives. The soil was suitable for the production of such articles as were needed; and a vessel of 500 tons might lie opposite within 100 yards of the premises.

So far this mission had been one of sorrow and discouragement. Ten years of hard toil and danger had been passed through, and much money expended, and yet up to the year

1830, there seemed to be no visible results. But the faith of the missionaries was unshaken, and they were resolved to persevere. We now come to a turn of affairs. The Gospel day began to dawn, and the glorious light has been brightening ever since. During the year just mentioned, the natives had narrowly watched the brethren, keenly scrutinized their temper and conduct, and become convinced that they were real friends, who only sought to do them good. They now began to hear instruction with great attention, and to renounce their superstitions. One of the missionaries writes, May 26th, 1834: "On the preceding Sabbath the native chapel was crowded to excess, and great numbers had to sit outside, all panting for the Word of Life. Such was the desire to get there in the evening, that they almost trampled on each other, and some of them had come in canoes from places forty miles distant, and anxiety for salvation appeared to possess a great proportion of this interesting multitude. Their earnest singing, prayers, attention to their classes, and other ordinances of religion, left no doubt on the minds of the missionaries as to their sincerity. In reverential behavior in the house of God they were a pattern even to Europeans; almost every Saturday some eminent stranger would arrive, in order to be ready for worship on the Sabbath, and would there profess his attachment to Christianity; wherever missionaries went on errands of mercy to the surrounding villages, the natives were all ready to receive them; and it was manifest that a glorious work was breaking forth in New-Zealand."

Several chiefs and other natives had declared in favor of Christianity. *Tawai* and *Miti*, the former one of the most celebrated and successful warriors in the land, with some old gray-headed cannibals, were sitting "at the feet of Jesus," anxious to learn and ready to do the will of God. Various alterations had now taken place in the mission establishment. Mr. Hobbs had been removed by the committee for a while, to the Friendly Islands, to strengthen the work there. But Mr. *Whitely* and Mr. *Wallis*, with their wives, had been sent out to New-Zealand to join in occupying those gracious openings which now seemed so numerous and promising; and these were joined in 1836 by Mr. *N. Turner*, who returned from Van Dieman's land to the scene of his former labors and sufferings. In 1836 and 1837, Mr. and Mrs. *Woon* and Mr. and Mrs. *Buller* were respectively appointed. A printing-press was employed, under the management of Mr. *Woon*, in supplying the mission with books for circulation.

At this time native teachers were extensively employed, so far as their gifts and graces qualified them for the work, initiating missionary operations in the interior and along the coast. They were visited by the brethren at

the head stations of *Mangunga*, *Newark* and *Kaipara*, as often as possible, and were thus more fully instructed in the way of the Lord. No less than five deputations came to *Mangunga* and *Kaipara*, from the south, to request missionaries, hearing tidings that the natives had already built themselves several chapels, and begun regularly to assemble and worship God, according to their best knowledge.

In 1839, an attempt was made to pass through the British Parliament a measure for the colonization of New-Zealand. The missionaries of the Church and Wesleyan Missionary Societies, believing that some of the provisions in this measure would compromise the character of England, by violating the independence of the New-Zealanders, and prove detrimental to the labors of the missionaries, earnestly entreated the committees of those societies to petition the Parliament against that bill.

In 1840, the Wesleyan Society sent six additional missionaries to New-Zealand, in the missionary ship *Triton*, to strengthen the older stations, and to answer some of those calls for new stations.

The Rev. *John Bumby* was one of this reinforcement. Having been eminently useful in home circuits, he offered himself for the missionary work; and in March, 1839, landed in New-Zealand, where he labored with great zeal, diligence and enterprise, until June 26, 1840, when he was drowned by the upsetting of a canoe in the Bay of Thames. His missionary career was short, but laborious and self-denying. He was the first Wesleyan minister whose life had fallen a sacrifice in the New-Zealand mission.

When the New-Zealand mission was commenced at Wangaroa, there was no written or printed book in that language. In a comparatively short period, however, the missionaries were able to hold conversations with the people, and to form schools for the instruction of the children; and they were cheered by the effects of their labors soon becoming apparent among both young and old. In 1842, the following works had issued from the mission press: 5,000 Scripture lessons; 3,000 copies of an elementary school-book; 6,700 catechisms, and prayers and hymns. At this period, the missionaries occupied 13 stations; there were 3,259 persons in church-fellowship, and 4,000 children in the schools. The British and Foreign Bible Society had also sent out 15,000 copies of the New-Zealand Testament from England. However, neither the liberality of friends at home, nor the labors of the mission press, could keep pace with the progress of the natives, and the increasing demand for teachers and books. The natives were also rapidly adopting the manners and habits of civilized life. Many of the chiefs appeared dressed like gentlemen, and supported the character by their behavior.

About the middle of 1842, the Rev. Dr. Selwyn arrived as Bishop of New-Zealand. As he was known to possess "High Church principles," the missionaries, especially the Wesleyans, foreboded evil from the possible rise of new controversies in the infant community. These forebodings were too soon realized; for the bishop began to teach and enforce the doctrines of baptismal regeneration and apostolical succession, as understood and explained by the High Church party; thereby casting discredit upon all ministers not episcopally ordained, and by implication denying the validity especially of the pastoral acts of the Wesleyan missionaries. This was a serious hindrance to the work of God. The missionaries of the Wesleyan Society and the Church brethren had labored together hitherto, in the utmost harmony and love; and it was with the greatest reluctance that the Wesleyan missionaries were compelled to act on the defensive, against the hostility of that church which the bishop represented. The Great Head of the Church had put his seal upon their labors, and they could turn to thousands of converted New-Zealanders, rescued from cannibalism and sin, and say, "Ye are our epistles." As the Wesleyan flock was disturbed and scattered by these dissensions, the Rev. H. H. Hanson Turton, at Taranaki, deemed it his duty to address a spirited, yet Christian remonstrance to Dr. Selwyn on the subject, in three letters, published some time afterward in one of the country newspapers. There was no great amount of sympathy with this exclusivism, however, in the colony generally; and as mutual difficulties multiplied, Dr. Selwyn acquired juster views of the Wesleyan cause, and these ill-judged and divisive proceedings were gradually abated; not, however, without weakening that blessed bond of attachment and respect which had formerly united both societies.

On the 30th of March 1842, the Rev. John Waterhouse, of Hobart Town, the General Superintendent, was summoned to his eternal rest. His last sickness was brought on by exposure to the heavy rains of Van Dieman's Land; but his death was eminently edifying and triumphant.

In *Kaipara*, two circumstances of a most gratifying character have lately transpired, both illustrating the value of Christian missions. On occasion of the distressing shipwreck of a vessel belonging to the French navy, nearly 200 persons were cast naked and destitute upon the shores of New-Zealand, about thirty miles to the north of *Kaipara Heads*. They constructed temporary huts upon the beach, and sent out a party in quest of help, which, after two days, fell in with a few natives from *Okaro*, who received them kindly, and encouraged them to send for the main body of sufferers to refresh themselves at the Christian village. Accordingly they came, and received from a

people, who a few years before would have murdered and perhaps eaten them, a kind and Christian welcome. The Union Jack was hoisted on the approach of the party, and the houses, the blankets, and the provisions of the natives were placed at their service for about ten days, until arrangements could be made for their removal. For this hospitality they neither asked nor desired a recompense: but the Lieutenant-Governor of New-Zealand, knowing how largely their winter stores had been encroached upon by this unexpected demand, gave them his high commendation, and a handsome present likewise. It is hoped and believed that the unfortunate Frenchmen would carry with them to *Tahiti* a practical lesson of the value of Protestant missionary labors.

Nor is it only for the bodies of their fellow-men that these newly reclaimed savages have learned to care. Concern for their own souls has taught them the value of the souls of others; and their own experience of Gospel blessings has made them solicitous for the evangelization of the world. Few missionary documents possess a higher interest for the thoughtful mind than a narrative forwarded by Mr. Bullers, of a missionary meeting held at this place. About 300 natives were assembled. The Lord's Supper was celebrated on the Lord's day, and a love-feast on Tuesday morning concluded the services. Monday was occupied by the missionary meeting, at which 16 native speakers bore their testimony to the value of the Gospel, and urged on their brethren the duty and privilege of contributing to the Missionary Society. A collection of £13 bore witness that they did not plead in vain. But the true value of the meeting must not be estimated by the collection. The strong sense, the cogent arguments, the clear perception of Christian duty, the union of purpose, and the grateful acknowledgment of their obligations to British Christians, which marked the proceedings of the meeting, gave to it a high importance, both as a trophy of the past and a pledge of the future.

In 1845 and 1846, the gracious spirit of awakening that spread over all the Wesleyan stations in the South Sea, visited also the stations in New-Zealand; and a great extension of the Redeemer's kingdom was the consequence. The Wesleyan Institution for training a native ministry was established in 1844, making the second of these institutions in New-Zealand. And about the same time, a college and seminary were also established at *Auckland*, the capital, for the purpose of educating the children of the missionaries who are stationed in Australia, New-Zealand, and the islands of the South Sea.

Neat and commodious chapels were raised in all the peopled localities around the principal stations, and thus those stations became circuits, as in England; native young men, in great numbers, as soon as their piety and in-

TABULAR VIEW.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Churches.	Number of other Teaching-Places.	Assistants and Missionaries.	Number of Subordinate Paid Agents.		Number of Unpaid Agents.		Number of Full Church Members.	On Trial for Membership.	Number of Sabbath-Schools.	Number of Sabbath-Schools of both sexes.	Number of Day-Schools.	Number of both sexes.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-day Schools.		No. of Attendants on Public Worship, including Members and Scholars.
				Catechists, &c.	Day-School Teachers.	Sabbath-School Teachers.	Local Preachers.							Male.	Female.	
1. Auckland.....	5	7	4	..	5	26	269	22	6	480	3	202	258	204	462	810
2. Manukau.....	3	5	1	..	1	7	93	1	3	200	2	70	90	110	200	425
3. Kawhia.....	6	24	1	..	1	34	480	70	40	860	34	428	428	432	860	970
4. Beecham-Dale (Aotea).....	10	2	1	..	..	26	313	2	10	500	10	590	300	290	590	600
5. Waingarua.....	5	8	1	..	..	9	200	..	10	500	..	..	290	210	500	750
6. Waipa.....	5	9	1	..	..	34	250	..	15	480	..	..	260	230	480	580
7. Mangungu.....	4	5	1	..	..	15	303	20	6	140	..	..	90	50	140	500
8. Waikato.....	2	5	1	..	..	7	119	8	7	150	1	15	100	50	150	380
9. Waeroa (Kaipara).....	4	4	1	..	..	12	164	7	4	300	..	..	200	100	300	400
10. Wellington.....	17	15	2	..	3	40	572	3	23	900	2	..	520	380	900	1,500
11. Nelson.....	11	13	1	..	..	32	380	37	14	474	2	..	270	204	474	1,000
12. New Plymouth.....	9	11	1	..	1	24	326	24	25	522	2	..	288	234	522	900
13. Waimate.....	10	3	1	..	..	35	376	13	50	500	..	..	250	250	500	700
14. Waitotara.....	6	..	1	..	..	7	132	..	..	106	..	..	56	50	106	249
15. Wanganui.....	6	2	1	..	..	7	50	..	..	150	..	..	75	75	150	225
16. Waikowaiti.....	2	12	1	..	2	14	289	..	..	385	14	385	232	153	385	780
Totals.....	105	125	20	9	15	521	4,316	202	203	6,737	71	2,212	3,697	3,022	6,719	10,769

\* No returns.

telligence were of an order to warrant such an arrangement, were sent forth among their brethren countrymen, to lead them to the knowledge of the truth. An awful earthquake which happened in Wellington, October 14, 1848, destroying some lives and much property, was the means, in the Divine hand, of greatly deepening the serious impressions.

Such are the present results and aspect of the New-Zealand mission. It is a territory that has been won for Christ by the united exertions of the Wesleyan and Church of England missionaries. To the Wesleyans especially, it has been a sphere of unparalleled toil, carried on for 33 years, at the cost of several thousands a year, and yet yielding glorious fruit. The fields are "white unto the harvest," and Christian reapers are filling their arms with the sheaves.

It yet remains to be seen whether the aborigines will be borne down and lost under the surging tide of colonial immigration, or whether they will stand like a rock amid it all. Native tribes have generally disappeared where mere aggressive or commercial colonization has taken place; but here, where cupidity has received a check, where the clear lines of right have been revealed, where the native mind has been elevated, and the trading spirit overawed by a more than usual amount of Christian influence and appliances, the results may prove more cheering. Wise and experienced men, such as the senior missionaries, give it as their opinion, that the slave population of New-Zealand, the lowest in the physical scale, will die off and become extinct; while the chieftain families, changed in their habits, and raised by religion and educational training, will be preserved and increase, partly, and for a while, as a separate people, and then perhaps, ultimately, as commingled with the Europeans of the country.

Their euphonious but poor language is now impressed with great Gospel conceptions, with words that shall stir the hearts of generations yet to come. With them the Sabbath is "a delight and honorable;" and, notwithstanding the number of those who still "walk according to the course of the world," there is nothing to hinder the ordinary progress of the Gospel through this fine and interesting country, or to prevent it from becoming a fair, prosperous, and Christian land.—*Barrett's Life of Bunby; Wesleyan Notices, and Annual Reports.*—REV. W. BUTLER.

GENERAL TABULAR VIEW.

SOCIETIES.	Stations.	Missionaries and Assistants.	Native Missionaries.	Teachers.	Communicants.	Schools.	Scholars.
Church Miss. Soc. . . . .	21	31	440	7,027	113	7,724	
Wesleyan Miss. Soc. . . . .	16	20	24	4,316	71	6,719	
Totals.....	37	51	464	11,343	184	14,443	

**NEYOOR**: A station of the London Missionary Society, at the southern extremity of Hindostan, in the Travancore district.

**NGATANGAI**: A station of the London Missionary Society on the island of Rarotonga, one of the Hervey Islands.

**NGABANTANG**: A station of the Wesleyan Missionary Society in Sierra Leone.

**NGAMOTU**: A station of the Wesleyans in New-Zealand.

**NICOMEDIA**: An out-station of the American Board among the Armenians, situated at the head of a gulf bearing the same name, stretching out from the eastern extremity of the sea of Marmora, about 50 miles east of Constantinople. It was formerly the capital of Bythina, and was also the residence of Constantine, and several of his successors, at least during a part of each year. Here Dioclesian also held his court, when he issued his first edicts against the Christians, and here the horrid work of persecution first began. Population 30,000; of which 6,000 are Armenians.

**NINE**: One of the New Hebrides, where is a station of the London Missionary Society.

**NINGPO**: One of the five ports in China open to European and American commerce, situated in lat. 29° 55' N., and long. 121° 22' E., on the river Tatsieh, 12 miles from the sea. Several societies have missions there. (See *China*.)

**NINA TUBU-TABA (KEPPEL'S ISLAND)**: One of the remote out-islands of the Friendly Isles, occupied by the Wesleyans with native teachers.

**NINA-FO-OU (SAVAGE ISLAND)**: This island is about 130 miles from Keppel's Island. It is a cinder island, every portion of it bearing marks of fire. It is occupied by native teachers, as a station of the Wesleyan Society.

**NISBET BATH**: The seat of an extensive district in Namaqualand, South Africa, occupied by a mission of the Wesleyan Missionary Society.

**NORTH AMERICAN INDIANS**: The American Indians of this day may be divided into two classes,—those who are now partially civilized, and live in a somewhat settled state, and those who are yet savage. They are all the remnants of once powerful nations. Some of them are found in the western part of the State of New York, some in Michigan, but the larger portion of them live in the territory west of the Mississippi river, known as the "Indian reservation," a territory lying west of the States of Arkansas and Missouri, between Red river on the south, and Platte river on the north, being about 500 miles in length from north to south, and about three hundred miles in breadth from east to west. Here are collected together the remnants of the Chickasaws, Choctaws, Creeks, Seminoles, Cherokees, Osages, Wyandots, Putawatomies, Wecas, Pianke-

shaws, Peorias, Kaskaskias, Ottawas, Chippewas, Shawnees, Kansas, Delawares, Kickapoes, Iowas, Foxes and Sacs, Otoes, and Missouries. Immediately north of the reservation, the Omahas, and some other tribes have an uncertain abode. And as we look up to the Minnesota, and to the north and west of that territory, we shall find the Sioux, the Ojibwas, and others. And further west, to the Rocky mountains, and over that barrier to Oregon, and then to California, and out through the northern and western parts of Texas, we shall encounter many savage tribes where property and life would not yet be safe. Most of the Indian tribes now living on the reservation, once lived east of the Mississippi river, and some of them in the Atlantic States. It was supposed that the interests of these States demanded their removal, and it was urged, and finally carried by the General Government. It was a hard case, and the right of it has been very justly questioned. It has, however, been overruled for good.

#### MISSIONS.

**PRESBYTERIAN BOARD**.—An Indian Mission, under direction of the Presbyterian Church, was commenced in 1833, by the "Western Foreign Missionary Society," and established among the Weas, a small band, of not over two or three hundred persons, who occupied a part of the reservation, near its northern boundary. The Rev. Joseph Kerr, and the Rev. Wells Bushnell, and their wives, with several teachers, both male and female, labored here in a faithful and self-denying manner, and much good was accomplished. But another denomination established a mission in a small kindred tribe near by, and it was thought expedient to relinquish this. At the present time the Board of Foreign Missions of the Presbyterian Church have missions among the Chickasaws, Choctaws, Creeks, and Seminoles, who occupy the southern part of the reservation; the Iowas and Sacs, near the northern part; the Omahas and Otoes, in the vicinity of Council Bluffs, on the Missouri river; and some bands of the Chippewas and Ottawas, on the Grand and Little Traverse Bays, in Michigan. The Iowa and Sac Mission is the oldest on this list, having been established in 1835. At that time the Iowas numbered about 1100 souls, and the Sacs about 500. They have decreased since that, owing principally to intemperance, which has grown upon them from their intercourse with the whites, from whom they are separated only by the Missouri river. Still the missionaries have prosecuted their work among this people, and done good, though in the face of great discouragements. The language of the Iowas was reduced to writing in 1843, when a grammar was prepared, portions of the Scriptures translated, a hymn-book, and some elementary works prepared and published. It is deemed however most expedient to teach the natives English at once, and thus give them access to the whole range of our

# INDIAN TERRY





literature. In 1846 a boarding-school was established, which continues in operation.

Next in date is the mission among the Chippewa and Ottawa tribes, in the State of Michigan. This mission was commenced in 1838, by the Rev. Peter Dougherty. A church was organized in 1843, to which over thirty natives have been admitted. Two stations are now occupied by this mission, one at Great Traverse bay, where a small boarding-school is established, and the other at Little Traverse bay, where there is a flourishing day-school. A further notice of this mission will be found at the conclusion of this article.

The mission among the Creek Indians was next established, and was commenced in 1842, by the Rev. Robert M. Loughridge. The Creek Indians number over 20,000 souls, and the district of country which they occupy lies in the Indian Territory, directly west of the State of Arkansas, between the Choctaw district on the south, and the Cherokee on the north. Missionaries had been sent among this people in former years, by different societies, but their labors not being altogether acceptable they left the country, and for several years no missionary had resided in the Creek nation. Mr. Loughridge spent some months in 1841 and 1842, in visiting the leading chiefs of the nation, explaining fully his object, and securing their confidence and cooperation. The result was a written agreement signed by both parties, in which the chiefs agreed on their part to allow him and others free access to the people, to teach them, and to preach the Gospel, granting lands for all necessary mission premises, &c., Mr. Loughridge engaging for himself and others, that they would not interfere with the government schools, nor with the national affairs. Mr. Loughridge then returned, and in the early part of 1843, went on with his wife. He was most cordially received by the natives, and was soon settled in his new home. A church was organized in January, 1845, and a boarding-school was established in the same year. A second station was formed in 1848, and a large building erected for a boarding-school. The whole missionary work in the Creek nation is in successful progress.

The mission among the Choctaws is next in date. The Choctaw people are perhaps more like a Christian nation than any other Indian tribe. Missions were commenced among them by the American Board in 1818, while they were living east of the Mississippi river, and one of their early missionaries, the Rev. Alfred Wright, a Presbyterian, has but recently gone to his rest. The progress of civilization among the Choctaws, though somewhat hindered for a time by their removal, has advanced until they have now a regular civil government, a written constitution and laws, courts of justice, and schools. The mission of the Presbyterian Board to this nation grew out of an

offer by their National Council to transfer to the Board an important school called "Spencer Academy," which was established in 1842, and the transfer was effected in the summer of 1845. In the spring of the next year a missionary and his wife, with one female teacher, commenced operations there. In 1847, a church was organized there, and both church and school are in successful operation.

The mission among the Otoes and Omahas stands next in date. The Otoes are divided into six bands, and number about 1,160. The Omahas number about 100 less. It was in 1846, when the Rev. Edmund McKinney and his wife removed from the Iowa station to the vicinity of Council Bluffs, on the Missouri river, and commenced a school for the children of these tribes, with some scattering Pawnees, Puncas, and half breeds. A building for the mission premises was completed in 1848. It is yet the day of small things with this mission, but not on that account to be despised.

A mission among the Seminoles was commenced in 1848, and is an offshoot from the Creek mission, in which territory the Seminoles now reside. Mr. Loughridge visited this tribe in 1846, and the experiment of a mission was attempted. There are many obstacles in the way, especially as this feeble remnant of a once powerful and warlike tribe consider themselves more deeply injured by the white man than most others. At the same time, they have no school funds, and are generally poor and discouraged. One fact, however, is peculiarly encouraging: one missionary teacher, Mr. John D. Bems, is himself a Seminole Indian, and has been laboring among his people faithfully for several years.

The Chickasaw mission is the last that has been planted among the Indians by the Presbyterian Board. This mission was resolved upon in 1849, but did not go into operation until 1852. Two stations in this tribe are occupied, but the results can hardly be looked for at this early day.

The complete returns of these Indian missions, as stated in the Report of 1854, are:—8 ministers of the Gospel; 58 male and female assistant missionaries, of whom four are natives—teachers, farmers, the wives of missionaries, &c.; 96 communicants; and 517 scholars, mostly in boarding-schools.

For the support of these missions, the sum of \$43,457 was expended in the year ending May 1, 1853, a part of which was on account of the buildings for the Chickasaw and Ottawa boarding-schools. The sum of \$23,240 was received from the government in aid of the schools, being mostly moneys appropriated to this object by the Indians, out of their annuities. This leaves a little more than \$20,000 as the amount furnished by the Presbyterian Church to the cause of missions among the Indians.

The foregoing narrative shows that the

boarding-school system has been largely adopted in these missions. It is a system that has some drawbacks, and yet greater advantages. It involves a considerable expenditure of money, for buildings, the support of teachers, food and clothing of scholars. This consideration will always prevent the establishment of such schools in all tribes alike. Some of the tribes are very poor; others are not willing to appropriate their annuities for this or any other good object. No part of the missionary work, moreover, requires so large an amount of care and labor, on the part both of the missionaries and of the executive officers of the Board, in providing supplies of every kind for large families, living far in the interior of the western wilderness. It is no light matter to furnish all the different kinds of food, clothing, and domestic service required by a household of 150 inmates, at a place far distant from markets, stores, and the usual conveniences of civilized life. Nor is it a small thing to keep all the accounts of such purchases, with a voucher for every item, however minute. Yet with all this complex and difficult labor, and with the more serious discouragements of the impaired health of many engaged in the work, and of too frequent changes of scholars and teachers, the system of boarding-school instruction is nevertheless attended with the greatest benefit to the Indians—making it well worthy of adoption, as a part of missionary agency. The scholars in these institutions are trained up under Christian influence, instruction, and example. They live in the missionary household, and are clothed, plainly but comfortably, after our fashion. The boys are taught to work in the garden and on the farm; the girls to knit, sew, and attend to the common duties of housekeeping. They are taught the English language, and the usual branches of common-school learning. They are assembled morning and evening at family worship, and on the Sabbath they unite together in the services of the sanctuary. Thus they are in training for the duties of life under the happiest circumstances. Many of them have already become the subjects of divine grace. A few are already looking to the work of the Christian ministry; some are already, and others probably will be teachers; others still will occupy posts of influence in their respective tribes, as magistrates or council-men. The boys will grow up to revere the laws and institutions of civilized society; the girls, to exert a hallowed influence in the domestic circle as Christian daughters, wives and mothers. In all this we see principles or elements of civilization of a high order—the beginnings of a Christian life in the wilderness—the desert blossoming as the rose.

The happy influence of these missions on the Indians may be shown by an example. Fifteen years ago, the Rev. Peter Dougherty, on leaving the seminary at Princeton, went among the

Chippewa and Ottawa Indians in the neighborhood of Grand Traverse Bay, on Lake Michigan. He found them living in a sad condition, dwelling in small bark huts or wigwams, poorly clad, and deriving a precarious subsistence from fishing, making sugar from the maple tree, and the cultivation of little fields of Indian corn by the women. They were exposed, moreover, to the pernicious arts of the whisky-trader, who reaped the greater part of their small annuities. They were thus fast traveling on the road to extinction.

Mr. Dougherty mingled freely with this poor people, and gained their confidence and goodwill. He built a small log-cabin for himself and another for a school-house, doing most of the work with his own hands. He then taught the children during the week, and preached to as many as could be collected on the Sabbath. After some months he returned to his friends on a short visit, and was accompanied back by his wife, who did not hesitate at the call of duty, to exchange the comforts of refined Christian society for a home among the children of the forest. Gradually an impression was made on the minds of the Indians. One family after another was induced to build small cabins of rough logs, near the dwelling of their missionary; little fields were opened and fenced; fruit trees were planted, and vegetables raised in the gardens. A suitable church building was erected, with a sweet-toned bell to call the worshippers to the house of God. The unwonted sight of a Christian village appeared on the shores of the bay.

The means of grace administered in this humble village were followed by the influences of the Holy Spirit; hopeful conversions among his Indian congregation cheered the heart of the missionary. A church was organized in 1843, and to its communion, at different times, over thirty of the Indians have been admitted after receiving Christian baptism. Some of these have finished their earthly course, in the enjoyment of a good hope through grace, and they are now at rest with Jesus. Surely no doubt can be entertained as to the benign influence of this work of faith and labor of love. Its fruits are beautiful here, and in the world of glory they will be forever perfect.

The christianization of these Indians was followed by their civilization. Of this a marked proof is now to be mentioned. The land occupied by the settlement on Grand Traverse Bay had been ceded by the Indians in former years to the Government, and, being a reservation, it was not yet in market. Mr. Dougherty's Indians, as they may be called, in distinction from the unevangelized part of the same bands, were now anxious to obtain land for permanent possession and improvement, so that they might have a settled dwelling-place, and leave the fruits of their labor to their children.

They were the more encouraged to desire this, by the wise and liberal legislation of

the State of Michigan, giving to the Indians the rights of citizenship. After long consideration by the Indians and their missionary, and no small degree of attention on the part of the Executive Committee of the Board, including repeated references to the Indian Department at Washington, it was eventually deemed best that they should remove from their first settlement, purchase small tracts of land on the other side of the bay, and thus begin life anew. They had carefully husbanded their small annuities and earnings, and some of them were able, in 1852, to purchase little tracts of forty, sixty, or eighty acres each, to which they have now removed, and they are hard at work clearing their lands, and putting up their houses.

It is gratifying to add, that they were most anxious to have their benefactor accompany them to their new abode. A memorial was sent by them to the Committee, signed by a large number, requesting that Mr. Dougherty might be transferred to their new settlement.

He is now there, pursuing his work under new and more hopeful circumstances. It has become expedient to form a small boarding-school, as the families are now at considerable distances apart; and two more stations have been occupied on Little Traverse Bay, where interesting day-schools are supported.

This narrative exemplifies the working of our Indian missions, and shows clearly the result to which they directly tend. Their aim is to save the Indians for this life and the life to come. They promote their civilization, and thus fit them to become eventually incorporated with the other inhabitants of this country,—who can have a better right to be enrolled as *native* citizens under our government? And they point their minds to that life and immortality which the Gospel alone brings to light. What has been accomplished among these bands of Chippewas and Ottawas, is precisely what we hope to see accomplished among all the Indian tribes.—REV. J. GREENLEAF, and *Lowrie's Manual of Missions.*

TABULAR VIEW.

MISSIONS.	NAMES OF STATIONS.	First Commencement of Operations.	Missionaries and Assistant Missionaries.					Scholars.					
			Ministers.		Lay Teachers and others.			Boarding.		Day.		Total.	
			American.	Native.	American.		Native.	Communicants.	Boys.	Girls.	Boys.		Girls.
					Male.	Female.							
CHOCTAWS.....	Spencer Academy .....	1846	1	..	6	7	..	*	100	..	..	..	100
CREEKS.....	Kowetah.....	1842	1	..	..	2	1	..	30	16	9	..	25
	Tallahassee .....	1849	1	..	2	4	..	25	40	40	..	..	80
CHICKSAWS.....	Wapanucka .....	1849	1	..	3	8	..	..	..	100	..	..	100
	Boggy Depot.....	1852	1	..	..	2	..	5	..	..	..	..	..
SEMINOLES.....	Little River, or Oak-ridge, .....	1848	..	..	1	1	3	..	4	14	12	..	26
IOWAS AND SACS.....	Iowa.....	1855	1	..	1	3	..	*	20	20	..	..	40
OTOS AND OMARAS..	Bellevue.....	1846	1	..	2	4	..	*	26	16	..	..	42
CHIP'WAS & OTTAWAS	Grand Traverse .....	1838	1	..	1	4	..	32	23	11	..	..	34
	Little Traverse.....	1852	..	..	1	1	..	..	..	..	20	20	40
	Middle Village.....	1853	..	..	1	1	..	..	..	..	15	15	30
	Totals.....		8	..	18	37	3	96	239	208	35	35	517

AMERICAN BAPTIST MISSIONARY UNION.—The history of these missions is so blended with the changing fortunes and declining destiny of the Indian race, that it can be fully narrated only with considerable difficulty, and at a length greater than is compatible with the limits of this sketch. These missions were formerly established in portions of the country from which the Indians have long since disappeared, and are now, with a single exception, concentrated in that territory lying westward of the states of Missouri and Arkansas, which is the home appointed by the American government for the feeble remnants of this once powerful race.

In the autumn of 1817, Rev. Isaac McCoy was appointed by the Board of Managers of

the General Convention, a missionary among the Indians, at that time scattered in great numbers over many of the states and along the entire western frontier of the United States. In accordance with the instructions he received, he repaired to Fort Wayne, in Indiana, on the banks of the Wabash, then one of the remotest settlements of the West. In the region lying around this military establishment were the Miamies, the Kickapoos, the Putawatomes, and the Ottawas—tribes speaking substantially the same language, and existing in the same social condition. In the relations then existing between the two races, he found these people exceedingly averse to everything belonging to white men. After many persevering efforts he was able to conciliate their good

will, and by the end of the year to collect a small school of native children to be boarded and instructed in his own family. In 1820 the school contained 48 pupils, and had become instrumental in establishing relations of confidence between the missionary and several chiefs of the tribes. In 1822 the station was removed 200 miles westward to the borders of Michigan, to a spot situated far from any settlement of white men, and which now received the name of *Carey*, in honor of the celebrated English missionary at Serampore. Two assistants were now added to the mission, and the school was the means of gathering a little community in which the arts of civilized life began to be practiced, and the influences of Christianity were exerted. The members of the church were now 30 or 40 in number, many of whom were Indians, and the public worship maintained by the missionaries often drew together large companies of the Putawatomics, who alone had hitherto evinced any interest in the agencies of the mission.

The Ottawas, who had opposed the efforts of the missionaries, soon began to relax their hostility. Two pupils from that time were sent to the school at Carey, and their chief, Noonday, offered a tract of 600 or 700 acres of land to the mission, in case a missionary could be sent to the settlements of his people on the Grand river. The proposal was accepted, and a new station established, which was conducted for a year by different members of the mission at Carey; but in 1826, on the arrival of other missionaries, Mr. McCoy temporarily removed his family to the new settlement, and immediately founded a school and the other agencies usually connected with a mission for the improvement of the natives. This station received the name of Thomas, and in 1827 it was placed by the Board under the charge of Rev. Leonard Slater, who was appointed for this purpose, and Mr. McCoy returned to Carey. This station, however, was already beginning to decline, and the Putawatomics, who had offered that field of the earliest missionary effort, entirely disappointed the hopes which had been cherished in their behalf. They yielded to the corrupting influences of the white men who came to them, ceded their lands to the government, and ceased to practice the rudiments of civilization which they had learned from the missionaries. In these circumstances, in 1829, Mr. McCoy and his associates removed to Thomas, leaving only a single missionary, Rev. Mr. Simerwell, to teach the school and preach to the church at Carey.

The Ottawas at this time presented a much more inviting field of philanthropic labor. Their chiefs were more intelligent, and their settlements were further removed from the regions occupied by white men. In the summer of 1830, the station was composed of five missionaries, a superintendent of the farm, and

six female assistants, who were engaged in instructing the Indians around them in the doctrines of Christianity, and the rudiments of useful knowledge. But the labors of the mission were at this time too much directed to the mere outward improvement of the people, and its members soon felt the importance of addressing themselves more directly to their religious welfare. For this purpose new prominence was given to the daily religious worship, and the services of the Sabbath, so that the character of the people began to improve, and in 1832 several of them gave evidence of piety, and were received into the church by baptism. Among these earliest converts was Noonday, the chief of the tribe who had invited the missionaries to come among them, and who now attempted to unite the people in an association for preventing the sale of whiskey, and for promoting the morals of the settlements. Every year witnessed improvements in their condition, and the enlargement of the church and the mission. Eight Indian youths were sent to the Academy at Hamilton, N. Y., to receive a fuller education, and the prospects of the tribe began to brighten. But the settlements of the white men were gradually approaching their remote domain, and already beginning to exert upon them their unfeeling mischievous influence. In 1836, their territory having become covered with English settlements, was ceded to the government of the United States, and the mission was removed to Richland, about 50 miles south of Thomas. Here Mr. Slater continued to reside, though the great body of the Ottawas had long since migrated to the Indian territory beyond the Mississippi. A small settlement, however, remained till near the close of 1853, who then joined their brethren, and the property of the mission has been sold and the services of Mr. Slater discontinued, at his own request.

The improvement of the Indian race had early engaged the attention of the government of the United States. Special appropriations had been made, and different plans had been recommended by successive presidents, and various schemes had been devised by philanthropic citizens in their behalf. At length, in 1819, a bill was passed by Congress, placing at the disposal of the president the sum of \$10,000, as an annual appropriation for their instruction and civilization. The schools at Thomas and Carey had from the beginning been supported by moneys derived from the government, and in accordance with the plan adopted by the president for disbursing the \$10,000, the Board in 1825 began to receive a portion of this appropriation, which, varying with the amount of service which has been rendered, they have continued to receive to the present time.

In 1828, the Board appointed Rev. Abel Bingham to establish a mission among the Ojibwas at Sault de Ste. Marie, an ancient French

settlement, about 15 miles south-east of Lake Superior. The president, in accordance with what was now the settled policy of the government, had placed at their disposal the sum appropriated for this tribe, and Mr. Bingham immediately commenced a school with fifty scholars, and began to preach in English at the neighboring garrison, and through an interpreter to the Indians of the settlement. Suitable houses were soon erected for the accommodation of the members of the mission and the boarding-school; a temperance society was formed, a church was constituted; and, in 1830, two persons were baptized. Others, both in the Indian and the English congregations, soon became decided and active Christians, whose good influence was felt in the improved morals and social habits of the community. Early in 1832 special meetings were held at frequent intervals by the members of the mission, which were also attended by other ministers in the neighborhood, and which contributed largely to the religious instruction and benefit of the people. Forty persons were soon afterwards baptized, and added to the church of Mr. Bingham, of whom eleven were Indians; the others being principally officers and soldiers of the neighboring garrison. Among them were Dr. Edwin James and Mr. Cameron, and *Shegud*, an Ojibwa chief, the two latter of whom were subsequently assistants in the missions. Dr. James also had translated the New Testament into the Ojibwa language, with which he had long been familiar, and after a careful revision it was printed, in 1833, at Albany, under the direction of the translator. At this time also Messrs. Meeker and Merrill were appointed missionaries of the Board, and passed some time at Sault de Ste. Marie, but were afterwards removed—Mr. and Mrs. Merrill and a female assistant, to the Otoes, and Mr. and Mrs. Meeker to Thomas, and afterwards to Shawanoe in the Indian territory beyond the Mississippi.

But the station at Sault de Ste. Marie soon began to suffer from the presence of immoral and unprincipled traffickers, and from the wandering habits of the Indians. The pious soldiers of the garrison were removed to a distant post, and the school and congregation were both greatly reduced in consequence of the intrigues of Roman Catholic priests, who had come into the settlement. Messrs. Bingham and Cameron, however, still continued their labors, and made frequent excursions to other native settlements, and soon established a subordinate station at Tikuamina bay, which was placed under the charge of *Shegud*, the converted chief already mentioned. Mr. Cameron, who was ordained in May 1837, visited Michipocoton, an Indian town in Upper Canada, on the shore of Lake Superior. He repeated his visit in successive seasons, baptizing several Indians, whom he at length formed into a church which, in 1842, numbered thirty mem-

bers. The station, however, did not long thrive, in consequence of the changing habits of the people, and it was, after a few years, entirely abandoned, and Mr. Cameron returned to St. Mary's. This latter station also has been gradually declining for several years, while that at Tikuamina bay has become more important.

In the year 1821, the Board assumed the general care of the mission established by the Hamilton Missionary Society, among the Seneca, Tuscarora and Oneida Indians, in the remoter counties of New York. This mission was conducted in three separate stations, which at length were reduced to two, but both of them gradually declined in the waning fortunes of the race, and have since become extinct.

We have thus far sketched those missions of the Board which were established among the tribes of the north. Similar missions were also planted in the south, among the Cherokees and Creeks, in the States of North Carolina, Georgia, and Alabama. Of these missions, that among the Cherokees has been attended with a degree of interest and success, that has placed it at some periods of its history among the foremost Baptist missions of the country. It was established in 1817, when the territory of the tribe embraced a large tract lying on the borders of the States of North Carolina, Georgia, and Tennessee. The Cherokees were already beginning a career of civilization, and by being more widely separated from the settlements of white men, had maintained an independent national existence. They had, in former years, been visited by Moravian missionaries, and by agents of the Presbyterian Synod of Tennessee, by whose influence much good had been accomplished. In 1817 also the mission of the American Board of Commissioners was commenced among the Cherokees, and a few months later, Rev. Humphrey Posey was appointed the first missionary of the Baptist General Convention, as the society was then styled. In consequence of much time being spent in journeys of exploration, and the selection of a suitable locality, the labors of the missionary were not begun till the spring of 1820, when Mr. Posey, with a few assistants, went to reside at Valley Towns, on the banks of the Hiwassee river, just within the State of North Carolina. The station was commenced, in accordance with the views at that time prevailing, by enclosing a large piece of ground of eighty acres, as a mission farm, which was supplied with the necessary implements and stock. Buildings were soon erected; a school of 50 children was opened for instruction in the Scriptures and in the lessons of useful knowledge. In the following year a second station was commenced at Tinsawatee, a settlement sixty miles south of Valley Towns, where was already residing a missionary, supported by the Sarepta Baptist Association in Georgia. In September of the

same year, Rev. Thomas Roberts was appointed superintendent of the mission, and several teachers for the schools and artisans for the farm and the workshop were added to its stations, and under the influence of their arrangements, the Indians made evident progress in the arts and morals of civilized life.

Among the members of the mission at Valley Towns at this time, was Mr. Evan Jones, who, with his wife, had, for several years, been engaged in the instruction and management of the schools. In 1825 he was ordained as pastor of the church at Valley Towns, and soon after, on the resignation of Mr. Roberts, was appointed superintendent of the mission. He soon had the happiness of seeing several of his former pupils settled around him, as heads of Christian families, and illustrating the virtues of a well-ordered society. In 1826, the civil organization of the tribe having been altered, a new code of laws was adopted, and their progress, as a people, was greatly promoted. Their language had already been reduced to writing, by George Gness, one of their own people. Many hymns were composed in it, in the singing of which the natives especially delighted; and in 1825, the New Testament was translated according to the alphabet of Gness, by David Brown, a Cherokee of superior education. A printing-press was soon purchased by the council, and in 1828 the "Cherokee Phoenix" was published weekly, both in Cherokee and in English. The New Testament and the hymns were also printed.

But the labors of the mission were thus far devoted too much to the civilization and social improvement of the nation, and by the direction of the Board, the missionaries now began to give themselves more fully to the work of preaching the Gospel to the people, and leading them to repentance and faith in Jesus Christ. The mission farm and its kindred arrangements were gradually abandoned, and the attention of the Indians was directed especially to the claims of the Gospel, with results that fully justified the wisdom of the change. A religious awakening soon commenced, which spread widely through the nation, and continued for several years to exert its beneficial influence upon the character of the people. Mr. Jones established new out-stations, and organized new churches, and at the close of 1833 the mission numbered 200 communicants, three-fourths of whom had been baptized in the three preceding years. Many of these Indian converts were men of superior intelligence and standing in the tribe, and two of them subsequently became respected and useful ministers of the Gospel. These were Oganaya and Kaneeka, who adopted the names of John Wickliffe and Jesse Bnsyhead. The latter had gained his knowledge of Christianity from the Bible alone, and apart from all other instruction, had become a Christian of the firmest faith and the loftiest character. Both he

and Wickliffe were ordained to the ministry in 1833, and became pastors of churches at different stations, where, for many years they devoted their efforts to promoting the religious welfare of their own people.

The station at Tinsawattee was never equal in importance to that of Valley Towns. It was under the faithful superintendence of Rev. Mr. O'Briant; but the Indians in that district declined in numbers; and at length in 1831, at the recommendation of the United States government, they removed to the territory which had been assigned them, beyond the Mississippi. Mr. O'Briant accompanied them, but he soon after died; and though his place was supplied by others, this mission was abandoned in 1836, and the remaining missionaries removed to Shawanoe.

From the year 1822 a mission had also been established among the Indians known as the Creek nation, in the States of Georgia and Alabama. The attention of the Convention was called to the wants of these people, and the establishment of a mission recommended by Governor Rabun, of Georgia,—also by Rev. Messrs. Mercer and Mosely, eminent clergymen of the same state. In 1822, Rev. Lee Comper, of South Carolina, was appointed to commence the mission at Withington, on the borders of Alabama. But the Creeks were far less civilized than the Cherokees, and were, withal, sadly degraded by the unprincipled traders who came among them in great numbers, to teach them the vices of civilized life. Troubles were also arising between them and the government of the United States, and they were constantly exposed to depredations from their white neighbors, which provoked the fiercest passions of their savage natures. In this condition of the Creek nation, it was impossible that the mission should accomplish any high success. A school was maintained for a few years, and a small band of Creeks were baptized; but in 1829 a large part of the nation migrated beyond the Mississippi, and Mr. Comper withdrew from the service of the Board.

In 1830, John Davis, a former member of the school at Withington, who had accompanied his people in their removal westward, was appointed a missionary, and immediately began his labors as a preacher. Two years later, Rev. Daniel Lewis was sent to the mission, the chief station of which received the name of *Ebenezer*. He soon organized a church, composed of those who had been baptized in Alabama, and those who had been more recently instructed in the Gospel by John Davis. The school was well attended, and a weekly congregation of three hundred Creeks was assembled for public worship. Mr. Davis was subsequently ordained, and in the autumn of 1834, the mission was placed under the care of Rev. David Rollin, who, with two assistants, went to reside among the Creeks. In 1836, a

second station was established at Canadian Creek, and an attempt was made to prepare a Creek version of the New Testament. But the passions of the tribe were too easily inflamed to admit of much social progress, or of any settled and uniform modes of life. Many of the chiefs were opposed to the introduction of Christianity among the people, and the nation soon became distracted with tumults, which threatened the safety of the missionaries. Mr. Rollin and his associates accordingly withdrew to Shawanoe, and the mission was broken up. It was afterwards resumed by Rev. Messrs. Kellam and Mason, who maintained the government schools and kept together the churches; but in 1840 they were obliged to leave the nation, on account of threatened violence. The churches, however, continued to be visited by members of other missions in the Indian Territory, until 1843, when Rev. Eber Tucker, lately a government teacher among the Choctaws, was appointed missionary among the Creeks. In the course of two years, he baptized more than a hundred of the tribe; and the church, at the end of that period, numbered 250 members, of whom many were African slaves owned in the nation. In 1845, Mr. Tucker abandoned the mission, on account of the sickness of his family, and it subsequently passed into the hands of the American Indian Mission Association.

In May, 1830, the bill for removing the Indians from their lands within the states to the territory of the United States beyond the Mississippi, passed the national Congress. This measure had been early advocated by Mr. McCoy, and repeatedly commended to the government by the General Convention, as the best mode of relieving them from the evils to which they were exposed within the jurisdiction of the states. Many of them had already consented to remove, and other portions were only waiting for some definite arrangements to be made by the government. But the Cherokees in Georgia, and other tribes in the neighboring states, claimed to be each an independent people, occupying lands which had been repeatedly guaranteed to them by treaties with the United States. It was while this claim was still a subject of angry dispute between the Cherokees and the State of Georgia, that the bill for removing the Indians became a law of the land. It provided for an equitable exchange of the lands of the Indians; for their removal at the public expense; their full indemnification for the losses they might sustain, and their entire support for one year after their arrival in the territory which was set apart for them, beyond the western borders of the states of Arkansas and Missouri. The act imposed on them a virtual necessity, and was ultimately carried into execution by the troops of the United States, under the command of Major-General Scott. Several other tribes, seeing the necessity which they could

not escape, acceded to the terms of the government, and exchanged their lands for portions of the new domain. Not so the Cherokees. They clung to the promises of the government, and to the guaranties of their treaties. At length, however, on the submission of a portion of them, the President of the United States felt obliged to compel their removal by the array of military force. It was commenced in the summer of 1838 by the enforced departure of 3,000 of the tribe; but the remainder having obtained permission from General Scott to remain till the sickly season of summer was over, removed of their own accord, in companies of about a thousand each, under the conduct of leaders of their own selection. It was to them a season of unprecedented national calamity and humiliation. They were, in a great degree, a civilized and Christian people, and they felt with the keenest sensibility the pressure of the iron power which tore them from their ancient seats, and the graves of their dead. But, amidst all their deep afflictions, the religious influence which had begun to show itself some years before, still continued to be experienced among them. In 1835, not less than 300 had been baptized, and during the protracted period of their adversity, and, even on their sorrowful march to the western territory, they manifested a religious sensibility, and developed a religious faith, which not only sustained them in all their sufferings, but awoke a thrill of sympathy in every pious heart throughout the land. Among the persons chosen to conduct the several parties of the migrating nation, were Rev. Messrs. Jones and Bushyhead, and it often happened that their evening encampments resounded with the prayers and hymns of devout assemblies, engaged in the worship of God; and the streams which they crossed were sometimes consecrated by the holy rite of Christian baptism.

In this manner were the Cherokees removed to their present home in the Indian Territory. The missionaries went with them in their long and wearisome journey, and did all in their power to alleviate their sufferings, and breathe into them the spirit of cheerful Christian resignation. The interests of the mission, though they had suffered a serious shock in the changes which had befallen the nation, yet soon revived on the arrival of the Cherokees in their new home, and in a little time its labors again were prosecuted with their wonted regularity. At the close of 1839, Mr. Jones returned to the States, and visited the managers at Boston. In the course of his visit, he narrated in the cities of the east the sufferings of the Cherokees, and the spirit with which they had endured them, and made the public more fully acquainted with the progress they had made in the knowledge of the Gospel, and the arts of civilized life. His narratives awakened new interest in the prosperity of the mission, and on

his return in 1841, he resumed his labors with new zeal and encouragement. He found that during the eighteen months of his absence, upwards of two hundred had been added to the churches—a number which was soon increased by the baptism of nearly 100 more. The wilderness was blooming with the industry and care of the people, and the Cherokees became pioneers and exemplars to the other tribes that occupied the territory.

There were at this period within the territory nine missions of the Board, embracing in all twenty-four missionaries and assistants, and twelve native preachers. Most of them were of recent origin, and some were little more than government schools, placed by the President of the United States under the direction of the Board for the benefit of the several tribes among whom they were established. This number of laborers was soon increased by additions to the Cherokee mission, and the missionaries and teachers stationed among the Shawanoes, Ottowas, Putawatomies and Delawares, were in 1841 united in a single mission, the principal seat of which was at Shawanoe, with a subordinate station in each of the tribes. At Shawanoe there had been a press since 1833, at which the Gospel of Matthew, together with many Christian hymns and school-books had been printed, and from which, for several years, had been issued a weekly newspaper, called the "Shawanoe Sun." Since then other school books, and other portions of the New Testament have been added to the number. In 1842, the operations of a portion of the mission were suspended for a time, in consequence of the jealousy and threatened violence of the Indians. At about the same time also, it was visited by Rev. J. S. Bacon, D. D., a member of the Board, who had been appointed to visit the several missions in the Indian Territory. Dr. Bacon extended his observations and inquiries to all the leading tribes in the territory, and his report to the Board contributed largely to their information respecting the condition of the people, the influence of the missions, and the modes in which they should be conducted. Since that time the labors of the mission have been conducted without interruption, though amidst the unceasing decline of the Indian race in all the tribes with which it is connected—a decline which of necessity spreads its shadows not only over the prospects of the people, but also over the agencies that are employed for their improvement. At Shawanoe, Mr. and Mrs. Barker with one native assistant, and, within the past two years Miss Doty, a teacher, have conducted the station. The church numbers thirty-one members. At Delaware, the church has also thirty-one members, and is under the charge of the Rev. J. G. Pratt, who, with Mrs. Pratt, Miss E. S. Morse, Miss E. P. Gookin, and one native assistant, has also the entire charge of the schools, and all the interests of the mission in

the Delaware tribe. At Ottawa, the station is under the charge of Rev. G. Meeker, who, with his wife and one native assistant, is employed among the Ottawa people. The church here numbers forty members. Around each of the stations, the natives are making gratifying progress in morals and the arts of civilized life. The members of the churches maintain an exemplary Christian character, and for some years past have made considerable contributions for the support of the mission. Each year, also, witnesses additions to their numbers, and an increase of intelligence among the children of the schools.

The only other mission of the Union now remaining in the Indian territory is that among the Cherokees—a mission which from its commencement, while the Cherokee nation were still in the State of Georgia, has been signally blessed of heaven, and has been productive of the most gratifying results in the civilization and religious improvement of the people. Its principal seat is at Cherokee, which is three miles west of the boundary of Arkansas, and its operations are extended over a district occupied by the tribe, of forty miles in extent to the west, the south, and the north. Since 1843 the mission has been furnished with a press and printing establishment, which until recently was under the care of Mr. H. Upham, a printer by trade, who retired from the service of the Board in 1851. In addition to Rev. E. Jones, the faithful friend of the natives who has remained with them through all their disasters, the mission was strengthened in 1843 by the arrival of Rev. W. P. Upham, and these two are now its only managers. They have, however, employed at different periods a number of intelligent and educated Cherokees as assistants and coadjutors in their labors, and these have in most instances proved themselves efficient and faithful in carrying forward the work of the Gospel. The translation of the New Testament was completed by Mr. Jones in 1847, and some books of the Old Testament have been translated by other members of the mission. School books have been prepared in large numbers, and the Pilgrim's Progress has been translated and extensively circulated among the people of the nation, everywhere awakening the deepest interest, and producing the most beneficial results. In 1844 Mr. Upham established the "Cherokee Messenger," a periodical which has been continued by members of the mission, or by natives of the tribe. The people have occasionally been distracted by civil feuds,—some of them having their origin in questions and events connected with their removal from Georgia—which have sometimes affected the interests of the mission, but its course has been one of unusual prosperity, and its agencies have conferred inestimable benefits on the Cherokee nation. The national council has adopted a liberal policy in the administration of its public affairs, and its enactments

and decrees have for a considerable period been such as become a civilized and Christian people. Its school system is in advance of those of some of the neighboring States, and the schools of the mission are no longer needed, except for religious instruction. The churches which, on the migration of the Cherokees in 1839, contained 500 members, in 1849 numbered upwards of 1200. They very nearly support the institutions of the Gospel by their own contributions, and have often sent liberal sums to the treasury of the Missionary Union. In 1854 their contributions to this treasury amounted to \$409, and it is believed that were the missionaries now withdrawn, the churches would still go on in maintaining the faith of the Gospel, and spreading it more widely among the people. The mission is now established at five stations, Cherokee, Delaware Town, Dsiyohee, Taquohee, and Flint, and at eight out-stations. Its missionaries are Rev. Messrs. E. Jones and W. P. Upham, who with their families reside at Cherokee, while the native assistants are distributed among the other stations or out-stations of the mission.

The only mission of the Union now remaining among the Indians east of the Mississippi, is that among the Ojibwas, near Lake Superior. Its origin and early progress have already been narrated. It has from the beginning been under the charge of Rev. Abel Bingham, assisted for many years past by Rev. G. D. Cameron. Its stations still continue to be, as they have long been, at Sault de Ste. Marie and Tikuamina bay, with an out-station at Michipicoton, in Upper Canada. A flourishing school is maintained at Tikuamina bay, which contains, by the latest reports, sixty-nine pupils, and the church numbers twenty-one members. The Ojibwa tribe, however, is constantly diminishing in numbers, and must soon either be removed to the western territory, or be merged in the tide of population that is advancing from the east, and a few more years must terminate the existence of the mission. And even in the Indian territory itself—the domain which the government solemnly set apart as the perpetual home of these ancient masters of the whole land—the horizon of the future is shutting darkly and gloomily upon the fortunes of the Indian race. Already have the guarantees to which they trusted been set aside, and the titles which they fondly thought would be valid for ever, are about to be extinguished by the legislation of Congress, and the lands for which they abandoned their ancient seats in the States of the East are about to be merged in the territories of Nebraska and Kansas, to which the tide of emigration is rapidly rolling. The destiny of this once powerful race is one of the saddest in the annals of mankind, and happy will it be, if, before their final extinction, they shall find in the Gospel of the Son of God a solace and a balm for all the mighty wrongs which

they have been forced to endure at the hands of the American people.

#### STATISTICS OF INDIAN MISSIONS FOR 1854.

*Ojibwa Mission.*—2 stations, 2 out-stations, 2 missionaries, 1 female assistant, 1 native assistant, 1 church, 21 members; 1 boarding-school, 6 pupils; 2 day-schools, 74 pupils; total, 3 schools, 80 pupils.

*Shawano Mission.*—3 stations, 3 missionaries, 5 female assistants, 2 native assistants, 3 churches, 100 members; 2 boarding-schools, 45 pupils.

*Cherokee Mission.*—5 stations, 8 out-stations, 2 missionaries, 2 female assistants, 6 native assistants, 10 churches, 1,250 members; 1 boarding-school, 85 pupils.

*Total.*—3 missions, 10 stations, 10 out-stations, 7 missionaries, 8 female assistants, 9 native preachers and assistants, 14 churches, 1,371 church-members, 4 boarding-schools, 136 pupils; 2 day-schools, 74 pupils; total 6 schools, and 210 pupils.—PROF. W. GAMMELL.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.—This Society was led by a very peculiar providence to undertake the missionary work among the Indians. *John Steward*, a free colored man, who was born and bred in Powhattan county, Va., was converted, and became a member of the Methodist Episcopal Church. Though of slender education, yet he became deeply impressed with a conviction that it was his duty to call sinners to repentance; and, at the same time, his mind appeared to be drawn somewhere in a north-west direction, he hardly knew where, among a people to whom he was a stranger. So strong were his convictions on this subject, that, though unauthorized by any body of Christians, he arose, forsook all, and went alone and unprotected; crossed the Muskingum river, directing his way sometimes through a wilderness without any road; nor did he suffer himself to be diverted from his purpose, though many with whom he fell in company by the way endeavored to dissuade him from it, until he arrived at Pipe Town, on Sandusky river, where a tribe of the *Delaware* Indians resided.

He was conducted to one of the Indian cabins, and seated. Finding, however, that they understood but little of his language, he could attract but little attention by his conversation. They were moreover preparing for one of their dances, and did not like to be diverted from it by the arrival of a stranger, but commenced their barbarous exercises with such energy and violence, that poor Steward thought they were about to kill him. Finding, however, that his fears were groundless, as soon as they desisted from their dance, he pulled out his hymn-book and commenced singing. Profound silence reigned in the assembly while Steward proceeded with the hymn. And when he ceased, one said, in English, "Sing more." He complied, and then asked if they could furnish

him with an interpreter; when an old Delaware, named Lyons, was produced, and Steward delivered to them a discourse on the subject of religion, to which they listened with attention; and, at the close of it, they prepared for their guest an entertainment, after which, he retired to rest.

Thinking he had discharged his duty here, it was his intention to visit some friends in Tennessee. In the morning the people wished him to remain another day; but a secret impulse seemed to urge him to proceed still further to the north-west; and so, disregarding his own inclinations to visit his friends, and the solicitations of the people, he traveled on to the house of the United States sub-agent of Indian Affairs, at Upper Saudusky.

At first suspecting Steward to be a runaway slave, Mr. Walker questioned him very closely. But Steward related to him his first experience of the grace of God, his subsequent impressions, and the way in which he had performed his journey and come among them. The artless and unaffected manner in which he narrated the dealings of God with him, soon removed the scruples from Walker's mind, and he gave him encouragement, directed him to the house of Jonathan Pointer, a colored man, who had been taken prisoner in his youth by the Wyandots, and who had learned to speak their language with ease and fluency. When Jonathan learned the object of Steward's visit, he endeavored to dissuade him from his enterprise, telling him he need not attempt to do that which many great and learned men had failed in accomplishing before him; Steward, however, would not be diverted from his purpose without a thorough trial, and the same day, with the reluctant consent of Jonathan, he attended a feast with him. A large number of Indians were assembled, and the feast and dance were conducted as usual, with great mirth and hilarity. Permission being granted at the close of the amusements, Steward, by the aid of Jonathan, as interpreter, delivered a discourse on the subject of Christianity; dwelling principally on its experimental effects upon the heart and life. They listened with profound attention, and then gave them their hand in token of hospitality to a stranger. He made an appointment for a meeting the next day, at the house of Jonathan, but how surprised and disappointed was he to find, instead of a large assembly, only one old woman. Not disheartened, however, at this, Steward imitating the conduct of his Master at Jacob's well, preached the Gospel as faithfully as if there had been hundreds present to hear him. The next day his congregation was increased by the addition of one old man, and these two soon became converts.

The next day being Sabbath, 8 or 10 assembled in the council-house, who seemed much affected under his sermon, and a work of grace commenced, which terminated in the conver-

sion of many. This was in the month of November, 1816. Steward continued his labors, visiting the families from cabin to cabin, talking, singing, and praying with them, and preaching to them on the Sabbaths, in the council-house. Very soon large crowds flocked to the meetings, and such was the deep concern manifested, that for a season they almost entirely neglected their secular affairs. This gave occasion for the mercenary traders residing among them to speak reproachfully of Steward, and accuse him of being instrumental of starving the Indians, by preventing them from hunting. But it was very manifest that the true reason of their opposition was, that "their craft was in danger." Yet, although they threatened him with imprisonment, he persisted in his preaching. One of his greatest difficulties was with his interpreter. Being unaffected with the truth, though he interpreted faithfully whatever Steward delivered, he would often add, "so he says; but I do not know whether it is so or not, nor do I care; all my mind is to interpret faithfully what he says. You must not think that I care whether you believe it or not." The word, however, took effect, and at length Jonathan himself, wicked and thoughtless as he had been, yielded to the power of truth, and was afterwards apparently hearty in the work.

The greater part of the Wyandots had been under the instruction of some Roman Catholic missionaries; they had embraced the Roman Catholic religion, and had become attached to its superstitions and unscriptural ceremonies, without any visible reformation of manners, or any saving influence of Divine grace upon their hearts. These things added to the difficulties with which Steward had to contend. While the heathen party were offended at having the religion of their fathers called in question, those who had become attached to the idle ceremonies of the Church of Rome felt themselves abused by being told that the worship paid to the Virgin Mary and to saints and angels was rank idolatry. Truth, however, triumphed over all opposition, and gained the ascendancy in the hearts of some of these savages.

The following circumstance contributed not a little in its results, to confirm the wavering faith of such as doubted of Steward's sincerity, as well as to confound many of his open enemies:—When he so boldly denounced the peculiarities of the Church of Rome, and taught doctrines so different from what they had been taught by the Romish priests, they concluded that there must be a discrepancy between his Bible and that used by the priests. To decide this question, it was by mutual agreement submitted to Mr. Walker, the sub-agent. He accordingly appointed a day for the examination. Steward and the chiefs appeared before him. Many being present of both

parties, and all deeply interested in the issue, a profound silence reigned in the assembly. Mr. Walker carefully examined the Bible and hymn book used by Steward, while all eyes were fixed upon him. The Christian party gazing with intense interest, hoping for a result favorable to their desires, and the others no less anxious to be confirmed in their opposition to Steward and his party. At length the examination closed. Mr. Walker informed the assembly that the only difference between the Bible used by Steward and the one used by the Roman priests was, that the former was in the English language, and the latter was in the Latin; and as to the hymn-book, he informed them that the hymns it contained were all good, the subjects having been taken from the Bible, and that they breathed the spirit of religion. His decision therefore was, that the Bible was genuine, and the hymns good. On hearing this decision, the countenances of the Christian party instantly lighted up with joy, and their very souls exulted in God their Saviour, while the opposers stood abashed. During the whole transaction Steward sat calm and tranquil, fixing his eye upon the assembly with an affectionate regard, as if fully conscious that truth and innocence would triumph.

Being foiled in this unrighteous attempt to interrupt the progress of the work of reformation, they next objected to Steward that he had no authority from any body of Christians to preach. To this Mr. Walker replied by asking them whether he had ever performed the rite of matrimony or of baptism. Being answered in the negative, he told them that there was no law, either of God or man, violated, as any one had a right to talk about religion, and try to persuade others to embrace it. He then dismissed the assembly, who "had great reasoning among themselves concerning these things." Steward, however, was permitted to prosecute his labors with but little opposition for about three months, when he proposed leaving them for a season, and gave them a farewell discourse in the council-house, when such was their attachment to him, there was a universal weeping. Promising to return to them "when the corn should shoot," he made a journey to Marietta. During his absence they continued their meetings for singing, prayer, and exhortation, and religion prospered, so that on his return at the appointed time he was hailed by the Christian party with cordiality and great joy.

Steward, in trying to introduce Christianity, had to encounter the usual difficulties with these people—their idolatry, their traditional customs, their belief in witches, their scattered and migratory condition, their wars, their ignorance, and their prejudices against the white man. He felt them most sensibly among the Wyandots. He, however, persevered in his work, and God blessed his labors. But

though a number of them had received the Gospel, strong efforts were made by the Pagan and Popish parties to oppose the work. Yet, confiding in God and in the goodness of his cause, he persevered in his labors. It was some time, however, before opposition ceased. Two chiefs especially, *Mononcue* and *Bloody Eyes*, manifested particular opposition to the Gospel. With a view to obviate the objections against him, for want of proper authority to preach the Gospel, after laboring among them for two years with considerable success, assisted occasionally by a colored man from Mad River Circuit, and by Moses Hinckle, Jr., Steward obtained a license as a local preacher at a quarterly conference held at Urbana in March, 1819, and was appointed a missionary to Upper Sandusky. His excessive labors, together with the numerous privations he was called to suffer, with his fastings and watchings, had in the year 1821 induced various afflictions of body, and no doubt laid the foundation of his premature death. With a view to afford him aid in his work, several local preachers volunteered their services, and were instrumental of much good. At the Ohio Conference, held in Cincinnati, August 7, 1819, the Rev. James B. Finley was appointed to the Lebanon District, which included the Sandusky mission, of which he took the oversight.

On the 13th and 14th of November, at a quarterly meeting held for the Mad River Circuit, 42 miles from Upper Sandusky, about 60 of the natives, among whom were four of the chiefs, *Between-the-logs*, *Mononcue*, *Hicks*, and *Scuteash*, attended with their families, together with two interpreters, Jonathan Pointer and Armstrong, both of whom were happy in the love of God. It seems notwithstanding the former opposition of two of these chiefs to the Gospel of Jesus Christ, that through the patient and indefatigable labors of Steward and those who assisted him in the work, they had yielded to the power of truth and grace, and were now heartily engaged in building up the good cause. *Between-the-logs* was one of the chief councilors of the nation—a man of strong powers of mind, and of great eloquence and influence. *Mononcue* was grave, dignified, deliberate in counsel, with a charming voice, and a commanding eloquence. The others, though somewhat inferior to these, were much respected by their people and compeers. The conversion of such men to the Christian cause could not, but have a most happy influence in favor of the mission.

The mission was continued as a regular appointment, and increased in prosperity; many of the chiefs embraced religion; several of them subsequently became preachers, and labored with great zeal and success among their brethren. A mission-school was established in the Wyandot Reserve, mainly supported by the general government, which in its treaty

with the tribe reserved a certain portion of land for this purpose.

Some time during the year 1820, reports had reached a portion of the Wyandot tribe who were living near *Fort Malden*, in Canada, of the great change wrought among their brethren in Sandusky. They were visited by two native preachers, who made known to them, "in their own tongue, the wonderful work of God." Several were converted, and a mission was subsequently established among them. The labors of John Sunday, a converted native, were of great service in this good work. The missions in Canada, however, were all conveyed to the Canada Conference in 1828.

In 1826, being a period of about ten years after the commencement of the mission, 303 had become members of the church. In the mission school there were 77 scholars acquiring a knowledge of the English language, and being instructed in the useful arts. In 1830, a branch was added to this mission, composed of *Wyandots* and *Shawnees*, on the Huron river, in Michigan, and continued to prosper for several years. An interesting revival of religion was enjoyed by the Wyandots during the fall of 1837, and many were added to the church. From this time to the period when the Wyandot nation determined to sell their lands to the general government, and remove beyond the Mississippi, nothing occurred of any special interest. Preachers were regularly sent, and mission schools were sustained. By the treaty, all the missionary improvements which had been made were appraised and paid for by the government, the avails of which were to go into the treasury of the Missionary Society of the Methodist Episcopal Church. They accordingly removed to their new home in the west, many of them carrying their religion with them. After the separation of the southern conferences from the Methodist Episcopal Church, and the organization of a separate and distinct ecclesiastical connection, the Wyandots falling within the range of that jurisdiction, they were supplied with preachers by the Church South.

The next mission was established in 1822, among the *Creek* Indians, entitled the Asbury mission. This tribe resided in the bounds of the States of *Alabama* and *Georgia*. Another mission was commenced among the *Mohawks* on Grand river, Upper Canada, who occupied a reservation of land, 60 miles in length and 12 in breadth, on each side of the river.

In 1823, an interesting revival of religion commenced under the labors of Rev. Messrs. Torrey and Crawford, Methodist ministers, a very interesting account of which is to be found in the annual report for the year 1823. A number of *Mississaugas* were brought into the mission-house and baptized. They afterwards removed to the Credit river. Several *Chippeways* were also subjects of this work. An interesting incident is connected with the

introduction of the Gospel among the *Mississaugas*. In 1801, the Rev. Joseph Sawyer was holding a quarterly meeting at the house of Mr. Jones. Mrs. Jones, who was a Mohawk princess, presented herself for Christian baptism, and, with her husband, united with the church. Their son, an Indian youth, was at the same time solemnly dedicated to the Lord in baptism, and while the minister was concluding the ceremony with a prayer, he most fervently besought the Lord to make that youth the first fruits of a harvest of souls among that people. The father of the youth, having embraced Christianity, and being in possession of two wives, he married the Mohawk princess, renounced the mother of the boy, who was a *Mississauga*, and turned her away from his tent. The boy followed his mother to the woods, and remained with the *Mississauga* tribe in the wilderness until he was twelve years of age, when he entered an English school, where he made rapid progress in the language, and was soon able to converse fluently in English. With a ready knowledge of both languages, he was made an interpreter, became a convert to Christianity, and was called to preach the Gospel to his countrymen. His young and ardent spirit urged him to proclaim the glad tidings of salvation to his kindred and friends. His clear and rich experience in the things of God, announced in strains of simple eloquence, subdued and melted their hearts; and many were brought through his ministrations to the foot of the cross. That prayer was heard, and that mother, like Hagar driven out into the wilderness, was not forgotten nor forsaken of God. The labors of this remarkable youth were wonderfully owned and blessed of God. The great change which was wrought among the *Mississauga* Indians, was followed by the most blessed results on other fragments of the same tribe. An additional number of 22, who professed faith in Christ, and were baptized in the year 1826, were formed into a class at Bellville, Upper Canada. Their subsequent deportment gave evidence of a radical change.

In 1827, a new mission was commenced among another branch of the *Mississaugas*, residing on *Snake* and *Yellow Head Islands*, in Upper Canada. They spoke the Chippeway language, and were about 600 in number. A Sabbath-school was established among them; they were supplied with a missionary; and so successful was the mission that in 1829 there were 350 that had renounced heathenism, and become members of the church, and 100 of their children were regularly taught in the schools.

In the year 1822, a mission was commenced by the Methodist Episcopal Church among the *Cherokee* Indians, who inhabited a tract of country included in the States of Georgia and North Carolina on the east, Alabama on the west, and that part of Tennessee south of He-

wasse and Tennessee rivers, comprising ten millions of acres. The work of God among the Cherokees was so great that in 1828 the number of converts had increased to 800; and the number of missionaries employed was increased to seven. The white missionaries were greatly assisted by the services of a young converted Cherokee, who acted as interpreter. In 1832, the Cherokees were removed beyond the Mississippi; and the faithful, self-denying missionaries accompanied them to their distant home. In 1846, this Indian mission was embraced in the limits of the Church South. In 1825, the Mississippi Conference established a mission among the Cherokees, under the superintendence of the Rev. William Winans; and the Rev. Wiley Ledbetter was appointed the missionary. For three years this mission gave but little promise, and fears were entertained that it would be necessary to abandon it altogether; but just at the darkest period of its history the star of hope and promise arose. A camp-meeting was held in the month of August, 1828, and the Lord poured out his Spirit, and his work revived; and multitudes, among whom were four captains, were converted and joined the church. At another camp-meeting, held a few months afterward, a great number of Indians united with the church. From this time the work progressed, till, in the year 1830, the number reported as in communion with the church, was 4,000. All the principal men of the nation, chiefs and captains, were members of the church. Three missionaries, three interpreters, and three school teachers were connected with the mission.

A proposition made by the general government to the Choctaws, in regard to their removal west of the Mississippi, cast a gloom over the mission about this period. In the midst of great division of sentiment and conflict of feeling, at a council, held in the month of March, the nation succeeded in obtaining a majority of votes to sell the land, and accordingly made arrangements for removal. The Rev. Mr. Tally accompanied the emigrants to their new and distant home, in the vicinity of the Rocky Mountains. In 1831, 500 had arrived at the Choctaw mission west, most of whom were members of the church. The removals became so extensive that the old mission east was nearly broken up. In 1836, there were reported 960 members, an English school, and ten Sabbath-schools, taught by native teachers in the Choctaw language, containing 373 scholars. There were two white missionaries, five native preachers, three exhorters, twenty class leaders, and five stewards. At the general council of the natives an act was passed, providing for the establishment of seven literary institutions within their national limits. Two of these, *Fort Coffee Academy* and *Numnawaya Academy*, were placed under the supervision of the Methodist Church, with an annual appropriation to the former of \$6,000,

and to the latter of \$6,500. The Rev. William H. Goode was appointed to take charge of Fort Coffee Academy, and the Rev. Wesley Browning of the Nunnawaya Academy. The *Indian Mission Conference* having been formed, the Choctaw mission was embraced as one of its districts. The Choctaw mission, by the plan of separation, passed into the jurisdiction of the Church South in 1846.

A mission was established among the *Putawatomies*, a small tribe in the vicinity of *Fort Clark*, on Fox river, in the year 1823. The Rev. Jesse Walker was appointed missionary, and a school was established. In 1837, upwards of one hundred Putawatomies were converted, and joined the church among the Kickapoo.

In 1829 the *Oneida* mission commenced. A young Mohawk, who had been converted in Upper Canada, prompted by a love for souls, came among them, and in a short time, 100 made a profession of faith in the Redeemer. Through the influence of the Oneida Christians, a work of grace was commenced among the *Onondagas*, a neighboring tribe, twenty-four of whom were converted, and became members of the church. The *Oceida* mission, in 1835, was reported as enjoying a state of prosperity, having been blessed with a revival. This mission extended its labors among the *Menominee* and *Kewawenon* Indians, and was successful in establishing churches and schools among them. The whole number of church members,—including the mission above specified, and those in the Green Bay district,—amounted to 788. The number of missionaries was 15. There were 9 week-day schools, with 9 superintendents; 23 teachers, 267 scholars, and 280 volumes in the library. These missions have continued to prosper, down to the present time.

In 1830, an effort was made by the Missouri Conference to introduce the Gospel among the *Shawnee* and *Kansas* Indians. In 1841, the mission reported 130 members, and was represented as prosperous. These missions also passed under the supervision of the Methodist Episcopal Church South.

In 1830, a mission was established among the *Iroquois*, including the tribe of the *Kickapoo* within the bounds of the Illinois Conference. A prophet had risen up among them, who acknowledged the true God, and was zealously engaged in instructing the people in religion. His religious notions were mixed up with much that was superstitious. He, however, afterwards embraced Christianity, and became useful among his brethren in promoting their temporal and spiritual welfare. In 1834, the Kickapoo mission was reported to have 230 members, and a school consisting of 24 native children.

The *Peoria* mission was organized in 1833, and 40 natives were received into the church. The report for 1835 states that the mission

had doubled its numbers, and the mission school was prospering.

A mission was established among the *Sioux*, *Winnebagos*, and *Chippeways*, by the Rev. Alfred Bronson, who, in 1834, went out on an exploring tour through the regions bordering on the Mississippi. The same year, the South Indian missionary district, in the Arkansas Conference, Koon Town, Oothcalooga, and Valley Town, were visited with a powerful revival, and 120 natives were added to the church.

In 1845, the following statement was given of the numbers of church members in the various districts included in the Indian Conference :

Kansas River District . . . . .	700
Cherokee District . . . . .	2,057
Choctaw " . . . . .	800
Rock River Conference . . . . .	130
Michigan Conference . . . . .	338
Oneida " . . . . .	90
Holston " . . . . .	109
Mississippi " . . . . .	115
Total . . . . .	4,339

The most of these Indian missions having fallen within the jurisdiction of the Church South, in 1847 there were but nine Indian missions, 15 missionaries, and 778 church members left to the Methodist E. Church. In connection with these missions, there were nine week-day schools, embracing 200 pupils ; 8 Sabbath-schools, 9 superintendents, 23 teachers, 267 scholars, and 287 volumes in the library.

MISSIONARY SOCIETY OF THE METHODIST E. CHURCH SOUTH.—Full three-fourths of all the Indian missions of the Methodist E. Church, lay within the jurisdictional limits of the Church South, at the time when the Church was divided in 1844. The Kansas, Cherokees, Choctaws and some others falling over to the Church South, the Oneidas, Onondagas, Ojibwas, and others remaining with the Methodist E. Church. During the past year, a portion of the Cherokee mission has again come under the supervision of the Methodist E. Church The Church South having taken up her share of the Indian missions, has pursued her duty to these sons of the forest with a commendable zeal. In 1848, encouraged by the liberal assistance of the U. S. Government, the Board of missions of the Church South, greatly enlarged the means of education through their Indian missions ; and they were privileged to see a growing prosperity in all departments of this portion of their labors. Last year the Rev. J. C. Robinson, Superintendent of the Chickasaw Manual Labor Academy, paid a visit to the *Caddoes*, and tried to introduce the Gospel among this remnant of their nation. The work of this church among the Indians,

constitutes a regular Conference, with the exception of the Echota mission, which is within the bounds of the Holston Conference. Their work among these people bears a very compact aspect, and seems formed on a model which ought to work well. They have a regular Conference, several of the members of which are Indians ; and a Missionary Society, with male and female seminaries, and many day and Sunday-schools in vigorous and very successful operation. God has given them some noble specimens of living Christianity among these people, and every provision seems to be made for a wide diffusion of the Gospel among them, and the tribes which lie adjacent to the scenes of those missions.

The *Kansas District* was detached from the "Indian Mission Conference," by the General Conference of the Church South in 1850, and was attached to the St. Louis Annual Conference. The Kansas district now embraces the Shawnee, Delaware, Wyandot and Kickapoo missions, and also the Fort Leavenworth Manual Labor, and the Kansas schools. This district is under the superintendence of the Rev. J. T. Peery. There are six missions within the bounds of this district, with 263 members, and 405 children in the schools, and 135 pupils in the two seminaries. The Echota mission is situated among the North Carolina *Cherokees*, in the north-western corner of that State. The Holston Conference established missions among this people ; and although there is but one missionary (Rev. Ulrich Keener,) laboring among them, yet such has been the divine blessing upon this one agent of the Board, that last year he was able to report 200 members of the church, 60 children in the school, five or six conversions, and 22 admitted on trial.

The *Indian Mission Conference* in the "far west," embraces the larger portion of the Indian missions of this church. This Conference is situated in the Indian Territory, in lat. 34° N., and long. 97° W. We believe the Chickasaw station in this territory, is the most distant of any of the missionary stations, until we reach the Pacific coast. The seminary at this place is very efficient, and boards and educates 120 pupils. The Indian Mission Conference contains three districts, the Cherokee, Creek, and Choctaw. The last report of this Conference with a letter from the presiding bishop, will give the reader a good general impression of this most interesting field of missionary labor. The report states that general good health has prevailed through the mission during the year 1853, and then gives a view of the religious condition of the different districts. The Cherokee district has five circuits, with five white, and seven native preachers. The number of church members is 1,518 ; showing an increase from the last year of 130.

Christianity has made, and is still making a

powerful impression upon the Cherokee people. About thirty years since, Richard Neally, the first Methodist missionary sent to the Cherokees, entered upon this work ; since then, thousands of precious souls have been "translated from the power of darkness into the kingdom of God's dear Son;" and while hundreds of these have died and are now in heaven, others are being converted, and ministers have been raised up, who "count not their lives dear unto themselves," and are preaching the Gospel "with the Holy Ghost sent down from Heaven." The Creek district comprises five circuits and one school. There have been, during the past year, five white, and four native missionaries. They number 728 church members, showing an increase of 100 over the past year. A great and effectual door is now open in this nation, and almost every town and neighborhood are inviting the missionaries to enter and preach to them "the unsearchable riches of Christ." The Choctaw district contains five circuits and seven academies. There are eight white and six native preachers. Number in society 1,533 ; making an increase over last year of 166. This work is now in good condition, and bids fair to yield a rich harvest of immortal souls.

The late Chickasaw Council made an appropriation of \$1,000 for the purpose of extending the buildings of the Bloomfield Academy, in the Chickasaw nation, so as to accommodate 45 scholars.

We add some interesting extracts from a letter of Bishop Andrew, who presided at the last session of the Indian Mission Conference :  
 "VAN BUREN, ARK., Nov. 5, 1853.

"DEAR BROTHER—I bought a little carriage and a pair of ponies in St. Louis, shipped them up the river, and at the close of the Missouri Conference, started for the Creek agency, the seat of the Indian Conference. A heavy ride of about 450 miles brought me to that place the evening before the Conference began. The agency is located 12 miles beyond Fort Gibson, not far from the Arkansas river. The situation is handsome, commanding an extensive prairie view. The weather is good, and the site I should judge a healthy one. Colonel Garrett, the United States agent, we found a gentlemanly man, who seems disposed to do all in his power to promote the improvement and happiness of the Indians ; and I am glad to record that he seems to be quite popular with both Indians and whites. The Creeks are steadily improving, and manifest great interest in having their children educated.

"The schools in the Indian Conference are, I think, with a slight exception, doing well. We greatly need some dozen good zealous preachers—white men—to travel in this Conference. We have a number of good native brethren, and might have more ; but these, though valuable assistants, yet, with some few exceptions, are not well prepared to govern

the church, and very few Indians have the energy and enterprise necessary for the work of church extension. The Indians themselves greatly prefer white men to teach them, and there are many neighborhoods, and they are constantly increasing, in which the people all understand English, and prefer to hear preaching in English. This process must steadily progress, until that language is spoken universally, and the sooner the result is accomplished the better ; for never till then will the Indians be generally enlightened, converted, and prosperous. Meanwhile, for the sake of the old people, translations of the Scriptures and elementary works in the native dialects will be important. But our grand aim is, to lead the young into an entire abandonment of the language, and whatever is distinctly Indian ; for after all the sentimentalism of poets and tourists, there is very little which belongs to the original savage character that is worth retaining.

"The Conference closed on Tuesday evening, and on Wednesday, in company with Brothers McAlister and Harrell. I left on my way to Tulip, the seat of the Arkansas Conference. I visited, on the way, the interesting Choctaw schools at Fort Coffee and New Hope, numbering about 50 each. They seem to be doing well. I preached here last night, and to-morrow expect, God willing, to dedicate our new church at Fort Smith, and then away for Tulip. Yours, very affectionately,

"JAMES O. ANDREW."

Exclusive of the lately established mission among the Cherokees in Arkansas, the following are the best statistics we can find of the Indian missions of the Methodist Episcopal Church :

CONFERENCES.	Missions.	Missionaries.	Members.	Probationers	Local Preachers.
Missouri.....	4	5	144	60	..
Wisconsin.....	1	1	138	..	..
Black River.....	1	1	29	11	..
Oneida—Oneidas.....	1	1	25	10	1
"    Onondagas.....	1	1	44	1	1
Michigan—Notoway Indians ..	1	2	176	50	1
"    Kazier Mission ..	1	1	205	6	2
"    Janesville ..	1	2	183	15	..
"    Saut St. Marie ..	1	2	60	12	..
"    Kewawenon ..	1	1	47	11	..
Totals.....	13	17	1051	176	5

The Church South have 30 missions among the Indians, 28 missionaries, 4,232 members, 35 churches, 34 Sabbath-schools, 1,394 scholars, 9 manual labor schools, and 490 pupils.

Total for both churches—44 missions, 46 missionaries, 5,359 members, and 1,884 scholars.—*Authorities* : BANGS and STRICKLAND'S *Histories of the Missions of the Methodist Episcopal Church* ; the *Missionary Advocate and Annual Reports*.—REV. W. BUTLER

WESLEYAN MISSIONARY SOCIETY.—The Indian missions in Upper Canada arose, in the providence of God, from the labors of the Methodist Episcopal Church among the aborigines within the United States. Some time during the year 1820, reports had reached a portion of the Wyandot tribe, living near Fort Malden, in Canada, of the great change which had taken place among their brethren at Sandusky. Two native preachers also visited them, and the result was the establishment of a mission among them. In 1832, there were nine missionary stations among the natives of Upper Canada, all of which were reported as in a prosperous state. They were located at *Grape Island, River Credit, Lake Simcoe, Rice Lake, Grand River, Macdurb, Muncey Town, Carnard, and Bay Quinte*. In each there was a missionary and a school teacher. *Mackinaw* and *Legeeng* were also occasionally visited by native teachers. Christian instruction was given to 2,000 adult Indians, and in 11 schools there were about 400 youth. The labors of *John Sunday*, an Indian preacher, and of another Indian preacher, *Peter Jones*, were of great service in the establishment and carrying on of these missions.

In 1828, the Methodist Episcopal Church entrusted these missions to the care of the Canadian Conference; and that conference, in 1833, placed them under the fostering care of the Wesleyan Missionary Society. And the following year, the committee in London sent out Rev. J. Stinson to take the general superintendency of them. He soon visited each station, and was able to transmit to the committee a very encouraging report of their condition. He found no less than 1,200 of the native Indians, chiefly *Chippeways*, united in church fellowship, and by their consistent conduct, as well as by their progress in the arts and enjoyments of settled and civilized life, they strikingly manifested the great change which had taken place among them. 2,000 of their children were under a course of educational and Scriptural instruction. Six missionaries were sent out by the Wesleyan Society in 1834. And in the report some time after, the following pleasing testimony is rendered to the efficiency of these Christian labors: "The Indian missions are eminently owned of God, and furnish the most undoubted evidence of the tendency of the Gospel to diffuse the blessings of civilization, in connection with those spiritual and everlasting benefits which it is destined to communicate to all the nations of the earth. Hundreds of these once wretched wanderers have been raised from the lowest state of degradation to sit together in heavenly places in Christ Jesus, and are living in such a state of peace and purity as affords the most delightful evidence of the reality of the outward and spiritual change which they have experienced. It is, indeed, the Lord's doings, and it is marvellous in our eyes. That

form of paganism which once enthralled them has given place to Christianity; and the Indian who spurned all human restraint and control, bows his neck to the authority of Christ, and meekly carries the burden which the Redeemer has placed upon his shoulder. A state of brutal ignorance has been broken up by the force of evangelical truth; and minds from which all that tends to elevate human nature was utterly secluded, have been enriched, not only with the knowledge of letters, but with the saving knowledge of God, and of his Son Jesus Christ, our Lord. Habits of intemperance, indolence and irregularity, have been succeeded by sobriety, industry, and order. 'The songs of Zion' are now sung in those forests where, for ages, the wacry of the savage, and the growling of wild beasts, were the only sounds that were heard. Instead of lodging in the wretched wigwam, and depending for a scanty subsistence upon their success in hunting and fishing, the converted Indians occupy comfortable houses near the *River Credit*, and at other stations, and these are surrounded with gardens and fields, which they themselves cultivate."

Exertions had been made during a period of forty years, to educate and civilize the *Mohawk* tribe of the Six Nations, established on the banks of the *Grand river*, and some of them had been taught to read and write; but, instead of any improvement having been effected in their moral and social state, they were more vicious and degraded in their habits than the neighboring heathen tribes, who were entirely ignorant of letters. Yet, as soon as these half-educated, but ferocious and depraved, Mohawks embraced the Gospel, they became the happy subjects of a change as extraordinary and salutary as that which had been experienced by their converted brethren of the *Chippeway*, and other tribes of Indians. Thus, while every attempt (and many such have been tried,) to improve the condition of the Indians by merely human expedients, has invariably and signally failed, the "Gospel of the grace of God," in the hands of missionaries, and applied by the Holy Ghost, has triumphed among them, and "created them anew in Christ Jesus unto good works."

The labors of the six missionaries sent out by the Committee in 1834, were greatly owned and blessed of God, and they were enabled to report most pleasing statements of their success. An increased attention was given to education, and also to the qualifying of native teachers to preach the word of life to their fellow-countrymen. In 1835 a whole tribe of pagan Indians had been converted at the *River St. Clair*, an event so extraordinary and unexpected that His Excellency Sir John Colborne remarked to one of the missionaries that, "after the gracious effects produced by the Gospel on the wretched Indians of St. Clair, there was no room left to doubt that all the tribes in

British North America may be converted to the faith of Christ." This excellent man, then Lieutenant-Governor of Upper Canada, proved himself a true friend to the Indians. He had several small villages built expressly for them, with comfortable houses and good gardens for their occupation. Mr. Stinson, on entering one of these comfortable cottages one day, was met at the door by the father of the family, and while the tears of gratitude ran down his face, he remarked, "When I came here, nine years ago, I was a poor drunken Indian. I had nothing but one dirty blanket; but now," pointing to the various articles of furniture and provision in the room, "now I have all these good things that you see; and, what is best of all, I have the love of Christ in my heart."

In 1836, the missions not only maintained their ground, but also made considerable inroads into the territories of Satan, and paganism was forced to retire a considerable distance before the bold and rapid advances of Christianity. The mission schools also were in a good state, and this year some of the more advanced pupils were sent to the academy at Cazenovia, N. Y., there to gain that additional information and training which would fit them to be useful as instructors of their countrymen.

About the same period it also pleased God to crown the patient labors of the native teachers employed among the Tascarora and Onondaga Indians with considerable success. Many of these pagans had been awakened, and turned to the Lord, among whom were two of their principal chiefs. The Onondagas were exceedingly intemperate and wretched, as well as strongly addicted to the worship of idols, the war-dance, and other abominations, and had long withstood the zealous efforts made by their converted brethren to turn them from the error of their ways. But among these stones did God raise up children unto Abraham.

Shahwandias, otherwise John Sunday, a converted chief of the Chippeway tribe, and an assistant-missionary among his people, during the year 1837, made a visit to England. He attended the anniversary missionary meetings of some of the principal auxiliaries through that kingdom, and by his artless and Scriptural account of his conversion and Christian experience, and of the progress of the Gospel among the Indians, he was the means of greatly increasing the zeal of the friends of Indian missions. The Committee, in conducting these missions, have been constantly tried and annoyed by the selfish and wicked designs of many unprincipled traders among these tribes; men who have habitually used all the means in their power to deceive, pollute, and rob the Indians with whom they had intercourse. But in the midst of these and other afflictive circumstances, our Indian brethren

have been sustained and encouraged in the path of improvement. God raised them up friends and protectors, who from time to time warded off the evils which beset them. But, about this time, a new difficulty arose, which was likely to produce a most unfavorable influence. It was the want of a title deed of their reservations. They justly feared that at some future period, those small portions of territory, which constitute all that remains to them of the vast possessions of their fathers, would be wrested from them, and that they and their children would thus be deprived of the fruits of their industry. The Committee of the Wesleyan Missionary Society pressed the matter on the attention of the Colonial Department of the British Government, in consequence of which, and of other representations on the subject from the missionaries and chiefs, a dispatch was addressed by the Colonial Secretary to the Lieutenant-Governor of Upper Canada, on this subject, which was productive of the best results. Very valuable aid was rendered in accomplishing this result by Lieutenant-Colonel Sir Ang. d'East. A variety of circumstances, however, which occurred about that time, endangered the advantages thus gained, and it was found necessary by the Committee, if they would save these missions, to make another special effort on their behalf. Accordingly, the visit of the Rev. Dr. Alder, one of the missionary secretaries to Canada, about this period, had a special reference to these Indian missions. Besides the insecurity of their titles, the annual grant promised by the British Government to this society, as a fixed charge on the casual and territorial revenue of the upper province, to enable the Committee to support and extend their Indian and other missions in that colony, had been withheld; and the Committee felt it to be a duty which they owed to the society to urge their claim to a part at least of the arrears due to them, and the punctual payment of the grant, at the rate fixed by Lord Glenelg, for the future. These and other matters of importance were brought under the notice of the colonial government during the visit of Dr. Alder, by the kind and active interference of Sir George Arthur; and the representations which were made were attended with much success. £1400 were received from the colonial treasury by Mr. Stinson, and several plans for the benefit of the Indians engaged the earnest attention of the head of the Indian Department. The results of these exertions were soon witnessed in the peace and contentment with which the Indians applied themselves to the improvement of their holdings; in the increased attention which they paid to the instructions of the missionaries, and in the efforts which they made for the education of their children.

In 1838, Kah-ke-wa-quonaby or Peter Jones, a missionary and chief, visited England, and performed a similar service for the missions

to that accomplished by *Shahwundias*, some time before. The tribe, of which the latter is the principal chief, removed about this time from their former residence at Grape Island, to a tract of land near Rice Lake, which was laid out in farms of 50 acres each, to which were attached snug cottages and gardens. All of these Indians profess Christianity; no vestige of paganism remaining among them. Their number is 214. In 1839, a new and extensive field of labor and usefulness was opened to this society in that part of north-western America, known as the "Territories of the Hudson's Bay Company." In the southern portion of this territory there was an Indian population of over 10,000. In the northern department, extending north and west from the height of land which divides the waters that flow into Lake Superior and the St. Lawrence from those that fall into the tributaries of the Mississippi, to the high land that divides the waters which fall into the Polar Sea from those that flow into Hudson's Bay, and in a westerly direction from Hudson's Bay to the Rocky Mountains—there is an Indian population of 100,000. To these long-neglected children of the forest the way was opened in consequence of arrangements into which the committee of this society had entered with the governor and committee of the Hudson's Bay Company, who made them most liberal offers of assistance to commence these missions. For the missionaries which this society might send, whether married or single, the Company agreed to provide board and lodging, interpreters, servants, and the means of conveyance from place to place, free of all expense to the society. And in addition to this, the governor and company generously contributed £100 toward the passage of the first missionaries to be sent out. In March, 1840, Rev. Messrs. Barnley, Mason, and Rundle sailed for this trying and extensive field of toil, and on their arrival were joined by that experienced and successful laborer in the work of Indian evangelization, the Rev. James Evans. The stations they occupied were Michipicton, Moose Fyrt, Norway House, Lac la Pluie, and Rocky Mountain House. In this immense field they itinerate from the longitude of Moose Factory, on the shores of Hudson's Bay, back N. W., by Lake Winnipeg, to Edmonton and the Rocky Mountains, a distance of more than 2000 miles from east to west, in a latitude as high as that of Labrador.

The general superintendent of these scattered missions, in one round of visitation, has sometimes been from home more than three months, traveling by snow shoes, dog-carriage, &c., during which time he has passed over about 6,000 miles. Situated as these missions are, it is hardly to be expected that they can present large statistics for a long time to come, inasmuch as from the scattered and migratory condition of the Indians, the missionaries can

do little more than visit and preach for a few days, and then pass on, perhaps from 100 to 300 miles to the next post, there to do the same, and so on, all round. For these 200,000 Indians this is the only evangelical agency employed, and should this be withdrawn, they would be left in total darkness, or to the superstitions of popery. In this distant sphere of labor the missionaries are of course widely scattered, being from 400 to 1,500 miles separated from each other, with no opportunity for a personal interview, and no facilities for correspondence, save twice in the year; and of these they are by absence from home, and other causes, sometimes unable to avail themselves. A very efficient agent in this mission is Thomas Hassel, an educated Indian. He can speak English, French, Creek, and Chippewyan—the latter being his native language. He has been very useful as a school teacher and interpreter. Another Indian, Peter Jacobs, has done good service as a preacher. In 1845 there were 11 classes, containing 121 members, all of whom gave good evidence of piety. But this was only a part of the membership under the care of the missionaries, it being almost impossible from the isolated and scattered condition of the work in these regions, to obtain anything like complete statistics of them.

The Wesleyan missions among the Indians in Upper Canada continue to prosper. Schools have been established, and translations effected into the Mohawk, the Oneida, the Ojibwa, and the Munsey languages. Much is being accomplished for the elevation of these people by means of industrial schools, particularly those at *Alnwick* and *Mount Elgin*; and a great deal more might be done were the pecuniary means at the disposal of the Society. It is very affecting to read the appeals frequently made to the missionaries by tribes in their vicinity, who are uttering the Macedonian cry. As an apt illustration of the anxiety of the people to receive instruction, Mr. McDougall reports the following speech of a chief of the *Garden River* band of Indians, which was addressed to him before leaving his station to attend the Canadian Conference:

"Black Coat, I want to say a few words. I want to say them strong. We want you to repeat them to the Big Black Coat, and to the black coats assembled in council. The Indians down south have fathers and mothers. We are orphans. The Great Spirit has done a great deal for them; he has given them a rich country. He has also sent them missionaries, who have been parents to them. The great Woman Chief (the Queen of England) has been a mother to them. She has assisted their missionary in building large schools among them, and in teaching them how to work. They are not poor; they have plenty of kind friends. Not so with us; we are orphans—we who live on the north shore of Huron and Superior. The Great Spirit has not given us

TABULAR VIEW.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	Number of other Preaching Places.	Missionaries and Assistants.	Number of Subordinate Agents.		Number of Unpaid Agents.		Number of Full and Accredited Church Members.	On Trial for Membership.	Number of Sabbath-schools.	Number of Sabbath-schools of both Sexes.	Number of Day-schools.	Number of Day-schools of both Sexes.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-day Schools.			No. of Attendants on Public Worship, including Members and Scholars.
				Catechists, &c.	Day-School Teachers.	Sabbath-School Teachers.	Local Preachers.							Male.	Female.	Total.	
Upper Canada.....	..	..	20	12	..	30	1883	..	..	12	..	..	..	..	..	6,020	
Hudson Bay Territory.....	1	..	2	2	4	1	120	10	1	60	60	1	74	..	..	300	
Totals.....	1	..	22	14	4	31	2,003	10	1	13	60	13	74	..	..	6,320	

a rich country; the missionary has not taught us the white man's religion; no teacher has been sent us, nor school house built for us. We are poor. We have no kind great fathers or mothers to protect us; and we are worse than our forefathers were many years ago. Our forests were full of wild animals—deer, bear, beaver, &c.; but the white man came and induced us to kill off all our furs. He brought his steamboats and large nets, and drove the fish from our shores. We are poor, and we are becoming more so every year. Now we want you to say to the big black coats that we ask them to help us. We want them very much. We want our sons and daughters to understand paper, and to learn to work. Tell them that we live in a very large country, and that there are a great many of us. Tell them about this place, that it lies between Huron and Superior; that the land is good; that we raise potatoes, oats, turnips, &c., and all sell for a great price; but that the Indian knows little about making gardens. Tell them we ask for a school like the one some of us saw at Alnwick, when we went to Moneyaung (Montreal) three years ago. We are willing to give some of the best of our land for a farm, and assist in building the houses; but we must have white man to teach us the way."—AUTHORITIES: *Wesleyan Missionary Notices and Annual Reports.*—W. BUTLER.

AMERICAN BOARD.—At the anniversary of the American Board, in Sept. 1816, measures were reported preparatory to the establishment of a mission among the Cherokee Indians, located chiefly within the bounds of the State of Georgia. In January, 1817, Rev. Mr. Kingsbury arrived at *Chickamauga*, in the Cherokee nation, and commenced preparations for an establishment there. In March following he was joined by the Rev. Messrs. Hall and Williams, with their wives. Before the close of the year they were joined by other missionaries, and the name of the station was changed to *Brainerd*, in honor of that devoted missionary. This place is situated one mile N. of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river; consequently in that part of the Cherokee country, which falls within the limits of Tennessee. It is about 250 miles from Augusta, Ga. At the close of about a year they had a mission-house, a school-house, and 45 acres of cultivated land. Forty-seven Cherokee children were under a successful course of instruction.

In 1818, a mission was commenced among the Choctaws, by the Rev. Messrs. Kingsbury and Williams, from the Brainerd station. The place selected for the station was called Eliot, situated within the bounds of the State of Mississippi, near the Yazoo river, and 400 miles W. S. W. of the Brainerd station, in the Cherokee nation. In August of that year they felled the first tree on the mission ground, and in the following April they had erected eleven

log dwellings, a mill-house, stable, store-house, and several outbuildings. They had also cleared 35 acres of good land, and enclosed it with a substantial fence, besides enclosing gardens and yards for cattle, and constructing several roads and bridges. In this work they were assisted by the Choctaws, who had never before been instructed in any such arts. Meanwhile they had preaching every Sabbath, attended by a number of natives, and some half-breeds, and negroes. During this year some preliminary steps were taken towards establishing a mission among that portion of the Cherokee nation who had removed to the Arkansas, on the west side of the Mississippi river, and also among the Chickasaws, whose country lay partly between that of the Cherokees and Choctaws.

The report of the Board for 1820 speaks of the conversion of several natives among the Cherokees at Brainerd, and of the gathering of a church of 20 members, including 3 or 4 negroes. Particular mention is made of Catharine Brown and her brother David, two Cherokee converts of great promise. Having occasion to visit their father, who was sick, David read and explained to him the Bible, and maintained family worship, and also conversed freely with their friends and neighbors, warning them to flee from the wrath to come. Several were thus led to inquire for the way of truth.

The station at Eliot, among the Choctaws, is reported this year, 1820, after an existence of two years, as having eight commodious log-cabins, a mill-house, and a blacksmith's and joiner's shop; a lumber-house, granary, and stable; more than two hundred neat cattle, teams of oxen, and horses; wagons, carts, plows, and other implements of husbandry, sufficient for a large plantation. The importance of these things to a tribe entirely savage, till the missionaries went among them, and without the least knowledge of agriculture, will be readily understood. They had also a school of seventy or eighty youths, male and female, taught in the elementary branches, and in agriculture and domestic labor. It was a most encouraging fact, that the Choctaw chiefs, from the first, manifested the most friendly disposition towards the mission. They contributed for the support of the mission-school \$2,000 a year for sixteen years, from each of the three districts of their nation, making \$6,000 a year, or a total of \$96,000. This large sum was their proportion of the proceeds of land sold to the United States government. Such a gift, freely made, shows a surprising appreciation of the importance of education, among a people, till lately, ignorant of every thing but the simple arts of fishing and hunting.

In January, 1821, Dr. Elizur Butler, physician, and Rev. William Potter, arrived at Brainerd, as missionaries among the Cherokees. The mission had been extended, and

was to embrace 3 out-stations, viz., Talononey, Chatoga, and Creekpath. In connection with Creekpath is mentioned one of the most remarkable displays of Divine grace which the history of missions affords, viz.: the conversion of the entire family of Mr. John Brown, consisting of eight persons. The conversion of Catharine and David Brown, and their visit to their sick father, have already been mentioned. The father was converted, and subsequently the mother, a son's wife, and three sisters of Catharine. Thus a whole family emerged in a short time from pagan darkness into the light of the glorious Gospel.

The Choctaw mission was strengthened during this year, by the arrival of several additional laborers. Besides the station at Eliot, three others, viz., at Mayhew, 100 miles east from Eliot, the Six Towns, and the French Camps, were commenced. Rev. Dr. Worcester, corresponding secretary of the Board, died this year, while on a visit to the Choctaw missions.

In 1822 there were 218 Cherokee children in the school at Brainerd, rapidly improving in their studies, and in various departments of industry. The oldest class of girls sustained, it was said, a better examination than most girls of the same age who have attended school constantly from their early years. Several of the most promising scholars had become pious, and others were anxiously inquiring the way of salvation.

Rev. Mr. Buttrick, of the Cherokee mission, reported this year, 1822, considerable progress in the acquisition of the language. He found it "very artificial and complicated, evincing, beyond a doubt, that it was once spoken by a highly-cultivated people." Mr. B. had made translations into Cherokee of several portions of the Scriptures, a summary of Christian doctrines and duties, and several hymns for public worship.

The report for 1823 shows an extension of the Cherokee mission; three new stations having been occupied, viz., Hightower, 80 miles S. S. E. from Brainerd; Willstown, 50 miles S. W. from Brainerd; and Haweis, 60 miles south from Brainerd. In connection with the Creekpath station, is noticed this year the death of Catharine Brown. She had been an ornament to religion since joining the church in 1818, and died a happy death. An important and solemn transaction occurred this year—the admission to the church of four brothers, named Sanders, their mother, the wives of two of the brothers, and one sister. These having been baptized, proceeded to dedicate their household to God in the same ordinance, to the number of 21, some of them adults. Says Mr. Hall, one of the missionaries, "It was a melting scene; scarcely was a dry eye in the house. It was not without exertion that some kept from weeping aloud. The aged mother and the rest of the family appeared deeply af-

fect." Two or three other members of this family were soon afterwards converted.

Many interesting facts are stated this year, 1823, by the missionaries among the Choctaws. In the school at Eliot were about 40 children, the greater part of whom could read the Bible and write a legible hand. Some were expert in translating from English into Choctaw, and from Choctaw into English; others had made considerable progress in arithmetic and in drawing maps. Messrs. Byington and Wright had made some progress in reducing to form the elements of the Choctaw language, assisted by Mr. David Folsom, who had spent four years at the Foreign Mission School at Cornwall, Ct. They had agreed upon an alphabet, and assigned the powers of the vowels, marks of accent, &c. To adopt a uniform mode of spelling was extremely difficult, owing to the variations of speaking among the natives, who used various letters interchangeably, as *b* for *m*, and *m* for *b*, &c. Some thousands of words, however, had been collected, and Mr. Byington had acquired some facility in speaking "this strange language."

The Mayhew station experienced a severe bereavement this year, in the death of Mrs. Kingsbury. She was a woman of rare qualifications, and a devoted missionary. She had left a father's house, abounding with all the comforts of a New England home, for the superintendence of a large mission family, among the ignorant and neglected children of the forest; yet she never once regretted her decision. On her death she only lamented that she had not done more for Christ.

The station called French Camps, received this year the name of Bethel. It is about 60 miles S. W. from Mayhew, and the same distance S. E. from Eliot. Another Choctaw station was commenced about this time at a place called Emmaus, 140 miles S. E. from Mayhew, near the line which separates Mississippi from Alabama, and not far from the white settlements of the south. Another station was commenced at Yok-e-na Chu-ka-ma, 115 miles S. W. from Mayhew, and 120 miles N. W. from Mobile.

Two important laws were passed by the Choctaw nation during the year 1823; one was for the suppression of intemperance, and the other related to infanticide. For a long time the Choctaws had carried on a great trade in whisky. Those who could, paid money for it, others gave cattle, clothes, blankets, guns, and every species of property. Their love of whisky exceeded all bounds, and there were white people from the States, unprincipled and vile enough to furnish it to them. The consequence was, poverty, wretchedness, quarreling and murder filled the country. The law passed by the chiefs nearly suppressed this great evil.

The inhuman practice of infanticide had ex-

isted among the Choctaws from time immemorial, though this fact was not known till the missionaries went among them. A father or mother, to get rid of the trouble or support of an infant, would kill it by burying it alive, stamping on its breast, strangling it, or knocking it on the head. This horrid custom the chiefs, enlightened by missionary efforts, put an end to by very stringent laws. The first punishment under the new law was that of a woman who had killed her infant by knocking it on the head with a pine knot. She was tied to a tree and whipped till she fainted; and her husband, who instigated the deed, was punished in the same manner.

Supposed witchcraft was another cause of much suffering to this people. They experienced imaginary terrors from the apprehension that evil spirits exerted a supernatural power to do them harm; and besides this, application was often made to a conjurer that he would designate a witch, and for some paltry fee he would fix upon some person, generally a woman, as the cause of the calamity complained of. The devoted object was then hunted down and slain, or obtained safety by flight. But this evil disappeared as the light of the Gospel increased.

The mission among the Cherokees on the Arkansas was now in successful operation. The seat of the mission was at a place called Dwight, on the Illinois Creek, about four miles north of the Arkansas, and nearly 500 miles, following the course of the stream, from the junction of this river with the Mississippi. There were at this station, in 1823, two missionaries, two teachers, and one mechanic.

It may be proper to state here the reason why some of the Cherokee tribe were found on the other side of the Mississippi. In the first place some of them wandered thither for the purpose of hunting. Afterwards, as they grew more numerous, a treaty was made with the United States, by which these Indians exchanged their lands in Georgia and Tennessee, for lands on the Arkansas river. This led to a considerable migration, so that nearly one-third of the Cherokee tribe removed to a place 700 miles west of the place of their nativity. They were composed chiefly of that portion of the Cherokees who were least inclined to look with a favorable eye upon missions, schools, and civilization, so that the prejudices to be encountered among them were peculiarly strong. A school was, however, established, and gradually the jealousy of the Indians gave way, and they rejoiced in the education of their children. As the system of education included manual labor at agriculture, or the mechanic arts, many objections were raised on this ground, but the great utility of such arts was at length seen, and opposition died away.

From the very commencement of missionary labors among the North American Indians, doubts were very extensively entertained as to

the possibility of their conversion, or even civilization. They were looked upon as wild men, savages, incorrigibly addicted to hunting, fishing, and wars among themselves, and the attempt to make them an agricultural, sober, and Christian people, was regarded by many good men as hopeless. The common remark was, "The Indian will be an Indian in spite of all that can be done for him." This deep prejudice, however, gradually gave way before the facts which were circulated through the reports of the Board and other publications. In their journal for 1823, the missionaries, alluding to the prevailing impression, say, "We think it would be impossible to show any substantial reasons for thinking that the aborigines of America are in a more hopeless state than the inhabitants of Asia or Africa. That such a belief is erroneous is incontrovertibly manifest, from the labors of Eliot, the Mayhews, Brainerd, and the United Brethren." In noticing these remarks the Board say, "Beyond all reasonable doubt, divine truth is as likely to be efficacious upon the heart of a Cherokee, who has arrived at mature age, as upon any other man who has grown up in ignorance and sin."

The above facts are important as showing the peculiar embarrassments of the Board in its early efforts among the Indian tribes of this country. Missions to the Islander and the Hindoo might be successful, but not those to the red man of the forest. But the Board and its missionaries had more faith, and pursued their object with a steady purpose.

The Cherokee mission in 1823 and 1824 was marked by a steady progress, and the Board were led to remark, in their review, that the Cherokees were "making advances in civilization and a well regulated society. The dwellings are made more comfortable from year to year, regular industry is more pursued, laws are enacted and executed which restrain from immorality and secure a respect for civil government, and a desire for acquiring an education is becoming more prevalent."

The Choctaw mission was enlarged this year by the occupancy of several new stations. Mr. Byington, Mr. Wright, and some other members of the mission, were giving special attention to the language, in order that they might communicate religious instruction to those who could not understand English. Whisky drinking had been very much diminished, and the whoop of a drunken Indian had not been heard for some months. This change had been effected in great measure by the laws of the Choctaws themselves. A dreadful mortality prevailed among this people during 1823 and 1824, and 2,000 are supposed to have died in 18 months, which was about one-tenth of the whole population. The prevalent disease was the measles.

The mission among the Cherokees of the Arkansas was more systematic and regular in

its operations than the others, owing to the fact of its having but one station, that at Dwight. The school contained 60 scholars, and the missionaries say, "The number might be increased to 100 or 150 within a few days, if we would open our doors for their reception. But our limited resources forbid our enlarging the number." In their report this year the Board say, "As the missionaries become more acquainted with the state of this tribe, especially by holding intercourse with the more aged, and making inquiries respecting former times, they are convinced that anciently the people had the knowledge of the true God; but a long period must have elapsed since the glory departed from them. In many instances the adult natives have never heard of the immortality of the soul. In others they entertain a vague notion that the good and the bad go to different places in the future world. But how it is possible for a bad man to become good they do not know. Indeed they have no clear idea of what goodness or badness is, no just views of sin, no idea of forgiveness, no conception of a holy God or a universal Providence."

A highly favorable mention is made this year of Mr. John Brown, a Choctaw who joined the Foreign Mission School at Cornwall in 1820, and subsequently spent two years at Andover, making at both places very rapid progress in his studies. After lecturing to crowded audiences in the principal cities of the north on the condition of his nation, and spending a season at Washington, he returned to his countrymen and to his father's house, near Dwight, where he was received with much kindness and attention.

As the missions among the various tribes of Indians begin to assume at this period a more distinct and important, as well as complicated character, in the reports and journals, and as the number requiring notice is from time to time increased, a separate and continued account of each down to the present time will, it is thought, be a matter of convenience to the reader, and this method will be hereafter adopted. In pursuance of this plan, we take up, as first in the order of time.

*The Mission among the Cherokees.*—The progress of the work from its commencement, in January, 1817, down to 1824, has already been briefly sketched. At the period last named, we find the mission to the Cherokees in the Southern States occupying seven stations, viz., Brainerd, Carmel, Creekpath, Hightower, Willstown, Haweis, and Candy's Creek. The geographical position of Brainerd, Hightower, Willstown, and Haweis, has already been designated. Carmel is within the chartered limits of Georgia, 62 miles from Brainerd, and 46 miles north-west of the Chatahoochee river. Creekpath is within the State of Alabama, four miles south of the Tennessee river; Hightower is in Georgia, 35 miles S.S.W. of Carmel; Willstown is in Alabama,

10 miles from the western line of Georgia, and Candy's Creek is in Tennessee, 25 miles N.E. of Brainerd. The number of laborers at these seven stations at this period (1824,) including missionaries, teachers, farmers, mechanics, and the wives of these several classes, amounted to 30.

The number of scholars in the mission schools among the Cherokees was less at this period than in some former years, partly because more discrimination was used in taking children into families. The good done was at no time greater.

It was in this year that the missionaries, and the churches under their care at Brainerd, Carmel, Hightower, and Willstown, were received into the Union Presbytery of East Tennessee. It was expected that this would naturally increase the interest felt in missions by the ministers and churches in the adjacent new settlements.

Another event of importance to the mission and to the whole Cherokee nation, was the invention of a form of alphabetical writing by George Guess. He was a Cherokee, and could neither speak nor read English, yet he became acquainted with a leading principle of the English language, viz., that marks or characters can be made the symbols of sound, and he conceived the notion that he could express all the syllables of the Cherokee language by separate characters. On collecting all the syllables which, after long study and trial, he could recall to memory, he found the number to be 82. In order to express these, he took the letters of our alphabet for a part of them, and various modifications of our letters, with some characters of his own invention, for the rest. With these symbols he set about writing letters: and very soon a correspondence was actually maintained between him and his countrymen beyond the Mississippi, 500 miles apart. This soon became a matter of great interest, and young Cherokees traveled great distances to be instructed in this new and easy method of writing and reading. In three days they were able to commence letter writing, and return home to their native villages prepared to teach others. Subsequently, either Guess or some other person, discovered four other syllables, making all the known syllables of the Cherokee language 86. It is a curious fact that all syllables in Cherokee end with vowels. The same is true of the language of the islanders of the Pacific Ocean. But in the Choctaw language syllables often end with consonants.

The mission among the Cherokees of the Arkansas has, as already noticed, only the station at Dwight, which is near the Arkansas river, about 200 miles from its mouth in a direct line, and 500 miles by the course of the river. There were at this place, in 1824, 12 white persons, including two missionaries, a teacher, a steward, a farmer, and a mechanic,

and their wives. There was a school for boys, and one for girls, which were making very encouraging progress, and the missionaries expressed the opinion that many of the pupils would not suffer by a comparison with scholars of their age in any of the states. These children were but a little while before wandering in the forest, totally without mental and moral cultivation.

In 1825, Rev. Samnel A. Worcester and his wife joined the mission at Brainerd, and, at the same time, two farmers, with their wives and a female teacher, went out to be employed at different stations. The schools at Brainerd were in a fine condition. As evidence of capacity in the Indian youth, it was stated that a boy, ten years old, who had been in school less than five months, not having previously learned the English alphabet, was spelling in words of three syllables, and had never missed but a single word. To master in so short a time a foreign language, and one so arbitrary in its mode of spelling, indicates very unusual quickness and strength of mind. The education of females was found to be of great assistance in the work of civilization. At the Willstown station, an important moral reformation had taken place. When the first missionary came there, in 1823, the intemperate use of ardent spirits was almost universal; but, now, intoxicating liquor was entirely disused by a great majority of the people, and riotous assemblages were unknown.

The knowledge of Guess's alphabet was increasing, and many adults who had never learnt the English letters, and never would, it was thought, would immediately read the New Testament, if printed and written in this character. As an evidence of the progress of civilization, the trial by jury was introduced this year, and conducted with great solemnity. The national council also appropriated money for the establishment of a printing-press, with English and Cherokee types, and for laying the foundation of a public school. In aid of these objects, Mr. Elias Boudinot visited the northern states, and received liberal patronage.

As the Cherokees occupied portions of several states, and the question of boundaries and titles was one of great importance, the secretaries took occasion this year to state, in their report, that the Indian titles were in no way affected by the limits of different states, whether fixed by the states themselves, or by Congress. The national authorities had uniformly admitted that the tribes of Indians in North America had a perfect right to the soil of their ancestors, now in their own occupancy, unless that right had been voluntarily relinquished for a good consideration. "When we speak, therefore, of Indian territory, as lying in the State of Tennessee, or in the State of Georgia, it is not intended that the Indians there residing are subject to the laws of the

whites, or that the running of a line through their country, or marking it upon a map, has any effect to impair their claims, or dispossess them of their patrimonial inheritance. The only way in which this inheritance can be alienated, is by treaties fairly and honorably made, and with the full assent of the present owners." These remarks will enable the reader to judge, not only of the rights of the Indians, but of the manner in which those rights were subsequently treated by the national government. It may be added, that large tracts had already been sold by treaties, to the United States, and the territories which remained to the Cherokees contained about 12,000 square miles, or 8,000,000 acres. About two-thirds of this country lay in the north-west corner of Georgia, one-fifth in the north-east part of Alabama, one-tenth in the south-east part of Tennessee, and a small portion in the south-west corner of North Carolina. The Cherokee population was supposed, in 1825, to be about 14,000. They had already made great advances in learning, and in agriculture and mechanic arts. The national council met annually for the exercise of legislative functions, and government was administered according to the usages of civilized countries. A regular constitution, however, had not been adopted, and in the summer of 1826 a council was held, and a committee appointed to draft a constitution. Measures were also taken this year at Boston, to prepare types in the peculiar character invented by Guess, and to provide a printing-press for the nation.

In the autumn of 1827, Mr. David Greene was appointed to visit all the missionary stations among the Indians in the south-western and western parts of the United States, which service he performed,—traveling 6,000 miles, inspecting 30 stations, and reaching Boston in July, 1828. His report, so far as it related to the Cherokees, authorized the statement, that nearly all the adult population, and in the tribe at large more than half, were actually capable of reading their own language, a fact almost incredible, but for the facilities afforded by the alphabet of Guess. There was a wonderful improvement, also, in regard to houses, dress, style of living, industry, &c.; the men being found upon well-cultivated farms, and the women spinning and weaving cotton, and providing garments of their own manufacture. More than 500 children had been taught in the mission schools, and 160 communicants belonged to the churches of the seven stations. This was justly considered by the Board and the missionaries very great and encouraging progress to have been made in ten years, and it ought to have silenced forever the objection that the Indians could not be civilized and Christianized. Rarely, if ever, has missionary labor been productive of greater results, within the same period, in any heathen country.

In 1828, Mr. Worcester occupied a new sta-

tion at New Echota, not far from Brainerd and devoted himself chiefly to the translation of the Scriptures, and the preparation of religious books and tracts. A printing-press had been put in operation at this place, at the expense of the Cherokees.

Among the Cherokees of the Arkansas, during the few years just noticed, operations were continued with general success. At Dwight a house of worship had been erected, and there was no family in which some were not hopefully pious. Within 25 miles of this place there was a population of 1,200, not including the whites, and stated preaching was maintained in various neighborhoods among these people. Schools were sustained, and the progress made in education, husbandry, &c., was similar to that among the Cherokees in the southern states. A United States agent, Major Duval, residing near Dwight, declared to the corresponding secretary, that a single school for girls at that place, had done more to improve the condition of the Indians, than all the sums of money expended by the government, in furnishing them with implements of husbandry, and annual distributions of clothing.

In 1829, we find the Cherokees possessed of a regularly organized civil government, and of a written language, unlike any other that ever existed, and yet complete, by the use of which adults could learn to read their native tongue in ten, five, and even three days; and this language the invention of an un instructed Cherokee! For a considerable time this mission had attracted special attention, both because it was the first mission of the Board to the American Indians, and because of the success which had attended it. But now the eyes of America and of many people in Europe began to be directed with new interest to this tribe, on account of the measures which were in contemplation for their removal. The Cherokees themselves began to be in great fear and anxiety lest they should be driven from the lands received from their fathers, and constrained to migrate to a country for which they had no attachment, and which, in their view, would be only a resting-place for a few years, when they would be again driven off, dispersed, and destroyed.

In September of this year the nation was deprived of one of its most useful and valued men, Mr. David Brown. He became pious in 1820, acquired his education at the north, and traveled much in the United States, receiving everywhere the esteem and affection of the people. He had been much engaged in public business, but at the time of his last illness was studying with a view to preach the Gospel. He was the fifth member of the same family who had died in the triumphs of the Christian faith.

In 1830, we find the Cherokee nation in an increasingly troubled and distracted state. A

treaty for their removal had already been formed between the United States government and leading men of the tribe, in opposition, however, to a large majority of the Cherokees. The subject was engrossing the attention of Congress and of the nation, and it seemed a fitting time for the secretaries to record publicly their views of the subject, as it related to the Cherokees; and accordingly, in their report of this year, they said, "Whatever may be thought of some questions relating to this matter, the following points are indisputable, viz., that treaties in existence between the United States and the Cherokee nation guarantee the inviolability of the Cherokee territory and of the Cherokee government; that the words in which these engagements are expressed are perfectly plain, not admitting of doubt or cavil; and that these words express what was the real meaning of the parties at the time, and what was understood to be the meaning by both parties for more than forty years. It is true, also, that the Cherokees conceive themselves to have a perfect right to their own country, and that they are unwilling to leave it. The few who have consented to emigrate, have done so from the apprehension that all would be compelled to remove, and that those who remained longest would be in the most unfavorable circumstances." In March of the same year, Mr. Worcester wrote a letter on the subject of the advancement of the Cherokees in civilization, and their feelings with regard to a removal, and addressed it to a member of the Cherokee deputation at Washington. It was printed by the Senate, and appended to a report from the War Department. It gave a fair and candid account of the actual condition of the Cherokees, and may be found in the Herald of May, 1830.

Amid all these disturbances, public religious meetings were held at all the stations as usual, and the schools and printing-press were kept in operation. At the beginning of 1831 there were eight churches, embracing in all 219 members, at the stations occupied by this mission, of whom 167 were Cherokees, and the remainder were of African descent, or white persons residing in the nation. The number of scholars in all the schools was 150, which was less than usual, the school at Brainerd having been broken up by the burning of their school-house. A Cherokee Sunday-school Union had been organized, embracing six schools, eight teachers, and 113 scholars. During the year, the mission had also printed 1,400 copies of the Cherokee hymn-book, 1,000 copies of the Gospel of Matthew, and 3,000 copies of a tract of twelve pages, consisting of extracts from the Old and New Testaments. These had all been prepared by Mr. Worcester, assisted by Elias Boudinot, who was at the same time editor of a well-conducted and useful paper, called the "Cherokee Phoenix."

At the period just named, fourteen years from the commencement of the mission, the secretaries could say, "The mass of the people, in their dress, houses, furniture, agricultural implements, manner of cultivating the soil, raising stock, providing for their families, and in their estimate of the value of an education, will not suffer by a comparison with the whites in the surrounding settlements. The mass of the people have externally embraced the Christian religion. Intemperance, the bane of the Indian as well as the white man, has been checked; the laws of the nation rigorously exclude intoxicating liquors from all public assemblies; and numerous societies for the promotion of temperance have been organized." But in spite of these improvements and these laws, the secretaries were obliged to add, in their report for 1831, that "the nation has been made to experience nearly all the political and domestic evils with which, for two or three years, they had been threatened. Their government has been nearly prostrated; their council has been forbidden to assemble; their laws have been declared null and void, and their magistrates prohibited, under severe penalties, from enforcing them; intoxicating liquors have been introduced without restraint; their country has been traversed by armed troops; their property has been plundered, their persons arrested and imprisoned; the land which they know is theirs by immemorial possession, and which has been guaranteed to them by numerous and perfectly explicit treaties, has been claimed by others, and surveyed, and they themselves threatened with immediate ejection. These and other vexations and sufferings to which they have been subjected, have filled the nation with anxiety and alarm." In this condition of discouragement, and almost of despair, some, as was to be expected, gave themselves up to idleness and intemperance, and ceased to cultivate fields and erect buildings, not knowing who should possess them. The future was all dark, for if they could not hold their present country they could be secure of no resting-place, however it might be secured to them by solemn treaties. The Board had already addressed a memorial to Congress on this subject, the preparation of which was the last official act of the Corresponding Secretary, Rev. Dr. Cornelius. It was referred to the Committee on Indian Affairs, but was not known to produce any important results.

In addition to all the other embarrassments thrown in the way of the mission, and the distresses caused to the Cherokees, the missionaries themselves began, in 1831, to be arrested and imprisoned. In January of this year, the missionaries at Carmel, Hightower, Hawsis, and New Echota, the four stations lying within the territory claimed by Georgia, were served with copies of a law, then just passed, declaring, in substance, that all white men found

within the State after the first of the following March, without having taken an oath of allegiance to the State, would be imprisoned in the penitentiary at hard labor, for a term of not less than four years. But there were important and obvious reasons why the missionaries should not abandon the field; and they could not take the prescribed oath without an admission that Georgia was right. They therefore concluded to remain at their posts and abide the consequences. They were unmolested till the 12th of March, when a detachment of the Georgia guard, consisting of twenty-six armed and mounted men, proceeded to each of the four stations named, and arrested three of the missionaries, viz., Messrs. Proctor, Worcester, and Thompson. The fourth, Mr. Buttrick, was absent. They were taken to the head-quarters of the guard, where they employed legal counsel, and were set free by the judge of the Superior Court of Gwinnet county, on the ground that they were under the patronage of the United States government, and were in such a sense its agents that the laws of Georgia did not apply to them. They therefore returned to their stations, anticipating no further troubles of this nature.

A correspondence was now held between the Governor of Georgia and the President of the United States, the result of which was a statement by the president, that he did not consider the missionaries as being in any sense agents of the government. Upon this the missionaries received letters, informing them of their exposure, and giving them ten days to remove out of the State or take the required oath. Messrs. Buttrick, Proctor and Thompson thought it expedient to remove with their families. Dr. Butler was arrested, but released on account of sickness in his family, upon a promise that he would deliver himself up at the proper time. Mr. Thompson, who continued to visit his station at Hightower, was subsequently arrested and treated in the most brutal manner. Though seriously ill, and offering to furnish himself a horse, he was compelled to walk, and when he could walk no longer he was thrust into a most offensive and uncomfortable wagon. At one time he was chained. After being locked up in jail awhile he was dismissed, and told to go where he pleased, but no provision was made for his return. A month later, Mr. Worcester and Dr. Butler were again arrested, and subjected to cruelties and indignities such as savages themselves would scarcely inflict upon their captives. The shocking and painful details of the treatment which they received from the military, both on the march and in the filthy and wretched prison into which they were thrust, are given at length in a letter written by Mr. Worcester, and published in the annual report for 1831. They were finally taken out of the hands of the military, and released, on giving

bonds to appear at the superior court of Gwinnet county, in September. On the 25th of that month they were tried, and Mr. Worcester and Dr. Butler, with eight other white men, one a missionary of the Methodist Episcopal church, were sentenced to four years hard labor in the penitentiary. On arriving at the door of the prison they were all offered a pardon and release, on condition of their removing from the State, or taking the oath of allegiance to the laws of Georgia, and all but two of them accepted of these humiliating terms. Mr. Worcester and Dr. Butler, believing that obedience to such laws would be treason against God, conceded nothing, and were committed to the penitentiary.

Measures were taken to bring the matter before the Supreme Court of the United States, and a writ of error having been granted by the justices of that court, the case was brought up and ably argued, in February 1832, by Messrs. Wirt and Sergeant in behalf of the plaintiffs in error. The decision was pronounced by Chief-Justice Marshall, on the 3d of the following March. It reviewed the whole subject of Indian titles, the treaties which had been made with the Indians, and the recent laws of Georgia, which extended the jurisdiction of the State over the Cherokee country, and these laws were pronounced repugnant to the Constitution, to treaties, and to the laws of the United States. The mandate of the Court was immediately issued, reversing and annulling the judgment of the Superior Court of Georgia, and ordering that all proceedings on the indictment against the prisoners do forever cease, and that the prisoners be, and hereby are dismissed therefrom.

But the Superior Court of Georgia refused to obey the mandate, or to discharge the prisoners. A memorial to the President of the United States was prepared by the counsel for the prisoners, praying him to interpose his authority for enforcing the decision of the Court. Upon consultation, however, it was thought inexpedient to present the memorial; neither was it thought advisable to prosecute the case by a second appeal to the Supreme Court; for it was well understood, that though that Court would sustain its own decision, the President, (Andrew Jackson) was not inclined to enforce it, and therefore the result would be doubtful. Further, the missionaries had the assurance of an unconditional release, provided they would desist from the attempt to obtain that release by a military enforcement of the decision of the Supreme Court. This assurance came not from any solicitations on their part. They made "no solicitation, no overture, no compromise." But they were often and earnestly solicited by persons in the confidence of the Governor of Georgia, to desist from the prosecution, and assured that if they did so, they should not long remain in prison. Even after they had given notice, as they did at

one time, of their intention to move the Supreme Court for a further process, they were waited upon by two members elect of Congress, whose names are given, and told *officially*, that they had conversed with the Governor on the subject, and knew his views, and that they might regard it as certain, if they withdrew the suit, that they would be discharged without any concession, or condition, or even an application to the Governor. These repeated pledges induced the prisoners, by their counsel, to drop all further proceedings, and on the 14th of January, 1833, the keeper of the penitentiary received a proclamation from the Governor of the State, directing him to set Messrs. Worcester and Butler at liberty. This he communicated to them forthwith, and discharged them. They immediately returned to the stations which they had respectively occupied in the Cherokee country, and resumed their missionary labors.

The reasons which determined the conduct of these brethren from first to last, were stated by them with great clearness and force, and published in the report of the Board for 1833. In the same report may be found the decision and mandate of the Supreme Court; the reply of the Court of Georgia; the memorial of the Board, praying for the protection of the missionaries, and several other important documents relating to this subject.

During the year and four months that Messrs. Worcester and Butler were in prison, they were permitted daily to read the Scriptures, and pray with the prisoners confined in the same building; and during the last six months or more, Mr. Worcester preached once every Sabbath to all the prisoners. A spirit of inquiry was awakened, and many, it is believed, were savingly benefitted.

It is painful in the extreme to dwell upon such facts as have been recorded in the preceding pages; and it seems scarcely credible that they could have occurred in a country like ours, and in an enlightened Christian State. It is not surprising that missionaries should occasionally fare thus at the hands of benighted Brahmins, or proud Mussulmans, but that in the United States, and within 25 years, they should have been dragged from their fields of labor by an armed soldiery, and treated like felons; under laws, too, enacted for the very purpose of extinguishing Indian claims, and getting possession of their lands, in violation of treaties and of the Constitution, and all this persisted in against the decision of the highest judicial tribunal in the land,—this is surprising and deeply humiliating; and it forms a chapter in our country's history, which, for naked injustice, mercenary aims, and bold contempt of national faith and honor, is scarcely equaled by any of the public wrongs and oppressions laid to her charge.

During the period of these troubles there

was no regular instruction at the four stations within the limits of Georgia, and at the other stations the work was prosecuted under great disadvantages. Previous to the release of Messrs. Worcester and Butler, the whole Cherokee country, lying within the chartered limits of Georgia, had been surveyed and divided into lots of 140 acres each, and distributed by lottery among the citizens of that State. The laws of Georgia had begun to be enforced, counties had been organized, courts held, and magistrates and civil officers appointed. In this state of things, the Cherokees were divided on the question of ceding their lands by treaty to the United States; but whether they did so or not, it had become evident to all that they must remove, either peaceably or under a despotism which they could not resist. In the beginning of 1834, the number of white settlers on the Indian lands was estimated to outnumber the Indians themselves, and no art was left untried by the whites to draw them into intemperance and every kind of debauchery. The depression of morals was deplorable, and yet not so general as might have been expected. Most of the influential men of the nation manifested much firmness and dignity of character, and remained the steadfast friends of the mission, and of the intellectual and moral improvement of these people.

After repeated negotiations and conferences between the Indians and the government at Washington, the details of which it is unnecessary to give here, a treaty was at length agreed upon, Dec. 1835, by which the Cherokees ceded the whole of the country which they occupied, and consented to be removed to a territory west of the Mississippi within two years. For their lands, improvements, buildings, &c., they were to receive \$500,000, and \$650,000 to defray the expenses of their removal, and of sustaining them one year after their arrival at their new homes. This treaty was negotiated with the representatives of a party or section of the Indians, and against it Mr. Ross and his friends protested in all the stages of its progress, as being unsatisfactory in its provisions, made contrary to the will of the nation, and with persons wholly unauthorized to transact such business. All attempts to annul or improve it, however, failed, and nothing remained but its rigid enforcement.

The time allowed the Indians to remain expired on the 23d of May, 1838, and immediately after that day the military commenced their operations. Families were taken from their houses and farms, leaving their furniture, fields and flocks as they were, unprotected, to be possessed by they knew not whom, and were marched under strong guards to camps selected to be their starting places for a distant, and to them a strange land. In June nearly the whole tribe had been taken from their houses to the camps, and some thousands were started

off on their dreary march westward. Owing, however, to the extreme heat of the season, emigration was soon suspended, and the great body of the Indians remained till the coming autumn.

On the Sabbath, Aug. 19, the Lord's Supper was administered for the last time by the missionaries, to as many as could be collected at Brainerd; and early in October the Cherokee people bid a mournful and reluctant adieu to the country of which they had long and strenuously, but in vain, been endeavoring to retain possession. They were divided into fourteen companies, embracing nearly 16,000 persons. Their route lay through the States of Tennessee, Kentucky, Illinois, Missouri, and Arkansas, a distance of six or seven hundred miles, and all the companies but one made this journey by land, consuming from three and a half to five and a half months on the way. Dwelling, as they had, within the narrow limits of encampments for four months before starting, and sheltered only by tents on the way, and much of the time without adequate food or clothing, it is not wonderful that great suffering and mortality were experienced among them. According to the most careful estimates, there was an average of from 13 to 15 deaths a day from the time they started, and by the time the last company had reached its destination, between 4,000 and 5,000 persons had died, or more than one-fourth of the whole population in the space of ten months. This, it was admitted by the friends of the Cherokees and of the mission, resulted from the nature of the case, and not from any unnecessary exposure or bad treatment on the part of those who were employed in carrying the deplorable measure into effect.

The dissensions which prevailed among the Cherokees before their removal were not less annoying in their new home. In June, 1839, after the close of a council during which there had been much party heat, Major Ridge, his son, John Ridge, and Elias Boudinot, were assassinated. They had taken a leading part in the treaty of Dec. 1835, and fell victims to the enmity awakened by that measure in the minds of the opposing party.

Omitting, for want of space, the details of re-settlement, and the re-organization of the mission, we find them, in 1840, occupying four stations, viz., Dwight, Fairfield, Park Hill, and Honey Creek. Dwight, as already explained, is a few miles north of the Arkansas river, about 500 miles from its junction with the Mississippi, or 200 miles in a straight line. This had been the centre of missionary operations for several years among the Cherokees who early removed to that country. The other stations were at no great distance from this, and there were in this field, in 1840, five missionaries, one physician, three male and fifteen female assistants, two native preachers, and one native printer, making a total of 27.

Among the missionaries were Messrs. Worcester and Butler, and several others who had labored in the old Cherokee country.

In 1841, when full returns began to be received, there were five churches, and over 200 communicants. There were also five schools, embracing 225 pupils. The school fund of the Cherokees was sufficient to support teachers and furnish books, stationery, &c., for eleven public schools, and the system was ready to go into operation as soon as teachers could be procured. A mission press was in operation at Park Hill, and a Cherokee almanac, an edition of Cherokee laws, and the epistles of John, had been printed. Large meetings had been held for the promotion of temperance, and about 1,000 of the Cherokees were living in conformity to the temperance pledge. The amount of printing executed at the mission press in 1843, was reported to be 140,000 pages. The congregation at Fairfield erected this year a large and convenient house of worship, the old one having become too small.

In 1844 the mission press executed, in the Cherokee language, the following works, viz.: Acts of the Apostles, 5000 copies; Gospel of Matthew, 5000 copies; Select Passages of Scripture, 5000 copies; Evils of Intoxicating Drinks, 5000; a tract, Poor Sarah, 5000; Christian Almanac, 1000; making a total of 26,000 copies, and of 1,586,000 pages. Besides this, over 50,000 pages of various works were executed in the Choctaw language.

During the years 1846, 1847, and 1848, no very marked changes were reported. Party strifes continued, and outrages on property and life were prevalent, but they were not of such a nature as to interrupt missionary labor at either of the stations. The general sentiment of the people was against the sale of intoxicating liquor, and some 3000 persons were enrolled as members of total abstinence societies. The cause of education also has an upward tendency, and two high schools, one for boys and one for girls, were established, and the necessary buildings erected, at an expense of fifteen or twenty thousand dollars each, all which was defrayed by the Cherokees themselves. The structure of their alphabet afforded great facilities in the acquisition of knowledge, and the name of George Guess will ever be held in grateful remembrance by the friends of Cherokee learning.

In 1850 there were scattered over the territory occupied by the Cherokees, 22 free public schools, besides a boarding-school at Dwight, three day schools, and the two high schools. The communicants numbered 209, and the printing for the year amounted to 1,354,000 pages.

The latest period to which definite information has been received is 1853, and from the reports of that date the following table is compiled:

STATIONS.	Missionaries.	Assistant Mis- sionaries.	Native Assistants.	Communicants.	Pupils.
Dwight.....	1	2	..	48	25
Lees' Creek.....	1	2	1	8	41
Fairfield.....	1	2	1	69	46
Park Hill.....	1	3	1	50	38
Honey Creek.....	1	..	1	42	..
Totals.....	5	10	4	237	149

In concluding this notice of the Cherokees, it seems desirable to add the following editorial passage, from the "Herald" of Sept. 1854: "The prospects of the Cherokees seem to have brightened, in certain directions within the past year. The committee employed Rev. Marcus Palmer, M. D., formerly a missionary of the Board among these Indians, to act as an itinerant during the winter and spring; and he says, in closing his labors, 'The Cherokee nation is increasing fast in numbers, wealth, intelligence, and civilization. The public political mind is settled and calmed. The intemperance and frequent murders which now take place, are the effects of the storm which years since went by. The causes being removed, the evils are evidently subsiding, and a better state of things seems to be coming over the people.' It must be confessed, however, that some clouds still darken the horizon of this interesting people. A powerful revival of religion is greatly needed. If the influences of the Holy Spirit shall be much longer withheld, the Christian will have great occasion for solicitude and fear."

*Choctaws.*—The events of this mission, from its commencement in 1818 to 1824, have been sufficiently noticed. The Choctaws occupied the central part of Mississippi, extending entirely across the State, and numbering about 20,000. The nine stations occupied by the mission were considerably dispersed, and were supplied with missionaries, teachers, and farmers, to such an extent as to carry the blessings of religion, education, and the arts of agriculture, to nearly all the people.

In 1827 a highly favorable report was made of the schools. That at Eliot had 38 native pupils, many of whom were studying geography, arithmetic, and book-keeping, besides attending to writing and composition. Some of them could answer 400 questions on the maps of various countries, and could describe the boundaries of the several States. A similar progress had been made in all the schools. In the spring of this year there was considerable religious interest at Mayhew, as the fruits of which nine persons were admitted to the church in June. The whole number of children instructed in the Eliot school, from its commencement to 1828, was 185. In the

Sabbath-school at Eliot this year, 7,732 verses of Scripture and of hymns were committed to memory by the boys, and 2,688 by the girls. Great improvements had been made within four or five years in the cultivation of land and the manner of living. The introduction of whisky was, however, a great impediment to civilization, leading to many vices, and often to violence and bloodshed.

In 1829, the chief of one large district resolved to suspend the laws forbidding the importation of whisky for two moons, and to drink himself and permit others to drink without restraint. For this abuse of power he was removed from office, and a man appointed in his place who favored the cause of morality and religion. During this year there was a more general attention to religion among the Choctaws than at any former period. The three chiefs of the nation took a very active part in favoring religious inquiry, and in several instances meetings of three or four days' continuance were held at convenient places in the wilderness. Many hundreds manifested great anxiety to be instructed, and to become experimentally acquainted with the Gospel, and fifty or sixty native converts were added to the churches. It was regarded as a wonderful display of divine power and grace, and was a subject of praise and joy both to the missionaries and to the churches, which had aided them in their work. At the same time school-books and hymn-books, which had been printed in Boston, in the Choctaw language, were furnishing the elements of knowledge to as many as were prepared to receive and use them. In each of the three districts into which the nation was divided, intemperance received a powerful check, the laws against whisky were rigidly enforced, the people were better clothed, the lands were better tilled, and in every respect the improvement was very striking.

In the early part of 1830, the Choctaws began to be seriously disturbed with the question of their removal to a country west of the Mississippi. In March of that year a treaty was made between the Choctaw nation and the government; but it was not ratified, and was of no effect. In the following September, a deputation from the government visited the Choctaws, and tried to persuade them to sell their country, and remove across the Mississippi river. The Choctaws, in council, appointed a committee of sixty, twenty from each district, to consider the subject and make a reply, and their report was unanimously against making any treaty. Their report was approved by the whole body of the nation assembled; and, supposing that the matter was at an end, most of them returned to their homes. The next day the commissioners for the government assembled the few who remained, and by various threats and promises induced them to sign the treaty. When it

was known by the people that their country was sold, it produced a general feeling of indignation. A large majority of the captains and warriors were strongly opposed to it, and the chiefs who were instrumental in forming the treaty were turned out of office, and others elected in their places.

By the treaty the Choctaws ceded to the United States all their lands east of the Mississippi, and agreed to be removed to lands provided for them west of the Arkansas territory; one-half as soon as the fall of 1832, and the remainder in one year from that date, at the expense of the government; food to be furnished to them on the way, and for one year after their arrival. No provision was made in the treaty for refunding any part of the money expended by the Board, in establishing and sustaining the mission, amounting, since its commencement, to more than \$60,000, besides the labors of some 30 missionaries and assistants, for 12 years. Besides, the missionaries of the Board were expressly forbidden by the commissioners, in writing, to be present at the treaty ground, though the presence of all other persons was allowed. The treaty was ratified at Washington, and its effects were sadly visible on the Choctaw nation, producing, as among the Cherokees, distress and despondency among some; idleness and intemperance among others; and extensive divisions and confusion in all the affairs of the nation. The influence of this state of things on religious meetings, schools, agriculture, and all the means used for the improvement of the people was disastrous.

Many had been received to the churches as the fruit of the late revival, and the whole number of communicants in the spring of 1831, was estimated at 360, and the number of baptized children at 244. The number of scholars in all the schools was about 235; of these, 144 were boys and 91 were girls; 112 were full blood Choctaws, and 109 were mixed; 86 read in the New Testament, and 75 in any English book; 37 used only Choctaw books, and 165 both Choctaw and English; 74 studied geography, 63 arithmetic; 148 wrote; 16 composed in Choctaw, 49 in English, and 24 in both languages. Besides these, a large number of adults were taught to read their own language with ease, and many of them learnt to write. The Choctaw Sunday-school Union embraced 6 schools, 20 teachers and 180 scholars, of whom 7 had been recently received into the church. The Gospels of Luke and of John had been translated by Mr. Wright; a work on Scripture history had been prepared by Mr. Williams, and printed, and other works were in a state of forwardness. The missionaries at this period were Rev. Cyrus Kingsbury and Rev. Cyrus Byington, assisted by 4 farmers, 2 teachers, 3 catechists, and the wives of the missionaries and others.

Such was the general state of the mission at the time of the treaty. Such was the degree of elevation and forwardness which had been secured by the thirteen years of missionary labor which had been bestowed upon the Choctaw nation; enough certainly to warrant the belief that another such time of service in that field, could it have been uninterrupted, would have rendered that people in a high degree intelligent, civilized and Christianized.

The spring of 1832 found a large body of the Choctaws on the other side of the Mississippi. They had been removed, through forests and swamps of 500 miles, during a winter of great severity, and great suffering had been endured; men and women, the old and the young, the decrepid and the sick, were all included in this melancholy exodus from the homes and improvements which they had cherished; and multitudes of them were poorly clothed and fed; bare-footed; without shelter, and in this condition often overtaken by snow-storms in the dreary forests of that region. In crossing the swamps of the Mississippi large numbers, with their horses, were surrounded by the rising waters, from which there was no possibility of escape. The captain of a steamboat who rescued one company of Choctaws who had been six days in this perilous condition, said that he saw at least a hundred horses standing, frozen dead in the mud. Before the spring of 1833 the Choctaw nation had all been removed to their new homes, if homes these children of the forest could be said to have on earth.

In their report for 1833, the Board say, "Definite information respecting the number of the Choctaws who have become settled in their new country has not been received. It is probably between 10,000 and 14,000. The number of the whole tribe before their removal commenced, was estimated at 18,000 or 20,000. They generally appear to be satisfied with their new country, and are laboring with a good degree of vigor to prepare for themselves fields and comfortable residences, and manifest considerable industry and public spirit, though they have obviously suffered in their habits and moral character by their exposures to temptation while preparing to remove, and while on their long and hazardous journey."

The new territory occupied by the Choctaws is situated between the Arkansas and Red rivers, west of the State of Arkansas, with Texas on the south, and the Seminoles and Cherokees on the north. As several of the missionaries removed with the Indians, they began at an early day to locate the missions, and in 1834 there were five stations, viz.: Wheelock, Bethabara, Clear Creek, Bok Tuklo, and Cedron. These stations were all near Red river, or Little river, a northern branch, and not far from the south-western corner of Arkansas. The missionaries were Rev. Messrs.

Kingsbury and Byington, Alfred Wright, Loring S. Williams, and H. R. Wilson, the latter also a physician. There were three churches; one at Wheelock, one at Bathabara, and one at Bok Tuklo. The first had 71 members, 60 of whom were professors of religion before their removal; the second had 113 members, and the third 23. The missionaries preached as much as their impaired health would allow, and there was some serious inquiry and a few hopeful conversions. Six or eight schools for instruction in the Choctaw language were either opened or ready to go into operation, but they were entirely interrupted by the sickness which broke out in the preceding autumn, and prevailed to a fearful extent. In some populous neighborhoods one in every fifteen died, and not a child under a year old was left. "The wretchedness of the people, without suitable food, or medicine, or nursing, was heart-rending, and altogether beyond description." In the summer and autumn of 1834, sickness also prevailed to an alarming extent, and the schools were suspended, and the mission families were almost wholly taken up with the care of the sick and the dying. It was estimated that one in ten of the members of the churches, many of them promising young persons, were hurried to the grave. In the autumn of 1835, Eagle Town and Pine Ridge were added to the stations, and occupied by Messrs. Byington and Kingsbury. Each station had a school and a competent teacher, and the whole number of pupils was 365. A new church was formed in 1836, and the total membership was 225. Several tracts in the Choctaw language were printed, amounting, in all, to 30,500 pages. From this period to 1840, no very important changes occurred in the mission.

From May 1840 to May 1841, 85 persons were admitted to the churches, more by far than during any preceding year since the removal of the Choctaws. The whole number of members was now 314. The cause of temperance had made considerable progress, and in one district 300 were reported as having signed the temperance pledge. In 1842, one of the missionaries, who was with the Choctaws before their removal, wrote, — "I do not hesitate to say that there never has been, since I have been acquainted with this people, a season of so much interest as the present. Their crops were never better; there never was more peace and friendship; there never was less sickness; and drunkenness has decreased a hundred per cent. at least." In 1843 there was an accession of more than a hundred to the churches, the total membership amounting to 459. The religious interest continued, and in 1844 one of the missionaries writes, — "In no year since the Choctaws came to this country, have we been permitted to witness greater displays of the power and grace of God in the salvation of sinners." Nearly 100 were

received by profession this year, and the membership increased to 546. Between 80 and 90 were added in 1845, and in 1846 the large number of 218 were received, making the number of members 769. During this long season of spiritual refreshing, increased attention was paid to education, and to the printing of the Scriptures and religious tracts. The four Gospels had been printed, and 3,000 copies put in circulation, besides other portions of the New Testament.

The existence of slavery both among the Choctaws and Cherokees had been a fact well understood for many years, and the relation of the missionaries and the mission churches to this evil, had been a matter of increasing solicitude to the friends of these missions. In 1848, Rev. Mr. Treat, Secretary of the Board, visited these nations for the special purpose of ascertaining the facts on this subject. His inquiries related to the origin of slavery among these tribes, its character, the number of slaves, their treatment, laws relating to slavery, effects of slavery, the influence of Christianity upon it, and its prospective termination. In his report to the Board, at its meeting in Boston, Sept. 1848, he not only presented a full and clear statement on the above points, but also, in regard to the policy of the missions, the preaching of the Gospel in reference to slavery, the instruction of slaveholding converts, the admission of slaveholders to the church, the treatment of slaveholders in the church, and the employment of slave labor. This report, drawn up with exceeding clearness and force, was published in the Herald of October 1848, together with an important correspondence between Mr. Treat and the Choctaw and Cherokee missionaries on the same subject.

From these documents it appeared, that in the Cherokee churches there were 24 slaveholders, and in the Choctaw churches 38, and that the number of slaves held by them was considerably over one hundred. It also appeared that the missionaries themselves employed slave labor in the cultivation of land, sometimes hiring slaves, at other times buying them, "with their own consent, and with the understanding that they should be allowed to work out the purchase money, and then be free." For the reasons assigned by the missionaries in defence of this practice, and their feelings in regard to it, the reader is referred to the report as above.

Both the Cherokee and Choctaw nations had made stringent laws for the protection of slavery, the Choctaws especially, enacting in 1846, that any missionary or preacher, who should be found "to take an active part in favoring the principles and notions of the most fatal and destructive doctrines of abolitionism," should be compelled to leave the nation, and forever stay out of it; and they also enacted, that to teach a slave to read, write, or sing, without the consent of the owner,

should be sufficient to convict a person of abolition principles.

Having made the needed investigations, through its Secretary, in regard to the question of slavery in these churches, and ascertained the views of the missionaries; and having distinctly stated the principles that would govern its own action, the Board continued its support of the Choctaw and Cherokee missions, in the belief that divine Providence would indicate from year to year such further measures as ought to be adopted relative to this delicate and difficult subject.

During each year since the foregoing transactions, there have been accessions to the Choctaw churches, and diligent attention has been given to the schools, and to the printing of the Scriptures and of tracts. But these labors and their results have been of so uniform a character as not to require an extended notice, except as they relate to the present condition of the mission. The Herald for January 1854 reported 129 admissions to the churches during the preceding year, and commended the Choctaw government for its zeal in executing its temperance laws. A "high institution of learning" had recently been established by a Choctaw council, the course of study to be such as is usually taught in the best female institutions in the United States. In the Herald for Sept. 1854, mention is made of much seriousness at some of the stations, and a few conversions. In the same number Mr. Kingsbury writes, "In all the region of country where I labor, there is very little drinking; nor is there any other open vice, except that a portion of the community do not regard the Sabbath."

The foregoing tables exhibit with tolerable accuracy the present state of the Choctaw mission churches and schools.

At the meeting of the Board in September last, the Prudential Committee reported a state of things in the Choctaw nation, which seemed to call for special action. It appeared that the Choctaw Council had recently enacted a law, prohibiting the instruction of slaves, or the children of slaves, at any school or academy, by any person connected therewith; and also directing the expulsion from the nation of all such persons, missionaries or teachers, as should be found violating this statute. This was simply re-affirming the old law of 1846, before referred to, which, however, had so far remained a dead letter that the missionaries had continued to teach slaves and their children without interruption. The fresh promulgation of such a law indicated a determination to enforce its requisitions, and the Prudential Committee decided that the Board could not conscientiously maintain its connection with the Choctaw schools upon such conditions. This decision was approved by the missionaries, and was in exact accordance with the principles laid down in the well-known letter of Mr. Treat, in 1848. See the Herald for October of that year.

The subject, on being brought before the Board at Hartford, was referred to a committee, who reported resolutions which, after an animated and protracted discussion, were adopted in the following form:

*Resolved*, That the Board acknowledge, with gratitude to God, the wisdom and fidelity with which, so far as appears from the documents which have been submitted to them, the Prudential Committee are advising and directing the missionaries among the Choctaws, in conformity with the principles presented by them in their correspondence with those missionaries, reported to the Board in 1848.

*Resolved*, That the decision of the Prudential Committee, with the concurrence of the missionaries, not to conduct the boarding-schools in the Choctaw nation, in conformity with the principles prescribed by the recent legislation of the Choctaw Council, meets the cordial approbation of the Board.

*Resolved*, That the commission given by Christ to his disciples, to go and teach all nations and to preach the Gospel to every creature, which is the warrant of Christian missions, is to be respected and obeyed in all the operations and by all the missionaries of the Board; and that while our missionaries among the Choctaws are allowed in fact to preach the Gospel to all persons, of whatever complexion or condition, as they have opportunity, and to preach it in all its applications to human character and duty, they are to continue patiently in the work."

These resolutions were understood and intended as a full endorsement by the Board of

CHURCHES.		Received on profession.	Received by letter.	Discl.	Present number.
Stockbridge.....		12	..	8	141
Wheelock.....		19	..	..	286
Mount Zion.....		..	..	..	..
Pine Ridge.....		5	2	2	53
Good Water.....		6	..	..	100
Good Land.....		..	..	..	350
Mayhew.....		11	..	..	35
Mount Pleasant.....		7	1	..	70
Six Town.....		7	1	..	61
Bennington.....		13	3	3	84
Totals.....		80	7	13	1,163

BOARDING SCHOOLS.	Boarded by the nation.	Other board-ers.	Day Schol-ars.			Total.
				Boys.	Girls.	
Good Water.....	39	..	8	..	47	47
Pine Ridge.....	24	6	10	..	40	40
Norwalk.....	16	5	5	26	..	26
Wheelock.....	24	10	8	..	42	42
Stockbridge.....	31	..	10	..	41	41
Totals.....	134	11	41	26	170	196

the principles of the letter just referred to, and upon which the *Committee* had been acting for six years, on their own responsibility. But recent events seemed to demand that the *Board*, in its corporate capacity, should assume this responsibility, and this it did, in the form of the above resolutions, which were adopted by nearly a unanimous vote.

At the period of closing this article it remains a doubtful question, whether the missionaries will be allowed to preach the Gospel among the Choctaws in the full and unqualified manner required in the last of these resolutions, or whether, being forbidden to do this, they will retire from the field.

*Osages.*—The mission among the Osage Indians was commenced in 1820, by a Presbyterian body, called the "United Foreign Missionary Society." At that period the Osage tribe consisted of two divisions, located at a considerable distance from each other, the one called the Osages of the Neosho, and the other the Osages of Missouri. The former dwelt upon the Neosho, or Grand river, a northern branch of the Arkansas, west of Missouri; and the latter occupied a territory in Missouri, 150 miles farther north.

The first station occupied by the above named society was at Union, among the Osages of the Neosho, on the west side of that river, and about 20 miles from its mouth. In 1823 a farming settlement was formed at Hopefield, four miles from Union, the design of which was to teach the Osages the arts and advantages of agriculture. Many families settled at this place, and the labor of the farm was carried on with much courage and zeal; but a threatened war with other tribes alarmed them, and some of them fled to Union for protection. A year or two later the place was nearly ruined by an inundation, which swept away all their crops, houses, fences, and every movable thing. At Union, meanwhile, a school was gathered, very small at first, but increasing, till in 1826 it numbered 50 scholars.

Among the Osages of Missouri two stations were formed, one at Harmony, near the western line of Missouri, on a branch of the Osage river; and one at Neosho, 60 miles from Harmony. Some progress was made in teaching the Indians, and especially in training them to agricultural habits. But they were a migratory tribe, accustomed to long hunting expeditions, and not stationary more than four or five months in the year, so that it was extremely difficult to do them good.

In June, 1826, a union was formed between the American Board and the United Foreign Missionary Society, and from that period the Board shared in the responsibility of the Osage mission. But the peculiar habits of the Osages, and their frequent intercourse with white traders, who exerted upon them a most corrupting influence, nearly baffled all attempts to benefit them either in a spiritual or temporal

respect. The difficulty was further increased by treaties formed at different times with the United States, by which the Osages ceded large portions of their territory, and were finally removed to a considerable distance farther west, and north of the Cherokee country. The old stations were thus broken up, and the Osage mission was abandoned. In view of this result the Board say, in their report for 1836:

"A retrospect of the history of this mission cannot be taken without awakening many painful emotions. Very few, if any of the adults of the tribe have been induced to exchange their savage and migratory habits for a civilized and industrious life; or to substitute the Christian doctrines and practice for their ridiculous and absurd superstitions; nor do they seem to have been in any way benefitted as to their character and condition. The number of youths educated in their schools has been comparatively small, and of this small number few have given evidence that the Gospel, under whose daily influence they sat for years, has been to them the power of God unto salvation; while many have returned to their friends and former manner of life, and become as filthy and debased as those who never enjoyed such advantages; and not a few others have been enticed away to sink into the lowest depths of pollution and misery. The amount of funds expended on the mission has been great; and so also has been the number of laborers who have engaged in promoting it. Not a few of these, after going through a course of arduous service, have gone down to the grave, the victims of disease and hardship; others, worn down by toil, and disheartened by opposing difficulties, have retired from the field with broken constitutions; while the remnant, after having labored with much fidelity and patience nearly 15 years, have felt themselves compelled to abandon the work, leaving the Osages, with scarcely an exception, more miserable and hopeless, both as to condition and character, than they were when the mission was commenced among them."

Notwithstanding this most deplorable and discouraging result, circumstances encouraged the hope, in some minds, that something might be done to benefit the Osages, and during the following year, measures were adopted for re-establishing the mission. It seemed probable that the tribe would be permitted to remain upon their new territory, and many of them, particularly those who had been connected with the agricultural establishment at Hopefield, manifested a disposition to abandon the chase and cultivate the soil. Funds were also expected from the sale of the old mission buildings and improvements, and the government, agreeably to treaty, had furnished those Osages who wished to engage in agriculture, with farming implements, and aid in procuring stock. Under these circumstances, Mr. Re-

qua, who had labored much with this tribe, visited their towns, in the autumn of 1836, and selected a spot for a large agricultural colony, on the western branch of the Neosho. He had made considerable progress in preparing the requisite buildings and other improvements, and a preacher and school-teacher were expected to join him as soon as circumstances would permit. But during the following summer, a portion of the tribe began to manifest their hostility to the enterprise, the cattle belonging to the station were killed, and other property seized; the settlers themselves were threatened and assaulted, and the chiefs justified these savage acts. The annoyance became so great that neither usefulness nor safety could be hoped for, and Mr. Requa removed his effects and left the Osage country. No mission has since been attempted among them.

*Chickasaws.*—The Chickasaw Indians originally occupied the northern portion of the State of Mississippi, and numbered about 3,000. The first mission among them was commenced by the Synod of South Carolina and Georgia, in 1821; but was transferred to the Board, in December, 1827. The number of stations at the time of the transfer was four, viz.: Monroe, Tokshish, Martyn, and Caney Creek.

In 1827 there was an interesting revival at Munroe, and it extended to the whole country round, and continued many months. "People came thirty or forty miles to inquire what these things meant, and some of the most hopeless, stubborn sinners, were the first subjects of the work." Six were admitted to the church at Munroe this year; and in 1829 seventeen were admitted to the church at Tokshish, and 25 children of believing parents were baptized. Schools were taught at three of the stations, the number of scholars varying from 20 to 30. Most of these children learned to read and write, and many of them became acquainted with geography and history, besides acquiring a knowledge of the English language. During the years 1828 and 1829, a great reformation took place among the Chickasaws, in regard to the use of intoxicating liquors. The leading men discountenanced and nearly prevented the sale of whisky, and one of the missionaries remarked that he had not seen an intoxicated Indian for a year and a half.

For two or three years previous to 1830, the people had been agitated with the question of selling their lands to the United States, and removing to a region west of the Mississippi. The State of Mississippi extended its own laws over the Indians, which broke the force of their temperance and other laws, and intemperance with its associated vices prevailed through the nation "like an overwhelming tide." In the fall of 1830, a treaty was concluded with the Chickasaws, by which they agreed to sell their land and remove west of the Mississippi, provided a country could be found for them with which they should be pleased. A delegation

was sent to explore the new country, and on their return they reported in favor of a tract of land lying between the Sabine and Red rivers, in the province of Texas. But this report was never acted upon, and the treaty was not ratified. The Indians, therefore, still remained in suspense, and in great despondency, the State laws beginning to operate severely upon them, and their intercourse with the whites leading them into temptation and moral debasement.

This state of things greatly interrupted missionary labor, and yet there was considerable seriousness in the churches, and some who had been excommunicated returned, and gave evidence of sincere repentance. Two of the schools were maintained with an average of 25 or 30 scholars.

In October, 1832, a new treaty was formed by which the lands of the Chickasaws were to be sold in the same manner as the public lands of the United States, and the proceeds paid over to them, out of which they were to purchase a new country and remove themselves; provided however, that if they could find no new country that suited them, they might remain permanently on one-third of the territory held by them, they being subject to the laws of the State of Mississippi. But they must not remain settled together, on one compact third of their country, but must be dispersed over the whole of it. This arrangement greatly aggravated the troubles of the Indians; for white intruders kept pressing upon them from all quarters, harrassing them by vexatious lawsuits and depredations upon their property, and introducing large quantities of liquor, which was sold often at an enormous price. "No less than 300 gallons of these liquors were brought into the single neighborhood of Tokshish, within a period of three months, where a grocery for the sale of them had been erected, near the house of God." The more intelligent Indians complained and remonstrated without effect.

Some of the missionaries lingered on the ground, endeavoring, against every disadvantage, to keep up the churches and schools, until 1834, when the mission was abandoned. It had been provided in the treaty, that the Indians might sell the reservations upon which they remained, and this fact attracted the attention of purchasers, who entered the country with money and whisky, and exerted a most corrupting and ruinous influence throughout the whole extent of the Indian settlements. They were at first tempted with strong drink, carried to every man's door; and then excited with the hope of making large gains by selling their lands; and when they received their payments, with characteristic improvidence, they gave themselves up to idleness, gambling and intoxication. They were thus rendered unfit to receive instruction, and all hope of doing them essential and permanent good was at an end. The Chickasaws never removed in a

body to a new territory, but have either mingled with other tribes west of the Mississippi, or wasted away under the State laws that were extended over them.

*Creeks.*—The Board sustained a mission among the Creek Indians from 1832 to 1836. That portion of the tribe to which these labors were directed, was located at that time in the territory west of Arkansas, on both sides of the Arkansas river. Their number was about 2,500. A much larger portion of this tribe, some 18,000, resided on lands owned by them in the State of Alabama, but with these the Board had no connection.

The first and only missionaries which the Board at any time had among the Creek Indians, were John Flemming and his wife, and R. L. Dodge, physician. Mr. Flemming devoted himself with great zeal to the study of the Creek language, which no one had ever before attempted to reduce to writing. He found it an exceedingly embarrassing work, on account of the numerous and difficult combinations of consonants; but, with the aid of an interpreter, he prepared an elementary book in the language, containing also select portions of Scripture, amounting to 100 pages, of which 500 copies were printed. A few hymns were also prepared, to be sung at meetings.

It was found difficult, however, from the first, to interest the Creeks in matters of religion, or of education. They were generally indifferent or hostile to the missionaries and their operations, and the difficulty was increased by the efforts of the government to dispossess them of their lands, and remove them farther west. It was judged, also, that their jealousy was awakened by the presence among them of the missionaries of two other religious denominations, viz., the Baptist and the Methodist. The number attending religious meetings was at all times small, and it was not found practicable to maintain a school of any promise within their territory.

In the autumn of 1836, a number of the Indians, including some of their chief men, forwarded a petition to the United States' agent, in their neighborhood, requesting that the missionaries and teachers of all denominations might be removed from their territory. The petition was instigated by white men residing in the vicinity of the Creeks, and was accompanied by injurious and slanderous charges, and, without affording the missionaries any opportunity to examine or repel the allegations, they were all directed immediately to leave the Creek country.

As the Creeks of Alabama had, a little before this, been removed to their new country, west of Arkansas, composing, with those already there, a body of from 15,000 to 20,000, it was hoped that the mission might be resumed among them with better prospects of success, as soon as missionaries could be obtained; but, for reasons satisfactory to the

Board, no attempt of this kind has ever been made.

*Ottawas.*—The Ottawa Indians, for whose benefit a mission was commenced in 1822, occupied five small reservations in the north-western part of Ohio. They were but a remnant of the tribe, and numbered only about 800; and they were found in a very poor and degraded state, their great vice being an excessive fondness for ardent spirits.

The mission was commenced at the above date, by the Western Missionary Society, and was transferred by them to the United Foreign Missionary Society. The station was at Maumee, about 30 miles from the mouth of the Maumee river, which empties into the upper end of Lake Erie. The care of the mission was subsequently assumed by the American Board, and was brought to a close in 1833.

A school was established at Maumee, which in 1828 had 70 pupils, about 40 of whom remained long enough to make useful acquisitions. Seven of them became hopefully pious, and persevered in their Christian course. A good farm was opened at the station, and was put under good cultivation. The missionary, Mr. Van Tassel, was untiring in his labors, but he was unacquainted with the Ottawa dialect, which no missionary had ever acquired, and as he could find no good interpreter, he could do little in the way of preaching. In 1830, a small church, formed several years previous, but much scattered, the Lord's Supper not having been administered for six years, was gathered and strengthened, and much seriousness prevailed.

During this year Mr. Van Tassel had so far mastered the Ottawa language as to prepare translations of the Lord's prayer and the ten commandments, and also a few hymns and spelling lessons, which were printed at Hudson, Ohio. It was hoped that some of the Indians would now learn to read their own language. About this time, however, they were induced to sell their lands lying in the State of Ohio, amounting to about 50,000 acres; but most of them absolutely refused to accept of lands offered them by the United States, west of the Mississippi, or to be removed to that country.

They were thus left without lands and without a home, surrounded by white settlers and exposed to every species of temptation, and in the worst possible condition to be benefited by missionary labors. Their only prospect seemed to be an unsettled, wandering life, till they should waste away and disappear. Their mission was therefore discontinued.

The number of pupils connected with the boarding school at Maumee, during the ten years of its existence, was about 90. Nearly half of these acquired an education sufficient for the ordinary business of life. The church, which was formed in 1823, had 26 members at the time the mission was disbanded, including the mission family. The congregations on the

Sabbath, during the last year, averaged about 80, and much seriousness prevailed, both among the Indians and the white settlers, and fifteen or twenty persons gave evidence of a change of heart. It was never practicable, however, to form a temperance society among the Ottawas, and the intemperate and quarrelsome habits which generally prevailed among them, were the occasion of much suffering, and a hindrance to all efforts for bettering their condition.

*Ojibwas.*—The Ojibwa Indians, called also Chippeways, are located near the south-west shore of Lake Superior, and about the head waters of the Mississippi river. The mission among them was commenced in 1830, at the solicitation of gentlemen connected with the American Fur Company, who spent most of the year at their trading posts in that quarter, and who were well acquainted with Indians in that region. During the first year the only person employed was Mr. Frederic Ayer, a teacher and catechist; but in 1831 the Board sent out Rev. Messrs. Hall and Boutwell, and the next year they were joined by another company, consisting of a mechanic and a teacher, with their wives, and two female teachers.

They had now four stations, viz., La Pointe, Yellow Lake, Sandy Lake, and Leech Lake. The first of these places is on an island in a large bay, near the south-west part of Lake Superior, and was a place of resort for large numbers of Indians, besides about 200 who resided there. Yellow Lake is 150 or 200 miles south-west of La Pointe, and was, in 1832, the residence of nearly 400 Indians. Sandy Lake station, near the Mississippi river, had about 300 Indians residing near it; and Leech Lake, which communicated with the Mississippi by one of its western tributaries, had an Indian population of 700. Each of these stations was near the post of one of the American fur traders; and though the number of Indians was not large, other bands, scattered over that vast region, were constantly passing and re-passing, and often remaining a considerable time for the purposes of traffic.

The circumstances supposed to favor this mission, were the friendly disposition of most of the men engaged in the fur trade; the location of the country, remote from the influence of unprincipled white men; and the determination of the agent and traders of the American Fur Company that no intoxicating liquors should be used in trade with the Indians. The principal obstacles to be encountered were the migratory and warlike character of the Indians; the difficulty of supporting missionary families in a region so remote and dreary; and the opposition of a few French Catholics from Canada, engaged in the fur trade.

Schools were opened at an early period of the mission at three of the stations, and the number of pupils in them all in 1834 was between 40 and 50. A church was organized at

La Pointe in the summer of 1833, consisting of 12 persons, including the mission families. In July 1834, Mr. Ely, of the Sandy Lake station, removed to Fon du Lac, at the western extremity of Lake Superior, as affording a more promising field of permanent missionary labor. The missionaries had made so much progress in the acquisition of the Ojibwa language in 1835, as to prepare for the press quite a number of books, among which were a spelling-book, Gallaudet's Picture Reading and Defining Book, a selection of Stories, a treatise on Natural History, and a book of hymns.

In 1836 the Yellow Lake station was removed fifty miles south-west, to Pokeguma Lake, where the soil was better, and fish and game more abundant. During this year there was an increased interest in hearing the Gospel read and preached, and some of the Indians manifested an anxious concern for their salvation. Two Indians, a man and his wife, were hopefully converted, and received to the church. In 1837 the church at La Pointe numbered nine, exclusive of the mission family, and a new church of three adult Indians and the mission family, was organized. The schools were all in successful operation, and quite a number of Ojibwas had learned to read well, both in their own language and in English. An increasing desire was manifested, especially about Pokeguma, to cultivate the soil, and several Indians erected houses, with aid from the mission, and raised good crops of potatoes. It was found that the migratory habits of the Ojibwas resulted more from ignorance and poverty, than from any real attachment to an unsettled hunter life. They knew not how to enclose and cultivate farms, neither could they obtain agricultural implements, seeds, and furniture for dwellings, without aid. With suitable assistance they seemed capable of being brought up to civilized life, and to a condition of intelligence and comfort.

In 1838, the mission family at Leech Lake removed to Pokeguma, a change which it was thought would give greater efficiency to the mission. At this place there were six or eight hopeful conversions during the year, and the Sabbath was strictly observed by all the families residing near the mission. The Gospel of John and the Acts of the Apostles were printed this year, and the Gospel of Matthew was prepared for the press. In the autumn of the preceding year the Ojibwas concluded a treaty with the United States Government, by which they ceded a large tract from the southern portion of their country, the line beginning at the 46th parallel of latitude on the Mississippi river, and extending through upper Lake St. Croix to Lake Superior. The Indians were to remove from all the country south of the line, whenever the president of the United States should direct. The station at Pokeguma was within the ceded territory; and those Indians who had just begun to lead a settled

and agricultural life, were in trouble and suspense, anxiously inquiring what would become of their houses and cultivated fields, if the president should order their removal.

In 1839, one of the missionaries, after stating some encouraging facts, adds, "The mass of the tribe, however, manifest very little desire to improve their condition, wretched as it is. Few are desirous to learn anything of the Bible, and most of them seem to have the impression that the white man's religion is not made for them. They say they are a distinct race, and the Great Spirit designed they should be distinct. They live differently, and go to a different place when they die." With these views they could not be supposed to regard the objects for which the missionaries were laboring, as anything very desirable.

The vicinity of Fon du Lac was deserted by the Indians in 1840; and as there was no prospect that they would again make it a place of resort, the station was discontinued. Pokeguma and La Pointe were now the only remaining stations, and the missionary force consisted of two missionaries, three catechists and teachers, and five female assistants. The printing in Ojibwa, this year, embraced the epistles of John and James, making 30 pages; a tract on the Atonement, 20 pages; Peter Parley's Geography, 139 pages, of which 500 copies were printed, making an aggregate of 94,000 pages; and the whole amount printed in the language was 707,000 pages, and 21,000 volumes. Most of this printing was done in New England.

For several years a hostile feeling had existed between the Ojibwas and their neighbors, the Sioux, and frequent acts of savage violence had been perpetrated. In the early part of 841, the Sioux made an attack upon the Christian Indians of Pokeguma, in describing which one of the missionaries says: "War has desolated Pokeguma. On the morning of the 24th of May, more than 100 Sioux fell upon our quiet settlement, and in two short hours made it a scene of war and death. The enemy bore away the scalps of two interesting girls, one a scholar of our school. They did not molest us, or injure any of our property." Immediately after this outbreak, the Ojibwas all fled from Pokeguma.

In August, 1842, the mission was strengthened by the arrival of Messrs. Wheeler and James, with their wives, and Miss Spooner. Mr. and Mrs. James, however, were obliged, by the impaired state of her health, to return to their friends, after being in the field about a month.

In October, 1842, the superintendent of Indian Affairs in the north-west, Robert Stuart, Esq., met the Ojibwas at La Pointe, and negotiated a treaty with them, by which they ceded to the United States the whole of their lands lying on the south and south-west of

Lake Superior, and extending westerly to the sources of the Mississippi river, except some reservations, embracing a large tract about Fon du Lac, and another about Sandy Lake. It was not expected, however, that the Indians would be dispossessed for many years, or that any portion of the country would be occupied by white settlers, except the mineral districts on the southern shore of Lake Superior. By the terms of this treaty, annuities in money, goods, provisions, &c., were to be granted to the tribe, amounting to \$25,000 a year, for 25 years; also \$2,000 annually for schools; also \$5,000 for the purchase of stock, agricultural utensils, &c.; \$75,000 for liquidating their debts to the traders; and \$13,000 for gifts to the half-breeds—amounting, with the annuities, to \$768,000. Blacksmiths, carpenters, and farmers were also to be furnished. Between 3,000 and 4,000 Indians, including all the most influential and intelligent chiefs, were assembled at La Pointe on the occasion of this treaty, and the whole transaction was characterized by uprightness and fair dealing on the part of the commissioner, and fully understood and approved by the Indians. Much was done to encourage the missionaries in their labors. Religious meetings were held nearly every day during the two or three weeks of the sitting of the council, no business was transacted on the Sabbath, and many of the Indians, influenced by the example of the commissioner, listened to the word of God, who had seldom if ever heard it before. By this treaty it was stipulated that the intercourse law, forbidding the introduction of intoxicating liquors into the Indian country, should be continued in force over the ceded territory.

In the spring of 1843, the Indians who were driven from Pokeguma by the hostile incursions of the Sioux, and who had remained dispersed nearly two years, reassembled at that place, and were joined by several families from other bands. Here they fortified themselves, and commenced their agricultural labors with more diligence and energy than they had ever before manifested. They also paid good attention to public worship on the Sabbath, and the members of the church were much quickened. At the same time the Holy Spirit descended upon the mission families at La Pointe, and some of the Indians gave evidence of having been savingly renewed. During this year also the amount of reading matter in the Ojibwa language was much increased by the printing of the whole New Testament, the Peep of Day, and an enlarged collection of hymns, making in all 2,500 copies, and 910,000 pages. This printing was done at the expense of the American Tract and Bible Societies, and of the American Board.

An experiment of a year or two convinced the missionaries that it would be impracticable to maintain the station at Pokeguma with a reasonable hope of success, and it was given

up. A little subsequent to this, a degree of uncertainty was thrown around the prospects of the Ojibwas by the conversion of Wisconsin territory into a State. A portion of the tribe fell within the chartered limits of that State, and what disposition would be made of them was uncertain. The tide of emigration was constantly rolling in upon them, and they were in constant expectation that the president would give the order for their removal. But notwithstanding these dark prospects, which for a series of years hung over the Choctaws and the mission among them, they have been preserved, though some of them have removed a little further to the north and west, and the mission has not been without some visible fruits from year to year.

For the last two or three years only two stations have been maintained, viz., at Bad River and Crow Wing. The latter, west of the Mississippi, and near its northern extremity, was given up on account of the war between the Ojibwas and the Dakotas, the constant introduction of ardent spirits, and the small number of Ojibwas residing in that quarter. The former, on Lake Superior, was favorably noticed in the Herald for September, 1854, the missionary, Mr. Wheeler, saying, "The past year has been one of progress among our people. They were never more quiet, friendly, industrious, or temperate, and they were never more disposed to listen to truth. Our meetings upon the Sabbath have been well attended. Never before have so many Indians come so regularly to our religious services, and listened so attentively to the preached word. A number of Indians, including three Indian chiefs, have identified themselves with the Christian party, and call themselves praying Indians. I have seen but one Indian drunk at Bad River for more than a year. A school is maintained of about 50 pupils. The Indians the past year have planted more than ever before, and have a prospect of a good crop." The station was soon to be reinforced, and hopes were entertained that much might yet be done for the temporal and spiritual good of the Ojibwas; but events of a discouraging nature have occurred, and at the late meeting of the Board in Hartford, notice was given of the entire suspension of the mission.

*Dakotas.*—The American Board commenced a mission among the Dakotas or Sioux in the summer of 1835. The tribe, as then estimated, was one of the most powerful on the continent, embracing about 25,000 Indians, who wandered, for hunting and fishing purposes, through the extensive country lying between the 43d and 49th degrees of north latitude, and extending from the Mississippi to the Missouri rivers.

The first missionaries were the Rev. Thomas S. Williamson and Jedediah D. Stevens, with their wives; Alexander Huggens, farmer, and his wife; and Sarah Poage and Lucy C. Ste-

vens, assistants. They selected for their stations Lake Harriet and Lac qui Parle, the former five or six miles west of Fort Snelling, which is on the west bank of the Mississippi, near its junction with the St. Peters, and about forty miles below the Falls of St. Anthony; and the latter on the St. Peters river, about 200 miles above its junction with the Mississippi, or 400 following the course of the river in a north-westerly direction from Lake Harriet. Mr. Williams, who was also a physician, and Mr. Huggens and Miss Poage, remained at Lake Harriet; while the rest of the company proceeded to Lac qui Parle. The first few years were chiefly occupied in preparing suitable buildings for the mission families and school, and in the study of the Dakota and French languages, the latter being thought important in order to communicate instruction to the mixed French and Indian population found at the trading posts and other places in that region. The Dakota language was found to be peculiarly destitute of a large class of words which were indispensable in giving instruction on moral and religious subjects. As illustrations, Dr. Williamson found that in Dakota a "good heart" meant simply joy, and a "bad heart" grief. A "hard heart" stood for courage. Giving religious instruction in such a language was a slow process. But the word was not without effect; and in 1838 churches had been formed at both the stations, that at Lac qui Parle having received in all 16 members, and that at Lake Harriet a smaller number. The school at the former station had about 40 pupils, and that at the latter 10 or 15. The tribe suffered severely from the prevalence of the small-pox in the autumn of 1837, and great numbers died in some localities. Famine also prevailed to some extent, and the Ojibwas were making frequent incursions into the Dakota territory, destroying or stealing horses and cattle, and often murdering the people. These causes, altogether, operated to discourage the people and retard the mission; yet the missionaries were mastering the language, and drew increasing numbers within the sound of the Gospel. Portions of the Scriptures were also translated, including the Gospel of Mark, and selections from other Gospels and the Acts, and from the Old Testament, amounting in all to 107,500 pages.

In 1840, the Indians near Lake Harriet all fled, through fear of their Ojibwa neighbors, and the mission at that place was suspended. At Lac qui Parle more progress was made this year than in any preceding year. Three preaching services were held each Sabbath, two in Dakota and one in English, and the hearers varied from 40 to 80. Four Indian women were admitted to the church, and 16 children of the church members were baptized. A Sabbath-school was opened early in the year, which soon increased to over 30 pupils; and in the day-school there was an average of

30 or 40 scholars, and a total of 112. Printing was also done to the amount of 173,000 pages.

In 1842, a house of worship was erected at Lac qui Parle, with the aid of some of the Indians. The monthly concert was held in the Dakota language, attended by 40 or 50 Indians. It was estimated that 200 Indians had attended the school, more or less, and that about 100 had learned to read intelligently.

A new station was occupied in 1843 at Travers des Sioux, at the head of boat navigation on the St. Peters, about 75 miles from its junction with the Mississippi. In 1846 and 1847, two other stations were occupied, one called Kaposia, on the west bank of the Mississippi, a little below the St. Peters, and the other Xapedan, on the St. Peters, 30 miles from Fort Snelling. To these places missionaries and teachers were sent, at the earnest solicitation of the Indians themselves, and it

was the first time that the Dakotas had ever shown such an appreciation of missionary instruction and aid. The Indians residing around the stations generally refrained from the use of ardent spirits, and manifested an increasing inclination to till the soil. About the same time invitations came from several other Indian villages, requesting that religious teachers might come and reside among them; but there were none to send.

In the autumn of 1848, the committee, wishing to make full proof of the Dakota mission, sent out two more missionaries and their wives, and new stations were formed at Prairieville and Red Wing, making six in all, one having been given up. There were now 8 missionaries in this field, and 5 male and 14 female assistants. The report for 1850 presented the following statistics, which, as they are more full than any of a later date, are presented here:

STATIONS.	SCHOOLS.							CHURCHES.						
	Months of school.	Average attendance.	Whole No. Scholars.	Writers in school.	Readers in school.	Readers out of school.	Native children in mission families.	Organized churches.	Native communicants.	White communicants.	Adults baptized.	Children baptized.	Received on examination.	Average attendance on public worship.
Lac qui Parle .	6½	16	70	6	20	50	2	1	20	7	1	4	2	28
Travers des Sioux							1			6		1		
Prairieville. . .										2				3
Oak Grove . . .								1	3	7	1		2	6
Kaposia . . . .	12	5	24	5	12	6	3	1	8	8			1	17
Red Wing . . .	12	6	50			1				2				
Totals . . . .	30½	27	144	11	32	57	6	3	31	32	2	5	5	54

In July, 1851, treaties were entered into between the Dakota Indians and the U. S. Government, by which the Indians ceded a large portion of their territory, only reserving a tract about 150 miles long and 20 wide, in the valley of the St. Peters. But the treaty in this form was not ratified, the Senate refusing to confirm the reservation, and merely permitting the Dakotas to remain upon it during the pleasure of the president. To these modified terms the assent of the Indians was subsequently obtained, and in 1853 they removed on to the reservation. As all the stations but one lay within the ceded territory, they were forsaken of Indians, and of course given up. The Herald, for September, 1854, notices the existence of but two stations, Yellow Medicine and New Hope, so that from the six flourishing stations above mentioned, the mission was suddenly reduced to a very restricted condition, thus furnishing another instance of the harassing and disastrous effects of the government

policy, in driving the Indians from their lands, and compelling them to feel that they have no resting place, and no security for any spot of earth they may dwell upon, whether held by permission or under the most solemn treaty stipulations. To conduct missions successfully among a people subject to such removals, living in constant dread of government force, or treachery, and rendered suspicious of the motives of white men, has been found extremely difficult, and often impossible; and hence the frequent abandonment of Indian missions, after vast expenditures of labor and money upon them and the sacrifice of many precious lives in efforts to sustain them.

As the Dakotas hold the territory they are upon at the pleasure of the president, the order for their removal to some other uncertain abode may be looked for at any time, and, therefore, great uncertainty attends the mission among them, both as to its usefulness and permanency.

*Abenakis.*—This band of Indians is settled at St. Francis, in Lower Canada, on the south side of Lake St. Peters, about 60 miles below Montreal. Their missionary and teacher, Peter Paul Osunkhirhine, is a native of this tribe, and received a good English education at Hanover, N. H., where he became hopefully pious. He afterwards returned home, with the hope of doing good to his people. Finding it impracticable to teach them the English language, he prepared an elementary book in their own language, embracing a translation of passages of Scripture, and some other useful pieces. This book, with a small religious tract, was printed at the expense of the Board in 1830. With these he returned again to his people, and having obtained the appointment of schoolmaster from the Canadian government, he opened a school, at the same time holding meetings on the Sabbath, and endeavoring, in other ways, to enlighten their benighted minds. Many children and youth attended his school, and even some adults learned to read his books. Some who listened to his religious instructions became serious and hopefully pious. This awakened the opposition of the papists, who complained of him to the government, for interfering with the religion of the Indians, and he was forbidden to hold meetings, or in any manner to meddle with their religious concerns. With this injunction he could not conscientiously comply, and he was, therefore, much persecuted, and deprived of his salary from the government. He then applied to the Committee of the Board, for such an annual allowance as would furnish him the means of subsistence, and enable him to continue his labors among his people. This was granted, and he has persevered in his self-denying and important work to the present time.

Osunkhirhine was licensed to preach in January, 1836, by the Champlain Presbytery, and in the following June, he was ordained as an evangelist to his native tribe. Upon this, the opposition of the papal community was much embittered, and efforts were made to get him removed from the reservation, but the governor refused to interfere. When he commenced his labors, the whole tribe were ignorant and bigoted papists. In 1837, more than 30 persons attended his preaching, all of whom had renounced the Romish church, in spite of the most bitter persecution. From five to twenty children were gathered into a school, according as the people were at home or on their hunting grounds, and three persons, including the wife of Osunkhirhine, had joined the Protestant church. In 1840, the church members had increased to 27, and a prosperous school of 23 pupils was in operation.

In the winter of 1841, President Lord, of Dartmouth College, visited Osunkhirhine at St. Francis, and in a subsequent statement, he remarked: "The church now consists of, 29

members, out of 300 souls, the number of the tribe now resident at St. Francis. Osunkhirhine's labors are steady, and well adapted to the condition of the people. His wife, a full-blooded Indian, is remarkably interesting—a model. I beg to commend the mission. Its importance, I think, cannot be too highly appreciated. Its relation to the French population gives it its greatest importance. There is hardly any other light between Montreal and Quebec. The despised church at St. Francis is his witness along the great river."

In 1843, it was reported: "Five Indians have been received to the church on profession during the last year, and the whole number received since Mr. Osunkhirhine commenced his labors, is 46, 41 of whom still survive, and are members in good standing. The papal priests are active, as heretofore, in opposing the progress of spiritual religion among the Indians." In 1845 it was recorded: "Sixty-six Indians, all converted from Romanism, and hopefully renewed by the Spirit of God, have been received to the church." The opposition of the papal priests availed little. In 1846 it was estimated that one-third of the 300 composing the Abenakis tribe, had become Protestants, through the labors of this judicious and devoted native missionary.

In June, 1851, Mr. Treat, one of the secretaries of the Board, was directed to visit the Abenakis tribe, which he found composing "an irregularly-built village on the right bank of the St. Francis, four miles from the St. Lawrence. The population of the tribe is three or four hundred, and in their general appearance and habits of life, they compare well with the Canadians around them. Mr. Osunkhirhine has a plain but comfortable church, erected partly at the expense of the Board, in which he holds three services on the Sabbath, and three meetings during the week."

The latest intelligence from this mission is to January, 1854. The missionary continues to labor with his usual fidelity, having been at his post more than twenty years, and, though contending still against papal influence, and often tried by the delinquency of the converts, he has a reasonable prospect of continuance and usefulness.

*Pawnees.*—The Pawnee tribe, at the commencement of the mission among them, in 1835, was divided into four bands; Pawnee Republicans, Pawnee Peeks, Pawnee Loups, and Grand Pawnees,—amounting in all to between 6,000 and 7,000 persons. They occupied an extensive territory on both sides of the Platte river, in Nebraska. The first missionary company consisted of Rev. John Dunbar, missionary, Benediet Satterlee, physician and catechist, and Samuel Allis, assistant. Owing to the wandering habits of these Indians, little could be done for several years in the way of systematic labor. Their headquarters were at Bellevue, the seat of the govern-

ment agency, and Messrs. Dunbar and Satterlee generally accompanied large bands of Indians in their long hunting excursions, with a view both to acquire the language and to give instruction, as opportunity was afforded. Mr. Satterlee died on one of these tours, in a somewhat mysterious manner.

In 1840, these four bands appeared strongly inclined to abandon the hunter life, and settle in villages for the cultivation of the soil. The tract of country selected for this purpose was located on Council and Plumb creeks, on the north side of Loup Fork, which empties into Platte river. To this place the missionary families removed in the spring of 1841. The government, agreeably to certain treaty provisions, had furnished the Indians with large numbers of oxen, plows, &c., and they had begun to plow and sow their farms with great zeal and satisfaction.

In this early stage of their progress they were destined to a terrible onset from a neighboring hostile tribe. Early on a morning in June, 1843, a strong party of Sioux came upon one of the Pawnee villages by surprise, when a course of fighting and plunder ensued which lasted till mid-day, and resulted in killing 67 Pawnees, wounding twenty others, seizing 200 horses, and burning 20 out of 41 lodges of which the village was composed. The value of property lost was estimated at \$8,000 or \$10,000. The Indians of this village were scattered among the other bands, being fearful of another attack should they attempt to rebuild the village; and in all the villages agricultural labor was greatly retarded by the constant fear of hostile tribes. Meanwhile the missionary brethren and sisters, amid many agitating scenes, prosecuted their labors with patience and hope; and especially had they, in 1846, accomplished an important work, in the translation of the Gospel of Mark into the Pawnee language.

In 1847 the missionaries, in view of the frequent assaults made upon the Pawnees, and the danger to which their own lives were exposed, withdrew from the field, and the mission has not since been resumed.

*Oregon Indians.*—After several exploring expeditions among the Indians west of the Rocky Mountains, the Board entered upon a mission there in the autumn of 1836. Their attention was directed to three tribes, embracing the Kayuses, among whom was the Waiilatpu station; the Nez Peres, among whom were the Clear Water and Kamiah stations; and the Flat Heads, in whose neighborhood was the Tshimakain station. These stations were provided with suitable laborers, so that in 1840 the whole force consisted of four missionaries, one physician, two male and six female assistants. They were not only kindly received, but the Indians showed the utmost eagerness to receive instruction; and other tribes, hearing that teachers had come into the

country, sent pressing messages requesting that one or more might be sent to dwell among them.

The three tribes above named were anxious also to engage in agriculture, and hundreds of families settled near the mission stations, and cultivated the ground so assiduously that in a little time they had produced enough for their comfortable subsistence. Their desire for religious instruction exceeded anything ever before met with among the North American Indians. "Among the Nez Peres," says the report for 1840, "the congregation had increased from such a number as could be accommodated in a small school house, to between one and two thousand, many coming from the adjacent bands. All seemed eager for religious instruction, and it was believed that the Spirit of the Lord was working on the hearts of many. As many as 2,000 made a public confession of sin, and promised to serve God. Doubtless many did this with a very imperfect idea of what was involved in it, though not a few were thought to give evidence of saving conversion." A similar religious interest was manifested among the Kayuses.

About this time the mission received, as a donation from the Sandwich Island churches, a small printing-press, with the requisite type and furniture, with paper, &c., all estimated at about \$450. From the same source they received the year before \$80 in money, and ten bushels of salt. The press was immediately set up at Clear Water, and employed to print an elementary school book of twenty pages. The Indians were highly gratified with a book in their own language, and new interest was found to be imparted to the schools. In 1841 a second book was prepared and printed in the Nez Peres language, and 800 copies printed, making 41,600 pages. A saw mill and grist mill were also put in operation at Clear Water, and a grain mill at Waiilatpu, all of which afforded valuable aid to the mission families, and encouraged a settled life among the Indians.

For the three or four succeeding years the mission was attended with great apparent success, not, however, without some serious defections among the Indians, and at times abusive treatment from the younger and more savage portion of the tribes.

In the autumn of 1847, however, a scene occurred at the Waiilatpu station, among the Kayuses, of the most tragical and distressing character. Owing to the prevalence and extreme fatality of the measles and dysentery, a portion of the Indians became jealous of the missionaries, and especially of Dr. Whitman, who was stationed at Waiilatpu, supposing that if they would they might use their supernatural powers to stay the dreadful malady. Some even pretended that Dr. W. was giving them poison, in order to destroy their lives. They therefore determined on revenge, and on

the 29th of Nov., 1847, they fell upon the Wailatpu station, and most cruelly massacred Dr. Whitman, his wife, and twelve other persons. Of the latter, several were emigrants from the States, and one was an assistant missionary. The details of this tragical affair are of a most heart-rending nature. They are fully given in the "Herald" for July, 1848, by Mr. Spalding, one of the missionaries, with an account of his own wonderful escape. About fifty women and children, who were taken and held as captives, were redeemed through the agency of Mr. Ogden, chief factor of the Hudson Bay Company, after having suffered every abuse and indignity for nearly a month.

In addition to the above-mentioned cause for this outrage, it was believed to have been promoted in some measure by the Romish priests, from St. Louis, who had come into that region, and who had been active in opposing the Protestant missionaries. This suspicion was strengthened by the fact that several children of the murderers were baptized by one of these priests, while yet the hands of their parents were wet with the blood of their victims. It was also known that the Catholic priest last named was in the company of an Indian who was pursuing Mr. Spalding with a loaded pistol, with a view to murder him. From these and other circumstances it is not difficult to determine the relation and agency of Romish priests to this scene—one of the most savage and appalling to be met with in all the annals of missionary adventure.

Within a short time after the massacre, all the stations were abandoned, it not being considered safe for the mission families to remain. Some of the missionaries continued to labor in Oregon, among the whites, but no mission has since been attempted among the Indian tribes.

*Indians in New York.*—The Indians in New York are remnants of the "Six Tribes," and reside at the four following places, viz.: Tuscarora, about 4 miles east of Niagara river; Seneca, 4 miles from Buffalo; Cattaraugus, 30 miles south of Buffalo, and Alleghany, also in western New York. The missions at these places were transferred by the United Foreign Missionary Society to the Board, in 1826.

In 1827, Mr. John Eliot, a young man from Maine, entered upon his labors among the Tuscaroras, where he found a population of 240 Indians, a church of 15 members; a mission house and farm worth \$1,800, and a school, which he immediately re-organized, with 30 scholars. In 1831, a revival of religion was enjoyed at this place, and the church was increased to 56 members. At this period for the first time, the sanctity and obligations of the marriage relation were acknowledged by these Indians, and 21 children were baptized. The people also began more strictly to regard the Sabbath, and to be more temperate and industrious.

At Seneca, a boarding-school was in operation, which, in 1828, embraced 70 pupils; also a church of 49 members. In 1829, a new house of worship was dedicated, the money for which, — \$1,700, had been subscribed by the chiefs and young men of the tribe. During this year, also, the Gospel of Luke, the Sermon on the Mount, and about thirty hymns were printed in the Seneca language. A revival of religion was enjoyed at this station in 1831.

At Cattaraugus, there was special attention to religion in 1827, and a church of 12 members was organized. For several subsequent years there was much attention to religion at this place.

The station at Alleghany had enjoyed the services of a teacher several years, but had been without a missionary till 1829, when Mr. William Hall was ordained to that work.

In 1843, the whole number of Indians residing in Western New York, was estimated at 3,000, about three-fourths of whom were Senecas, and the remainder Tuscaroras, Onondagas, Cayugas, Oneidas, and Mohawks, remnants of the once powerful Six Nations. They occupied five reservations, embracing about 110,000 acres. A treaty had, a little before this, been concluded, by which a portion of their lands were ceded to the United States, and this subject caused much complaint and trouble.

The whole number of church members at this time was 234, of whom 49 were at Tuscarora, 20 at Seneca, 51 at Cattaraugus, and 114 at Alleghany. The number of pupils in the schools at these stations was estimated at 200. The mission press at Seneca was employed in printing various small works, and in 1845, more than 52,000 pages were executed. In respect to agriculture and the comforts of life, great good had been effected among the Indians. One of the missionaries reported in 1848, "three times as much productive labor as there was in 1832, and five times as much provision obtained."

Of late years some changes have occurred, and the mission has been reported under two separate heads, viz., the Seneca mission, and the Tuscarora mission. The Seneca mission has 4 stations, 4 missionaries, 15 female assistant missionaries, and one native assistant. In the two churches there are 169 members, and in the 10 schools there are 310 pupils.

The Tuscarora mission has one station, one out-station, one missionary, four female assistant missionaries, and two native helpers. The church has 96 members; and the schools, of which there are two, have 70 scholars.

Under the labors of the missionaries, these Indians have advanced to a high state of civilization, and, in respect to industrial, social, and moral habits, they show a degree of improvement rarely excelled by those who have been raised from a savage state.

*MORAVIAN MISSIONS TO NORTH AMERICAN INDIANS.*—The labors of the Moravian brethren

ren among the Indians of North America were commenced as early as 1735. Their attention was first directed to the Creek nation, but their labors were soon interrupted by hostilities between the English and the Spaniards. Subsequently, during the 18th century, they established missions at various points in the southern and middle States, and they often had the pleasure of seeing the Indians embracing the truth, and even of witnessing some signal triumphs of the Gospel; but they were frequently compelled to abandon interesting fields, by hostilities among neighboring tribes, and especially by the adverse events of the English and French war, and the war of the revolution. To follow them in the varied results of their labors through this long period, would require more space than can be allowed in the present work.

Within the present century the Moravians have had missions among the Delawares, the Chippeways, the Creeks, the Cherokees, and some smaller tribes, whom they have followed in their voluntary or forced removals, quitting their posts only when their continued labors became fruitless or impossible.

At the present time their missions are confined to two tribes: the Delawares, on the Kansas river, where they have more than 350 Indians under religious instruction, and the Cherokees, in their new western home, where they have two stations, and about 120 communicants. The returns from these missions are very incomplete, rendering it impossible to give full statistics, or to state what are their present prospects and means of usefulness.

**CHURCH MISSIONARY SOCIETY.**—The only mission which the Church of England has had among the North American Indians is that among the Esquimaux, on Red river, south of Lake Winnipeg and north of Minnesota. It was commenced in 1822 by Rev. J. West, the Hudson Bay Company's chaplain, on Red river. In the course of a year or two, a school-house and church were erected, and considerable progress was made towards bringing the Indians under instruction. In 1823 Rev. D. T. Jones sailed from England for the purpose of strengthening this mission, and in 1825 he was joined by the Rev. W. Cochran. The progress of the mission at this date had been such, that the school-house and church were too small, and new and more commodious ones were erected. In 1832 there were 3 stations, with each a church, and a total of 143 communicants. The number attending public worship was 800, and the number gathered into schools was 330.

At the present time, as nearly as can be ascertained from the incomplete returns, there are connected with the Red river mission 10 stations, 8 missionaries, 12 assistants, 8 of whom are natives, 1733 attendants on public worship, 507 communicants, 22 schools, and 724 pupils. The missionaries have acquired

the Indian language, so as to preach in it, and they have translated portions of the New Testament, the church catechism, the marriage service, and the communion and baptismal services. The language of these Indians, denominated the Cree language, is said by the missionaries to bear a strong affinity to the Greek.

In the department of agriculture, considerable progress has been made. The Indians build very comfortable houses, raise large patches of barley, wheat, potatoes, &c., and enjoy much of social order and comfort. Within a short time Moose Lake has been occupied as a station, under the labors of a pious Indian who reads the New Testament well, and has the entire confidence of the missionaries.—REV. E. D. MOORE.

**EPISCOPAL BOARD.**—A mission was commenced at Green Bay, by the Missionary Society of the Protestant Episcopal Church in the United States, in 1825, under the superintendence of Rev. Mr. Nash, which was suspended in 1827. In 1829, it was renewed, under the superintendence of Rev. R. F. Codle, by whom it was continued, under many embarrassments and difficulties, till 1837, when treaties were entered into between the United States and many of the north-western tribes of Indians for their removal west of the Mississippi. The unsettled condition of the tribes around the mission, consequent upon these treaties, and their subsequent removal, led to the discontinuance of the mission. The results of this mission are thus stated: About 270 Indian children enjoyed the benefits of the school, some of whom have died in the faith of Christ, and the comfortable assurance of a blessed hereafter. Some are now adorning the doctrine of God our Saviour by a life of consistent piety.

Some time after the breaking up of this mission, Bishop Kemper, accompanied by Rev. Mr. Gregory, embraced a number of tribes in a circuit, in a visit to the scattered members of his diocese; and on the 2d of December, 1838, he consecrated a church at Duck Creek, erected by the Oneidas with a portion of the funds received from Government; and in 1839, Rev. Solomon Davis had charge of the church. The department of Indian Missions was subsequently transferred to the Domestic Committee; who proposed a plan for an Indian diocese, with a missionary bishop, and considerable effort was made to raise money to endow the bishopric; but as yet, the object has not been accomplished. A mission has, however, been commenced among the Chickasaws, and an appropriation has been made by the United States Government toward sustaining a school under the direction of the mission.

**AMERICAN MISSIONARY ASSOCIATION.**—*Ojibwa Mission.*—This mission comprises four stations, located at Red Lake, Cass Lake, Belle Prairie and St. Josephs, Minnesota Territory.

the first three on the head waters of the Mississippi river, and the last on the North Red river, where it enters the British possessions. This is the only mission in all that region of country. It was commenced under the patronage of the Western Evangelical Missionary Society, in 1843, and afterwards transferred to the American Missionary Association. The Ojibwa (or Chippeway) Indians compose one of the largest tribes in the United States, numbering some 30,000. They are divided into small bands of from 200 to 500 souls; the bands each having its own home, hunting-ground and chief, all located from 25 to 100 miles apart.

At three of these stations, boarding-schools are established, and the scholars are required to engage in some kind of manual labor a portion of each day. Churches containing native converts have been formed at Red Lake and Cass Lake. The other stations have been commenced within the last two years.

When this mission commenced, the Indians had no domestic animals, except dogs, and no agricultural implements. They raised nothing, but depended for subsistence on hunting and fishing, wild rice and sugar; and, being in a poor country for game, they often suffered with hunger, and sometimes resorted to the use of human flesh to satisfy it. Now some of these bands supply themselves abundantly with food,

and have to spare for their starving neighbors of other bands. For this improvement they are indebted to the instruction and example of the missionaries, and the aid received from them in plowing their lands.—REV. G. WHIPPLE.

NAME OF STATION.	Station com- menced.	Ovained mis- sionaries.	Male Assist- ants.	Female Assist- ants.	Churches.	Native com- municants.	Scholars in board'g school.
Red Lake.....	1843	1	3	4	1	10	20
Cass Lake.....	1846		2	3	1	2	12
St. Josephs.....	1852	1	1	2	1	*	7
Belle Prairie.....	1852		1	1	..	*	*
Totals.....		2	7	10	3	12	39

\* Not reported.

**AMERICAN INDIAN MISSION ASSOCIATION.**—This society, the seat of whose operations is in Louisville, Ky., have four missions, located among the Choctaws, Creeks, Weas, Piankeshaws, Miamies, and Putawatamies; with six stations and eight out-stations; 28 missionaries and assistants; 21 churches, with 1300 communicants; 126 baptisms during the year; and 165 pupils in schools. This society represents a portion of the Baptist denomination in the south-west.

GENERAL TABULAR VIEW.

SOCIETIES.	When com- menced.	Stations.	Missionaries.	Assistant missionaries.	Native help- ers.	Churches.	Members.	Schools.	Scholars.
Presbyterian Board . . . . .	1835	11	8	55	3		96		517
American Baptist Union . . . . .	1817	10	7	8	9	14	1,371	6	210
Methodist E. Church North and South	1819	44	46				5,359		1884
Wesleyan Missionary Society . . . . .	1828		22*		28		2,003	13	74
American Board† . . . . .	1818	24	21	73	15	19	1,669	26	718
American Missionary Association . . . . .	1843	4	2	17		3	12		39
Church Missionary Society . . . . .	1822	10	8	3	9		507	22	724
Moravians . . . . .		4	8	7					
American Indian Missionary Association		6	28*			21	1,300		165
Totals . . . . .		113	150	163	64	57	12,117	67	4331

\* Includes assistants. † Statistics for 1853.  
(See APPENDIX, p. 784.)

**NOVA SCOTIA:** The province of Nova Scotia is situated on the eastern side of the continent of North America, between north latitude 43° 25' and 47°, and between west longitude 43° 40' and 66° 25'. It is one of the provinces of British North America. It was first colonized by the French, by whom it was called Acadie, or Acadia. It was finally ceded by France to Great Britain in 1713. Its principal natural divisions are Nova Scotia Proper and Cape Breton. Its area is about

18,600 square miles; its population 276,117, according to the census of 1851. The religious parties, when ranged under the two general divisions of Protestants and Catholics, stand thus: Protestants, 206,483; Roman Catholics, 69,634. Of the Protestant churches, the more prominent are the Established Church of England and Ireland; the Presbyterian Church; the Associate Baptist; the Wesleyan Methodist; the Congregational; and the Evangelical Lutheran. The religious statistics given

in this article are to be understood as those of 1854, except where it is otherwise stated.

THE CHURCH OF ENGLAND is recognized by the ancient laws of the province as the Established Church. This legal recognition was effected in 1758, but though various civil enactments, as to the limits of parishes, appointment of church-wardens and vestrymen, were obtained thereby, nothing beyond the mere name of an establishment has for many years existed. The permanent endowment of Windsor College, under the exclusive control of this church, has been discontinued by the state; so that, in effect, the only privilege which remains of a distinctive nature, is that the bishop retains ex-officio a seat in the legislative council of the province. There is much probability that this offensive distinction will soon be removed, and that then the name, as well as the privileges of an establishment, will be erased from the civil statute book. The number of adherents to this church in 1851 was 36,482. The list of clergy for 1854 contains one bishop, one archdeacon, 65 ordained ministers, and two traveling missionaries. These are located in 40 different towns and settlements. Four of the clergy are connected with Windsor College, and three with Halifax Grammar School: two are retired from service, and one is an agent for the Colonial Church and School Society. Until recently, large annual remittances for the support of the clergy and college professors, had been received from the British Society for the Propagation of the Gospel in Foreign Parts, and even, it is understood, from grants of the Imperial Parliament of Great Britain and Ireland. The foreign aid is now greatly curtailed, and will, it is expected, in the course of a few years, altogether cease. The effect of this change of policy has been far from disastrous. A large portion of the wealth of the province is found within the pale of this church, and nothing is wanting to secure permanent and growing prosperity but the prudent management of its internal resources. Already this has been tested in the large endowment secured by subscription for Windsor College, (£10,000,) and in the efforts made to sustain in thorough efficiency the Diocesan Society and the Foreign District of the Society for Promoting Christian Knowledge.

PRESBYTERIAN CHURCH.—Under this head are grouped the adherents of three distinct churches, who, though holding the same standards, are yet quite independent in church government, if not really antagonistic in feeling and pursuit. Their source of dispute, or rather, ground of separation, depends entirely upon their respective origin. They have all descended from the Presbyterian Churches of Scotland, and hold the distinctive principles of what are there denominated, Kirk, Free Church, and United Presbyterian. The oldest, largest, and most influential of these bodies in Nova Scotia is that which arose from the

two secession churches, Burgher and Anti-burgher. A union was happily effected between the adherents of these, and of all the Presbyterians then in Nova Scotia, in the year 1817. Only one Presbyterian minister remained aloof, and he was personally favorable, while his congregation being originally independent, was unfavorable to this union. The first Presbyterian missionaries arrived in Nova Scotia in 1766, but no permanent location was made before 1771.

The first presbytery was formed in 1786, under the designation of Presbytery of Truro. Nine years afterwards, another was formed in Picton, and so designated. At the period of the union above referred to, there were three presbyteries, comprising in all 19 ordained ministers, and 25 congregations. The great difficulty all along experienced by this church, has been the difficulty of obtaining an adequate supply of ministers.

At first, and for many years, the only source of supply was the parent churches in Scotland, and the missionary spirit there and then existing was not so ardent as to overcome, with sufficient readiness and frequency, the terrors of a climate generally reputed, though falsely, as vibrating between the extremes of heat and cold. In 1816 a society was formed to procure the establishment of an academy for the training of native youth, for the ministry and other learned professions. The basis proposed was sufficiently liberal to unite all dissenting bodies, and the means of support was to be endowment by the State. This effort was for a time apparently successful, but never so much so as to acquire the character of permanency. Ultimately it became a bone of contention, introduced bitter animosity and religious hate into the surrounding community, and became a watchword for political party, so as to form an effectual hindrance to ecclesiastical union on the part of the different Presbyterian bodies. Eventually all connection with this institution was abandoned by the Presbyterian Church of Nova Scotia, and then it became a matter of dire necessity with that church to provide and maintain an educational institute out of her own resources. Several years, however, elapsed before this step was taken. In 1848 measures were initiated with a view to the creation of a theological seminary, as preparatory to the Divinity Hall. A professor of philosophy was appointed, who for a time took charge of the literary classes, as well as logic, and natural and moral philosophy. At present, 1854, there are two professors in the seminary, one having charge of the classes in languages, mathematics, and natural philosophy; the other logic and moral philosophy, with other branches. In the Divinity Hall there are two professors, to one is committed biblical literature, to the other theology, systematic and pastoral. The literary and philosophical classes have an annual session of



May, 1843, not fewer than 8 ministers left the synod of Nova Scotia to fill up the breaches at home. In 1844, this synod divided, a majority declaring in favor of the Free Church, and assuming the designation "Synod of Nova Scotia, adhering to the Westminster standards." For several years a large proportion of the congregations that had been deserted by their ministers, remained vacant, but latterly these have been to a considerable extent supplied by new accessions from Scotland. The synod now (1854) consists of 4 presbyteries. There are, however, in all, but 9 ordained ministers, and 1 ordained missionary, and 4 catechists. While the adhering population in Nova Scotia alone was, in 1851, 18,867. It will thus be seen that a very great deficiency of pastoral oversight still exists. The greater number of those ministers now in the field are supported by the Home Church, so that this church, as a whole, is far from self-sustaining.

**FREE CHURCH OR SYNOD OF NOVA SCOTIA, ADHERING TO THE WESTMINSTER STANDARDS.**—This body was formed in 1844, and consists of the same number of presbyteries as the body from which it was separated. It includes a ministry, however, of 24, of whom 19 are located in Nova Scotia, and 3 in Prince Edward's Island, one in Newfoundland, and one in Bermuda, W. I. The adhering population in Nova Scotia, in 1851, was found to number 25,820. A Free Church College for the lower provinces of British North America is located at Halifax, N. S., having 2 professors. Also an academy, with a rector and 2 masters, which is designed to prepare for the college. Hitherto the supply and support of ministers in this connection has greatly depended on the resources of the Free Church of Scotland; but from the above institution, in connexion with a Theological Hall, the native youth have been trained, so that the first year's students have advanced so far as to be licensed and located in the different vacancies and mission stations during the present year.

**REFORMED PRESBYTERIAN CHURCH.**—Three congregations and 3 ministers. Adhering population not accurately known.

**ASSOCIATED BAPTIST CHURCHES.**—The earliest efforts of this religious connection in Nova Scotia is nearly contemporaneous with those of the Presbyterian Church. It has 54 settled ministers, with an adhering population of 42,243. This population, however, includes several distinct Baptist communities, whose ministry amounts to 17 elders and 3 ministers. The Associated Baptist Church is divided into 3 associations: Western, Central, and Eastern. The Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, meets annually. In Nova Scotia their educational institutions are located, consisting of a college and academy. The college has now 3 professors, and connected with it is a theological in-

stitute, with 2 professors, who also hold chairs in the college. The academy has two teachers, a principal and master, with an assistant. Some years ago this church sent a missionary to the foreign field, but at present they do not appear to have any one. They have, however, a missionary to the Acadian French in Nova Scotia.

**WESLEYAN METHODIST CHURCH.**—Missionaries from this body visited North America as early as 1769. In 1786, missions were commenced in Nova Scotia. By the last census (1851) it has an adhering population of 23,596, and in 1854, 31 ordained ministers. This list of ministers includes, however, 1 chairman and general superintendent, 1 editor of a denominational newspaper, and 4 supernumeraries. The seminary under the care of this body, is situated on the borders of the two provinces, New Brunswick and Nova Scotia, and this suits in its locality the wants of both denominational districts. It has a principal, who is also one of the professors, and a second professor; a classical and French tutor and English teacher; also a chaplain, treasurer, and steward. The students are boarded within the institution, and recently a large addition has been made, with a view to accommodate females with suitable board and education.

**CONGREGATIONAL OR INDEPENDENT CHURCH.**—The origin of this church in Nova Scotia was quite as early as others already described, but its progress has been very limited. It has but 6 ministers and 2,639 adherents. A college with 2 professors, 1 of whom acts as president, is placed under the sanction and control of the Congregational Union of Nova Scotia and New Brunswick.

**EVANGELICAL LUTHERAN CHURCH.**—This is the only other religious body in Nova Scotia worthy of distinct notice. Its adherents are chiefly of German extraction, and number 4087.

Besides the denominational efforts of each of these evangelical bodies, they severally unite in general schemes of benevolence and Christian philanthropy. The Nova Scotia Bible Society, and other auxiliaries of the British and Foreign Bible Society enlist the sympathies of all but the Baptists, and are very generally supported. The Halifax Naval and Military Bible Society is in like manner dependent upon the Christian public, generally. The Micmac Missionary Society, while its principal agent and missionary is Baptist, meets with the countenance and support of all classes. The Nova Scotia Sabbath Alliance consists of the leading ministers and members of all the leading Protestant denominations in Halifax.—**REV. J. BAYNE, of Pitou.**

**NOWGONG:** A station of the American Baptist Union in Assam.

**NULLOOR:** A station of the Church Missionary Society, in the Tinnevely district, India.

**OAHU** : One of the principal of the Sandwich Islands group. It is 25 miles W. N. W. of Molokai, the most romantic and fertile of the whole group, and the residence of the King, and seat of government. It is about 48 miles long and 23 wide. The American Board have seven stations on this Island.

**OCEANICA** : A term somewhat indefinitely applied to the islands of the Pacific Ocean. (See *South Sea Islands* and *Indian Archipelago*.)

**OJIBWAS** : A tribe of North American Indians, inhabiting the shores of Lakes Superior and Huron. (See *North American Indians*.)

**OKKAH** : A station of the Moravians in Labrador.

**OLD TOWN** : Station of the United Presbyterian Synod of Scotland, at the Old Calabar, West Africa.

**OLD CALABAR** : Old Calabar lies in the Bight of Biafra, near the sixth degree of north latitude, and between the eighth and ninth degrees of east longitude. The coast there runs east and west. Standing opposite the Old Calabar frith, you look directly north. On your right hand are the Cameroon mountains, rising to the height of 13,000 feet ; and further to the right, at the distance of sixty miles, is the elevated and beautiful island of Fernando Po ; and on your left is an extensive level district, over which a dense mist is often seen resting :—that is the long-sought Delta of the Niger, a vast morass, extending 200 miles along the sea shore, and upwards of 250 miles inland, channeled by numerous streams—the mouths of that celebrated river, covered with mangrove and palm-oil trees, and inhabited by fierce and savage tribes, many of whom are cannibals. Sail up the Old Calabar frith, a distance of fifty miles, and you see two large rivers flowing into it. The one on your left hand is the Cross river, so called because it was supposed to communicate with the Niger, and to be one of its mouths ; but it was explored by Captain Becroft, in 1842, a distance of 175 miles, and was found to be an independent stream, more than a mile in breadth, with a depth of from six to seven fathoms, flowing from the east—a region yet unexplored by Europeans—and having its banks studded with towns and villages. Enter the river on your right hand, which is the Old Calabar river, fully three-fourths of a mile in width, and after ascending it about eight miles, and passing a jutting head-land, you see upon the right bank a cluster of towns. These are Duke Town, Henshaw Town, Old Town, and seven miles up the river, on the left bank, Creek Town, the principal towns of Old Calabar, and the seat of the mission of the *United Presbyterian Synod of Scotland*. (See *Africa, Western*.)

These towns, with the country villages, contain a population of 60,000 or 70,000, subject to the sway of the King of Old Calabar, and are accessible to missionaries. Each town has its king or headman ; but the chief authority is vested in Eyo Honesty, of Creek Town. The population is divided into two classes, freemen and slaves—the latter being the great majority. These are either employed on the provision grounds, which are at some distance from the towns, or in the operations of trade. The freemen are all engaged in trade, and are mainly dependent upon it for their support and influence. Even the king, who has no revenue from his subjects, carries on trade to a great extent, is of active business habits, keeps regular accounts, and owes all his power to the weight of his character, and the wealth which he has acquired from trading. The slaves are generally treated with kindness ; and there seems to be a process of internal emancipation, the children of the third generation generally becoming free. It is a happy circumstance that persons have ceased to be exported as slaves from this district for a considerable number of years. That horrid traffic is totally suppressed in the Bight of Biafra. This result is to be ascribed to the beneficial influence of a growing trade, and to the treaties made with the chiefs by the British Government. The trade which is carried on at Old Calabar, is chiefly in palm-oil. The palm-oil is brought from the interior, and is exchanged for British goods. The humanizing influence of legitimate commerce is becoming every year more obvious. Not only has it enlarged the views of the people, and to a certain degree improved their manners ; enabled them to have comfortable houses, and to furnish them, in many instances, with costly articles of European manufacture ; but it has taught them that it is for their interest to live at peace with their neighbors.

The mode of government at Old Calabar is, in the case of freemen, by common consultation and agreement. They meet together in the *palaver*-house, talk over the matter, and no measure can become law that has not a majority of votes. The great difficulty which they feel is to keep in subjection their numerous slaves. This seems to be managed chiefly by the aid of superstition. They have a secret institution, called Egbo, much resembling the *Oro* of the Yorubas. (See *Yoruba*.)

*Religion*.—They believe in the existence of God and of the devil, in a future state, and in the immortality of the soul ; but their ideas on these subjects are dim and confused, and have, by the wickedness of the heart, and the malignant teaching of Satan, been framed into a system of superstition, dark, cruel, and sanguinary. They

regard one day of the week as a Sabbath, they all practise circumcision, on festival days they sprinkle the blood of the Egbo goat, and they make a covenant of friendship between parties that were at variance, by putting on them the blood of a slain goat, mixed with certain ingredients; things which indicate the remains of the patriarchal religion. Their personal worship, so far as it has been ascertained, may be divided into two parts; that which is observed within the house, and that which takes place in the court-yard. The worship within the house consists in adoring a human skull, stuck upon the top of a stick, around the handle of which a bunch of feathers is tied. This disgusting object—their domestic idol—is said to exist in every house in Old Calabar. The worship in the court-yard is of this kind: in the middle of the yard there is a hason of water placed at the foot of a small tree, which is planted for the purpose. This hason is never emptied of its contents, but is once a week filled with a fresh supply of water; and on the day when this is done, the second day of the week, called God's day, they "offer a fowl, or some other small thing of that sort, which is tied by the foot to the tree," and then they "pray to *Basi Ebum*, the great God, but without confession of sin, and solely for temporal benefits." *Witchcraft* exerts the same terrible influence here as in other parts of Western Africa.

But the most desolating and sanguinary of all their customs is the practice of sacrificing human victims, for the benefit of deceased persons of rank. This horrid custom arises from the belief that the future world corresponds to the present—that the same wants are felt, the same relationships sustained, and the same pursuits followed; and therefore, that the station and happiness of a person depend upon the number of followers and slaves that are killed and sent after him. The effect of this belief is, that in proportion to the dignity of the departed, the rank and power of the survivors, and the warmth of affection which they cherish for the deceased, is the number of victims that are seized and immolated. Acquaintances also testify their respect for the dead, and sympathy with the sorrowing relations, by destroying a few of their slaves. The agents in this wholesale system of murder are the nearest relations of the deceased, who evince their affection and their grief, by exerting themselves to catch by force, by stratagem, and by all manner of ways, and to destroy as many of their fellow creatures as they can. It is a season of terror. The slaves, from whose ranks the victims are usually taken, flee to the bush for shelter, the doors of the houses are fastened, and every one is afraid to go abroad. And when it is considered that the funeral ceremonies continue

for four months, and that at the beginning and especially at the close of this period, when the grand carnival, or make-devil, as they call it, takes place, great exertions are made to obtain victims, it will at once be obvious that this is a practice which spreads terror and mourning through every part of the community. It prevails in the greater part of western Central Africa, and is drenching the land with blood.

**OLENDEBENK**: Station of the American Board at the Gaboon, West Africa.

**ODOOVILLE**: A populous parish of Ceylon, in the district of Jaffna, 5 miles north of Jaffnapatam. It stands on an extensive plain, covered with groves of palmyra, cocoa-nut, and other fruit trees, in which are many villages of natives, and, formerly, many idol temples. The American Board have a station with a female boarding school here.

**ODOOPITTY**: (*Valverty*) A station of the American Board in Jaffna, Ceylon.

**OORFA**: A prospective station of the American Board among the Armenians: the ancient *Edessa*, as is commonly supposed, and also the *Er of the Chaldees*, the birth-place of the patriarch Abraham: has a population of 7,000 Armenians and 4,000 Syrians.

**OOTACAMUND**: A health station, on the Neilgherry Hills, Southern India.

**OPOTIKI**: A station of the Church Missionary Society in New Zealand, situated on a plain, at the entrance of the river, on the south-east side of the Bay of Plenty. Population about 1,300.

**ORIENTAL CHRISTIANS, MISSIONS TO**: For accounts of missions at present existing, among the decayed churches of the East, see *Armenians, Nestorians, Greece, Syria, Mosul, Egypt*. Although it does not enter into the plan of this work to notice extensively those missions, which have been prosecuted for a time, and then given up, yet there have been operations of this kind in the East which deserve some notice. Among these is the mission of the Church Missionary Society to Abyssinia, for which see *Abyssinia*. There are, also, several missions of recent origin, which may be noticed more appropriately in a general article than under geographical heads. And there are certain general principles, which apply to all these missions, which may be properly noticed in a general article. The appointment of a missionary bishop to Jerusalem, by the governments of Great Britain and Prussia, had reference not only to the Jews, but to Oriental Christians; but we have no sources of information which will enable us to give a connected history of his operations. The present incumbent, Bishop Gobat, the worthy pioneer of the Abyssinian mission, will use his position to the best advantage for the furtherance of evangelical labors among all

classes of the people. The Church Missionary Society have a mission at Jerusalem, consisting of two ordained missionaries, one European lay secretary, and one native teacher. This mission was designed especially, though not exclusively, to provide for the instruction of Abyssinian pilgrims, Bishop Gobat having been requested, both by the king and the Abuna of Abyssinia, to take charge of the Abyssinian convent at that place. (See *Africa East*.) The report of that society for 1853, states that "The experience of another year has confirmed the committee in the wisdom of the course hitherto pursued by their missionaries, in making an open protest against the errors of the Oriental churches, and in receiving under Christian instruction all who desire to hear and embrace the truth of the Gospel. Events render it each year more difficult for such inquirers to continue in communion with their own church. They have now political liberty to enrol themselves on the civil register of the local pachas as *Protestants*; and having done so, they claim the assistance and protection of the Protestant churches, and there appears no just ground on which that claim can be refused. The committee have great satisfaction in adding, that the American Episcopal Church, at the late anniversary of their Board of Foreign Missions, announced their entire adherence to these views, after sixteen years' experience in missionary operations at Constantinople, upon the opposite principle of co-operation with the heads of the Oriental churches."

The mission at Constantinople, here alluded to, was commenced by the Rev. J. J. Robertson, D. D., and Rev. Horatio Southgate, under the direction of the Episcopal Board of Missions, in 1839. It was designed principally as a mission to the Greek Church; in the words of the annual report, "placing our church in a position to be known and recognized as a branch of the same Catholic Church, and a friend. It is sought that its missionaries should, if possible, be received and sanctioned as the representative of their church; that a friendly intercourse should be maintained, and every cause of needless offence be avoided. The Greek Church is to be approached as an Episcopal Church, and its integrity preserved."

In connection with this mission, it was designed also to establish a mission in Mesopotamia, among the Jacobite Christians. Mr. Southgate had made an exploring tour in that region, and Mardin was selected as the site of the mission.

In 1842, the Committee having determined to discontinue the Constantinople mission, and concentrate their efforts upon Mesopotamia, directed Mr. Southgate to remove as soon as practicable, either to Mardin or Mosul, and appointed two new missionaries to

the same field. But Mr. Southgate viewing his appointment as limited to Constantinople, declined to accept the appointment to Mesopotamia.

At the meeting of the Board in 1843, the committee were directed to continue the mission at Constantinople, and re-appoint Mr. Southgate as missionary. One of the missionaries appointed to Mesopotamia, Rev. Mr. Taylor, on reaching Constantinople, changed his views as to his field of labor, and wished to remain at Constantinople; but the committee refused to alter arrangements which they considered definitely settled. Mr. Southgate, after his return to Constantinople, requested either that he might be permitted to return to the United States and present the cause to the churches, or else that a colleague be sent him, with authority to commence labor among the Armenians, and that \$2,000 mission funds should be allowed for the coming year, both which the committee declined, chiefly for want of means. But this decision was overruled by the Board; and the committee were requested, so soon as funds could be raised for the purpose, to establish a mission to the Armenians, and also to grant Mr. Southgate permission to visit the United States for the purpose which he had proposed. In consequence of which the Mesopotamia mission was discontinued, and the whole operations concentrated upon Constantinople.

Soon after the adjournment of the Board, Mr. Southgate returned to the United States; and at the triennial session, his plans were submitted to the Board, and resolutions were passed, recommending to the general convention the appointment of a bishop, appropriating for the mission to the Eastern churches \$5,000 per annum, and directing the addition of two missionaries to the station. In accordance with this recommendation, Mr. Southgate was elected bishop, and consecrated in October, 1844, as Missionary Bishop of the Protestant Episcopal Church of the United States, in the dominions and dependencies of the Sultan of Turkey; and considerable sums of money were raised to sustain the mission. But the funds raised specifically for this mission not being sufficient to meet Bishop Southgate's views of what was needed to carry on the mission, and the committee not deeming it expedient to appropriate the amount requested by him from the general funds of the Board, Bishop Southgate returned with his family to this country, Nov. 6, 1849. On his arrival, the committee "came unanimously to the conclusion that the removal of the missionary bishop with his family, had closed the mission in Turkey."

At the triennial meeting of the Board in 1851, a resolution was passed, requesting the foreign committee to "renew the mission

to the decayed churches in Asia Minor, in the manner they shall deem most likely to accomplish the best results." In obedience to this resolution, the subject was committed to Rev. Messrs. G. T. Bedell and T. S. Winston, who made an elaborate report, which was unanimously adopted by the committee. This report goes into an examination of the two methods of conducting missions to these churches: (1) "attempting their reformation through agencies and means approved by their ecclesiastical authorities, with the hope that the ecclesiastics would first become enlightened, and be chief instruments in promoting the general result;" and (2) seeking the same object "by the usual means of diffusing a saving knowledge of the Gospel among those who are ignorant of it, or 'decayed' in the appreciation of its truth."

In regard to the first of these, they say, "The foreign committee have entertained but one view on the subject. Although at the earnest representations of the missionary, they acquiesced in the trial of the experiment, yet from the first, they have considered it inadequate and impracticable. The experience of the church," they continue, "has proved that a reformation cannot be effectual while confined to the clergy; that of the two classes, the laity are the most easily affected, and must be the instruments of moving the clergy; and that ecclesiastics, as a body, very slowly acquiesce in a movement to which self-interest and cherished prejudices are so much opposed."

The committee proceed to review the history of the experiment at Constantinople, made for 16 years, at an expenditure of \$45,000, and come to the conclusion that it has produced no practical results, beyond the translation of the Prayer Book, and a few other translations, the benefits of which if any are yet to be seen. They say, also, that an experiment upon similar principles was carried on by the Church Missionary Society from 1815 to 1846, with a similar result; and quote the following language from the report of that society: "The Society's chief failures have been in its attempts to establish missions among the ancient but lapsed churches of the East. The hope which was cherished, that the light of Divine truth might be rekindled with comparative ease among them, and through their agency be transmitted to their heathen and Mohammedan neighbors, has failed. Twice were the missionaries of the society driven out of the different districts of Abyssinia. (See *Abyssinia* and *Africa East*.) They were compelled, also, to withdraw from Asia Minor, through the jealousy of the Greek Church, as soon as their labors began to exercise a spiritual influence upon their scholars in their mission schools. And the So-

ciety's establishment at Malta was relinquished, after a trial of 25 years, as there appeared no results sufficient to justify its continuance. The Society also attempted, for several years, to cooperate with the ecclesiastical authorities of the Syrian Christian Church upon the Malabar coast of South India, in educational measures for the revival of that ancient church; but the attempts have failed." The committee also quote Bishop Gobat, and Archdeacon Pratt, of Madras, in corroboration of these views, and remark: "We are forced to the conclusion, that the effort to produce a restoration of those churches, by acting through their ecclesiastical authorities, or only in harmony with them, and by their approbation, will, in all probability, prove, as it has always proved, a failure; and therefore, that, in renewing the mission to these churches, the plan heretofore pursued must be abandoned."

At the annual meeting of the Board to which this report was made, it was resolved, "That the subject of Eastern Missions be still left in the discretion of the foreign committee, in accordance with the resolution adopted at the last triennial meeting."

*Nazareth*.—The Church Missionary Society have a station at Nazareth, under the care of Rev. F. A. Klein, who reports some movement among the people towards reformation. The congregation consists of 180 to 200.

*Jerusalem*.—Bishop Gobat, in his last communication, says, "During the course of last year, a goodly number of families and individuals have joined our church, although only 13 or 14 communicants are with us. But all meet every Lord's day, and two or three times during the week to hear the word of God read and expounded, and to pray together, with the help of the Arabic version of the Liturgy."

*Nablous*.—Bishop Gobat says the good work is progressing here. A few Protestants meet on the Lord's day and in the week, for reading the word of God and prayer.

*Syra*.—The Church Missionary Society have a station at Syra, in charge of Rev. F. A. Hildner. He has a school of 284 pupils, mostly girls. He holds service on Sundays in English and German, and some of the people seem to be under the influence of divine grace.

*Smyrna*.—Here, also, the Church Missionary Society have a station, under the direction of Rev. J. T. Wolters, and a Greek catechist. In his report for 1852, Mr. Wolters says, "There are a few Greeks among us, who have, I trust, been brought from darkness to light."

*Malta Protestant College*.—A Protestant college is maintained at Malta, of which the

report of the Church Missionary Society for 1853 speaks as being in a state of growing prosperity. It comprises a school for youth, and a class of adults under training for native teachers. It contains 80 well-behaved boys and youths, from various countries, and of different complexions—Abyssinians, Syrians and Persians, Moslems and Jews, Copts and Greeks, Nestorians and Papists, are here living in the atmosphere of the pure word of God, of which some appear to have experienced the power during their stay here. Bishop Gobat, speaking of a visit which he recently made to the institution, says: "I could not refrain from tears of gratitude, when I saw them all devoutly kneeling, while an Italian, who but a few years ago was a blind Papist, or one who was formerly a blaspheming Jew, &c., was offering up a prayer to God, in the name of Jesus Christ, full of life and unction, for the outpouring of the Spirit of God upon Israel, Italy, Turkey, &c., each putting a peculiar emphasis upon the country or the people with whom, by nature and former habits, he was more particularly connected." Great hopes are entertained of this institution for furnishing missionary laborers in the East.

TABULAR VIEW.

MISSIONS.	When commenced.		No. of Stations.	Clergymen.	European Teachers, &c.	Native Teachers, &c.	Native Communicants.	Seminaries and Schools.	Boys.	Girls.	Total.
	1851	1828									
Palestine,	1851	2	2	1	1	6	2	65	12	77	
Greece,	1828	1	1	1	6	3	2	18	266	284	
Asia Minor,	1831	1	1	1	1	6	6	183	278	361	
		4	4	2	8	6	6	83	278	361	

ORISSA: A province of India, situated near the head of the Bay of Bengal, on its north-western shore, a short distance south-west from Calcutta: bounded on the north by Bengal, east by the Bay of Bengal, south by the country of the Telooogs, and west by Nagopore. It is irregularly shaped, about three hundred miles long, and two hundred and forty wide. Its population is estimated at about three millions. It is supposed that the province was anciently much larger than it is now, and that its sovereigns formerly sustained a rank much above that of most Hindoo rajahs, and that it was numbered among the most powerful of the ancient Indian sovereignties. It was subjected in part by the Mohammedans about 400 years ago, and remained in an unsettled state till 1743. At that time it was overrun by the Mahrattas, who continued their plundering depredations till 1803, when they were expelled by

the English. Since that period, the British have held absolute sway over the previously long distracted country, and quiet has mostly prevailed. Compared with the misrule and oppression of the former reigning powers, the policy of the present government is liberal, and the political condition of the people is so much improved that most of them are better satisfied with their state than their predecessors were with the rule of the native princes. Orissa is divided into three civil districts, viz.: Pooree in the south, Cuttack in the centre, and Balasore on the north. The sea-coast, which is the eastern part of the province, is level and far more populous than the central and western divisions, which are mountainous and covered in many places with primeval forests, inhabited by wild beasts, or men almost as untamed and rude as they. The climate, soil, productions, animals, insects, birds, reptiles, and fish of Orissa are similar to those of Bengal and other adjacent portions of Hindostan lying near the Tropic of Cancer. The villages, houses, food, clothing, dress, literature, and trades of the Oriyas are also much like those of the Bengalis and the people of other large portions of India.

The population of Orissa consists of Hindoos, Mohammedans, Santals, and Bhumi-jahs, the Hindoos constituting far the larger number. The districts of Pooree and Cuttack are occupied by the English General Baptist missionaries, the district of Balasore being the site of the Freewill Baptist mission. This district lies on the west side of the Bay of Bengal. It is about eighty miles long, and on an average thirty or forty miles wide, and contains about 500,000 inhabitants. On its northern boundary lies a considerable tract belonging to the province of Bengal, which is inhabited by Oriyas. On the west are several tributary states governed by native princes, which are peopled by Oriyas, Santals, &c. These are as numerous as the inhabitants of the district of Balasore, so that there are about one million souls dependent on this Society for religious light and influence. From its liability to inundation, the country is not much inhabited for three or four miles inland from the sea. Beyond this low tract the plains are sufficiently elevated for security, and are highly cultivated and densely populated. Farther inland the country becomes mountainous, covered in part by forests, where are found the scattered villages of the Oriyas, Santals, and Bhumi-jahs. "There are," says Rev. O. R. Bachelor, who has resided several years in the town of Balasore, "three vernacular languages spoken by the inhabitants of the Balasore district. 1. The Oriya, one of the Hindoo family of languages, derived principally from the Sanscrit. This is spoken by the greater part of the Hindoo population.

2. The Hindostanee, derived principally from the Arabic and Persian, and spoken by the Mohammedans. 3. The Santal, with which may be classed the Bhumija, they both being dialects of the same language."

The Oriya contains many religious and literary works, some translated from the Sanscrit, and others original. Most of the religious books are poetical, and some of them possess a great degree of literary merit. Some of these works are very large, the Puranas alone consisting of 1,600,000 lines! The religion of the Hindoos in Orissa, like their manners and customs, is similar to that of multitudes of others of their race. Caste in all its ruinous forms bears almost unlimited sway in the province. They worship the same gods and observe the same rites of most other Hindoos, and are equally ignorant and superstitious. The religious opinions and customs of the Mohammedans are based on the Koran, though somewhat modified by a long contact with heathenism. They are great bigots, and are probably more immoral and vicious than the Hindoos.

The *Santals* it is supposed were the aborigines of the country, but were driven to the mountainous regions by the Hindoos, by whom they were conquered in some remote period. They invariably live in the hilly jungle. They subsist mostly by selling wood, coal, and leaves to their neighbors; but they cultivate the soil to some extent. In religion, language, manners and customs, they are very different from the Hindoos, and are much less influenced by caste. The sun is the chief object of their worship, which they believe is God, and to which they sacrifice goats and chickens, at the same time repeating a prayer composed for such occasions. The departed spirits of their fathers are sometimes adored, and they are accustomed to worship their bullocks annually. This is done out of gratitude to the animals for bearing burdens during the year. These people are without a regular priesthood, temples, and a systematic religion. The master of a family officiates as its priest, performing the customary rites either in the house or under a tree.

The Santals say their race originated from two ducks' eggs; but their more immediate origin is attributed to a drunken and incestuous intercourse, something like that of Lot with his daughters. Strong drinks, music and dancing are among their favorite enjoyments. They are, however, a mild and inoffensive people. Unlike the Hindoos, they do not burn their dead, but bury them. Their complexion is nearly as dark as that of the Africans, but their hair is straight. A few oral songs and traditions constitute their literature, but they have no written language except that recently furnished by a missionary of the Freewill Baptist Society, and

which none but a few who have been taught in the mission school can read. The language sounds very sweet and musical when spoken, and is remarkably regular, considering it has never been cultivated. As might be expected, it is very barren in theological terms. The women mingle with the men in their labors and recreations, seem to be on an equality with them, and are divested of the squeamishness of the Hindoo females. At the age of sixteen or seventeen years the Santals usually marry. The ceremony is very simple and performed as follows: The man puts some paint on the bride's head, and she in return confesses herself his wife by putting oil on his head.

The *Bhumijas* are next in importance to the Santals. They are described by Rev. Mr. Bachelor as "a similar people, occupying the same portion of the district, speaking a language strongly resembling the Santal, and, in most particulars, differing little from them. They are considerably less numerous than the former, and it is probable that missionary effort among them also would be eminently successful, could they be brought under religious influence. There are small portions of other tribes scattered among those already mentioned, but they are not sufficiently numerous to render a particular description necessary."

"The complexion of these different races varies from a dark copper color to black. Those whose occupation is mostly within doors are rather lighter than those more exposed. The hill tribes are darker than the people of the plains. The hair is straight and black, and worn long both by men and women. The eyes are black, the lips thin, nose prominent, foreheads elevated, the intellectual faculties predominating. They have an intellectual cast of countenance, and are rather good-looking than otherwise."

**OROOMIAH:** A city of Persia, the ancient Thebanna, the reputed birth-place of Zoroaster, situated on a beautiful fertile plain, the seat of the Mission of the American Board to the Nestorians. On this plain there are about 300 villages, inhabited chiefly by Nestorians, of whom there are about 20,000 in Oroomiah. (See *Nestorians*.)

**OSHUNGA:** Station of the American Board in West Africa, at the mouth of the Gaboon river.

**OTAWAO:** A station of the Church Missionary Society, near the Waipa river, in New Zealand.

**OTAHEITE:** Same as *Tahiti*. (See *South Sea Islands*.)

**OZYUNGA:** A station of the American Board at the mouth of the Gaboon river, West Africa.

**PAARL:** Station of the London Missionary Society, in South Africa, 85 miles north-east of Cape Town.

**PACALTSDORP**: Station of the London Missionary Society in South Africa, 245 miles east of Cape Town.

**PAGO-PAGO**: A station of the London Missionary Society, on the Island of Tutuila, one of the Samoan group.

**PAGAN**: A heathen, a Gentile, an idolator. This word was originally applied to the inhabitants of the country, who adhered to idolatry after Christianity had been received by the cities. So *heathen* signifies the inhabitants of a *heath* or woods, and *Kaffre*, in Arabic, signifies the inhabitants of a hut or cottage, and one that does not receive Mohammedanism.

**PAGODA**: A house of idols. In India, a temple in which idols are worshiped. It is likewise applied to an image of some supposed deity. Also a gold or silver coin current in Hindostan, varying in value from \$1.75 to \$2.

**PAIHIA**: A station of the Church Missionary Society in New Zealand, on the south side of the Bay of Islands.

**PALLAM**: A station of the Church Missionary Society in India.

**PALAMCÖTTAH**: A station of the Church Missionary Society in the Tinnevely District, India.

**PALANKEEN**, or **PALANQUIN**: A covered carriage used in India, China, &c., borne on the shoulders of men, and in which a single person is conveyed from place to place.

**PANNEIVILEI**: A station of the Church Missionary Society in India.

**PANTURA**: A village at the mouth of a river of the same name, in Ceylon, a station of the Church Missionary Society.

**PANTHEISM**: The doctrine that the Universe is God.

**PANEIVADALI**: A station of the Church Missionary Society, India.

**PANDITERIPO**: A parish in the Jaffna district of Ceylon, 9 miles north-west of Jaffnapatam, where is a station of the American Board.

**PAPENO**: A station of the London Missionary Society on Tahiti, in the Southern Pacific.

**PAPAOA**: A station of the London Missionary Society on the Island of Tahiti, in the Southern Pacific.

**PAPEETE**: A station of the London Missionary Society on the Island of Tahiti, in the South Sea.

**PAPARA**: A station of the London Missionary Society on Tahiti, South Sea.

**PAPEURIRI**: A station of the London Missionary Society on Tahiti, South Sea.

**PAPETOAI**: A station of the London Missionary Society on Eimeo, South Sea.

**PARK HILL**: A station of the American Board among the Cherokee Indians.

**PARAMARIBO**: A considerable town,

situated at the mouth of the Surinam river. Population 18,000 or 20,000. A station of the Moravians.

**PARSEEISM**: The Parsees are a somewhat numerous and influential sect in Hindostan, especially in the western part of the country, and also in Persia. In Bombay and vicinity they are estimated at about 75,000. Their sacred writings, or scriptures, are contained in the Zand-Avasta, or Zand Word, which, however, the missionaries have never found in a collected form in the hands of the Parsees. The Zand-Avasta consists of several parts, as the Vandidad, which professes to report the result of an interview of Zoroaster, the alleged founder of the sect, with Hormazd, the supreme object of worship, the Yaena and Vispard, which are interspersed with the Vandidad, and recited along with it during the celebration of the most extended service; the Khurdah Avasta, or minor liturgy; the Yaets, and other detached pieces.

The Zand-Avasta is ascribed to Zoroaster, who is said to have lived about 500 years before Christ; but the testimonies of the ancients respecting the epoch of Zoroaster are very conflicting; and besides, there is no proof of even the existence of the Zand writings till long after the above period, and much less is there evidence that they were written by such a person. Learned Europeans of every shade of belief agree in pronouncing the Zand-Avasta a spurious work. Sir Wm. Jones, the "prince and pioneer of modern orientalisks," says it contains nothing which corresponds with the character of a philosopher and a legislator, and adds, that "either Zoroaster had not common sense, or he did not write the book which is attributed to him." Not only is it believed to be a spurious work, but a production of comparatively modern times, and probably of Persian origin.

According to the Zand-Avasta there are two deities, Hormazd and Ahiram, the former the author of good, and the latter the author of evil, but both of these are regarded as derived beings, coetaneously produced by Time. Writers on this subject have traced a striking resemblance between this theory and that of the ancient Manicheans, who also ascribed good and evil to two distinct creators, corresponding somewhat in name to those of the Parsees, and hence it is believed that the latter derived their notions, in part at least, from that heretical sect.

The Parsees are idolators, worshipping not merely the good and evil deities, but almost every thing that is named in heaven and earth. The learned Dr. Wilson, long a missionary of the Church of Scotland at Bombay, makes a literal translation of one section of the Parsee scriptures, in which the devotee is taught to say, "I worship Hor-

mazd, the pure, master of purity. I worship Zoroaster, the pure, master of purity. I worship the whole body of Hormazd. I worship all the long existences (the beings which are to exist 12,000 years.) I worship all the pure celestial and terrestrial Izads (angels.) I worship all the fountains of water, flowing and stationary. I worship all the trees, and the trunks, and lofty branches, and fruit. I worship the whole earth. I worship the whole heaven. I worship all the stars, the moon, and the sun. I worship the primeval lights. I worship all the animals, both aquatic and terrene. I worship all the mountains, the purely pleasurable. I worship all the fires."

These are a few from the long catalogue of objects, animate and inanimate, which the Parsees are taught to worship. These objects are so jumbled together and confounded as to produce the utmost distraction and degradation in the mind of the worshiper. "Thus," Dr. Wilson remarks, "he at one moment calls upon Hormazd, at the next upon his own ghost; at one moment on an archangel, at the next on a sturdy bull; at one time on the brilliant sun, the next on a blazing fire; at one moment on a lofty and stupendous mountain, the next on a darksome cave; at one moment on the ocean, at the next on a well or spring, &c." Not only are all distinctions among the different objects of worship referred to in the liturgical and doctrinal works of the Parsees levelled, by being confounded together in the most strange and unnatural associations, but the same result is brought about by the fact that all the different objects of worship of whatever nature, have applied to them the same terms expressive of respect, of worship, of supplication, praise, exaltation, reverence, glory, and benediction. It has been clearly ascertained that the terms and objects of worship which have been given as specimens, are used by the Parsees, not to express civil, but religious respect and honor, and further, that they are used not with levity and indifference, but in the most solemn forms of devotion which they possess. Another singular fact is, that the service of the inferior objects occupies more space in the books of the Parsees, than that of the more exalted and commanding objects. It appears therefore that the Parsees, worshipping as they do "gods many and lords many," are polytheists in the most literal and degrading sense.

It must be evident from the number and character of the objects *worshipped* by the Parsees, that their ideas of personal responsibility and guilt, of the method of salvation, and of a future state, cannot be even an approximation to the scripture doctrine on these subjects. They do, indeed, like all idolators, believe in something called guilt, and in some method of expiation; but

how low and corrupting is that belief, and how shocking and disgusting the services and sacrifices offered for the soul. The teachings of the Zand-Avasta on these subjects occupy a large space, and cannot be quoted here, but they are alluded to with sufficient distinctness by Dr. Wilson, when he says, "The religious war with, and relentless destruction of vermin; the mending of holes formed in the earth, through which the devils are supposed to emerge from hell; the feeding of the hungry flame with grease and fat and sweet smelling odors; the muttering and sputtering of prayers and praises in an unknown tongue, to every object that exists; the disposal of corpses so as to pollute the atmosphere rather than the earth; the solemn funeral of bones and hair and nails; the drinking and sipping of cow's urine at morn and eve as if it were the very elixir of immortality; the scrubbing and rubbing of the body with various ablutions for the expulsion of devils; the frightening and driving away of demons by noises; the introduction of dogs to survey the bodies of the deceased and to prognosticate and guard them from the assaults of Satan; and many other practices said to be enjoined by divine authority and to be good and virtuous actions, do not certainly commend themselves to the reason of many of those with whom tyrant custom compels their observance."

The earth, fire, water, dogs, and some other objects are deemed peculiarly sacred; and hence the severe penalties attached to the pollution or injury of either of these objects. Thus, for instance, a person who strikes a water dog is treated to 10,000 stripes; and he must by way of atonement carry 10,000 bundles of dry and the same quantity of soft wood, to the fires of Hormazd. He must furnish 10,000 barsams (trees), and 10,000 zors of pure hom (a kind of tree) and its juice. He must kill 10,000 reptiles that creep on their bellies, 10,000 reptiles in the form of a dog, 10,000 turtles, 10,000 land frogs, 10,000 water frogs, 10,000 ants which drag the grain, 10,000 stinging ants, 10,000 blood suckers, and 10,000 stinging flies; and he must take out 10,000 impure stones from the ground. And these are only a part of the penalty.

So numerous and confused are the rites, ceremonies, superstitions, and penal regulations of the Parsees, that to illustrate them all would require a volume. They are in general but little acquainted with their sacred writings, except by tradition and as inferred from actual observances, though some of them are quite intelligent, and able to defend their system with a show of learning and ingenuity. An American missionary at Bombay says of the Parsees, "They yield in energy and influence to none. They are more ready than any other class to adopt

European customs and opinions, and not a few of them speak and write the English language with facility. They have several fine temples in Bombay, and at the time of sunrise and sunset they may be seen reading and repeating their prayers, and addressing their worship to the sun and to the sea. But they are much less of a religious people than the Hindoos. They are indeed zealous for their religion, but are most ignorant of what it really is, and their zeal apparently arises rather from a sectional, national feeling, than from their being imbued with any religious principle. They pride themselves on being Parsees, and they are ready to defend Parseism, whatever it may be. Among them are found the bitterest opponents of Christianity, who are familiar with the principal writings of opposers, and who manifest no little zeal in disseminating their infidel views. Much use is made of the press for this purpose."—REV. E. D. MOORE.

**PARIS PROTESTANT MISSIONARY SOCIETY:** This society was formed in 1822, under the title of "Société des Missions Evangeliques de Paris." A meeting was held for the purpose at the house of S. V. S. Wilder, Esq., an American merchant, then residing in Paris, which was attended by the presidents of the Reformed and Lutheran Consistories; by other pastors, with lay members of the two churches; by various foreign Protestants, then in Paris, among whom were Rev. Daniel Wilson, Rev. S. S. Wilson, and Rev. Jonas King, and by Messrs. Cook and Croggon, Wesleyan missionaries then in France. One object of the Society was declared to be, to enlighten the public mind, through the press, as to the character and importance of the different missions of Protestant Christians among the heathen; and another, to establish an institution for young persons recommended by the different missionary societies, to whom it might be necessary to study some of the Oriental languages.

Rev. Jonas King, being then in Paris, and having received an invitation from Rev. Mr. Fisk, after the death of his associate, Rev. Mr. Parsons, to join him in the mission to the Holy Land, the new society assumed, for a given period, his support. The committee issued an address, setting forth the object of the society, and soliciting contributions. They also established the Monthly Concert of Prayer.

Subsequently, this society directed all its efforts to Southern Africa, where their missions have been very energetically and successfully prosecuted to the present time. They have thirteen stations, among several different tribes, with fourteen missionaries, and a large number of native assistants, and about thirteen hundred communicants. (See *Southern Africa*.)

**PASUMALIE:** A station of the Madura mission in Southern Hindostan, under the care of the American Board.

**PASHA:** In the Turkish dominions, a viceroy, governor, or commander.

**PASHALIC:** The jurisdiction of a Pasha.

**PATNA:** a city of much importance in the presidency of Bengal, on the south side of the Ganges, about 300 miles north-west of Calcutta. The population is estimated at nearly 400,000. Within the walls, the city is not more than a mile and a half in length by three-fourths of a mile in breadth; but its suburbs extend nine miles along the banks of the river, and two miles inland. The English Baptists commenced a mission here in 1811.

**PATEA:** A station of the Wesleyan Missionary Society in New Zealand.

**PATRIARCH:** In the Oriental churches, a dignitary superior to the order of archbishops.

**PATRIARCHATE:** The office or jurisdiction of a patriarch.

**PAUMOTU:** A group, consisting of a large number of low, small islands, in the South Pacific, between 17° and 23° S. latitude, and 139° and 145° W. longitude. They have been called by several names, as The Labyrinth, Pearl Islands, Pallisee Islands. Dangerous Archipelago.

**PEDANG:** A Dutch settlement on the west coast of Sumatra. Camphor, benzoin, and pepper, and a considerable quantity of gold from the interior are collected here, and sent to Batavia. It is a station of the Baptist Missionary Society.

**PEELTON:** Station of the London Missionary Society, among the Kaffres in South Africa, destroyed by the Kaffre war.

**PEHIAKURA:** A station of the Wesleyan Missionary Society, on the north-west side of Waikato harbor, New Zealand.

**PEKING:** The Northern Capital of China, the residence of the imperial court, situated in the Chihli province, in lat. 39° 54' N., and long. 116° 27' E. (See *China*.)

**PELLA:** A station of the Rhenish Missionary Society, in Little Namaqua, South Africa.

**PERIACOLUM:** A station of the American Board, belonging to the Madras mission, in Southern Hindostan.

**PHILIPOLIS:** Station of the London Missionary Society, in South Africa, among the Bosjesmans, on the north side of Cradock River, with out-stations.

**PHILIPTON:** The principal station of the London Missionary Society, on Kat River, South Africa.

**PIETERMAURITZBURG:** A Dutch settlement, near Port Natal, Southern Africa.

**PILGRIMAGE:** A journey to some place deemed sacred, undertaken with superstitious veneration for the place or the relics or other sacred things which it contains.

**PINE RIDGE:** A station of the American Board among the Choctaw Indians.

**PIPLEE:** A short distance from Pooree, in Hindostan, and near the coast of the Bay of Bengal, a place through which most of the pilgrims pass in their annual journeys to the great Juggernaut festival. The General Baptists of England established a mission there in 1847.

**PIRIE:** Station of the Free Church of Scotland in South Africa, about 20 miles East of Burnshill.

**PLAATBERG:** A station of the Wesleyans in the Natal District, South Africa.

**POINT PEDRO:** The northernmost extremity of Ceylon, in lat. 9° 48' N., and long. 80° 7' E. A station of the Wesleyans.

**POINT VENUS:** A station of the London Missionary Society, on Tahiti.

**POLYNESIA:** The *Many Isles*; a name vaguely applied to numerous groups of Islands in the Pacific Ocean. (See *Sandwich Islands, South Sea Islands, &c.*)

**PONTIANAK:** A Dutch possession on the west coast of Borneo, 12 miles from the mouth of the Pontiana river, for some time a station of the American Board.

**POOHACOOTEE:** A large village, about 50 miles north-east from Madura, within the territory of the Tondiman rajah. The station was transferred to the American Board in 1845, by the Indian Church Missionary Society of Madras.

**POOTHACOTTAH:** A town of Southern Hindostan, 65 miles north-east from Madura. Population, 10,000. The mission of the American Board at Madras had a station here, but transferred it to Madura in 1845. In 1848 it was relinquished, owing to its distance, and the inconvenience of superintending it.

**POONAH:** A city in the province of Arrugabad, until 1818 the capital of the Marhatta empire, about 30 miles east of the Ghauts, 100 from Bombay, and 75 from the nearest sea-coast. A station of the Free Church of Scotland.

**POOREE:** A station of the General Baptists in Orissa.

**PORT ANTONIO:** A station of the Wesleyans in Jamaica, W. I.

**PORT-AU-PLATT:** A station of the Wesleyans in Hayti.

**PORT MORANT:** A station of the Wesleyans in Jamaica, W. I.

**PORT NATAL:** (D'Urban,) the principal port of the Natal District, South Africa.

**PORT REPUBLICAN:** A station of the Wesleyans in Hayti.

**PORT OF SPAIN:** A station of the United Secession Church in Trinidad.

**PORT ELIZABETH:** Station of the London and Wesleyan Missionary Societies in Algoa Bay, South Africa. The London Missionary Society's labors at this station are

chiefly directed to the Fingoes, a considerable portion of this tribe having been for years settled at this place. There is also an English congregation and a Sabbath-school.

**PORT LOKKOH:** A native town in the Timneh country, about 40 miles from the colony of Sierra Leone, West Africa. In point of population and geographical location, it is a highly important position. It is the thoroughfare of that part of the country, and is visited by the natives of various countries to the eastward. This is the site of the mission of the Church Missionary Society to the Timneh country.

**PORT LOUIS:** A station of the London Missionary Society, on the north-western side of the Island of Mauritius, or the Isle of France. It is the principal town and capital of the Island, and contains a large proportion of the whole population. Its population is largely Roman Catholic, and, of course, the missionary work meets with much opposition. (See *Mauritius.*)

**PRATTVILLE:** A station of the Church Missionary Society in Jamaica, W. I.

**PRESBYTERIAN BOARD OF MISSIONS.**—The foreign missionary work was commenced by the Presbyterian Church in the United States at an early date. The Society for propagating Christian knowledge in Scotland, which was formed in 1709, established a Board of correspondents in New York, in 1741, who appointed the Rev. Azariah Horton, a member of the Presbytery of New York, to labor as a missionary among the Indians on Long Island.\* His labors extended through two or three years, though the precise limit is not now known. The second foreign missionary of the Presbyterian Church was the justly celebrated David Brainerd. He was licensed to preach by an association of Congregational ministers, assembled at Danbury, Conn., July 29, 1742, and spent about a year at an Indian settlement not very far from Albany. On June 12, 1744, he was ordained by the Presbytery of New York, then meeting at Newark, N. J., and immediately commenced his labors at the forks of the Delaware, on the Susquehannah, and at Cross-weeks, near the centre of New Jersey. After the death of David Brainerd, in October, 1747, he was succeeded by his brother, the Rev. John Brainerd, a member of the same Presbytery, who labored faithfully and successfully among the Indians for many years. These three first missionaries to the heathen tribes in this land, under the direction of the Presbyterian Church, maintained a correspondence with the parent Society in Scotland, and derived a portion of their support from that country. Both Mr. Horton and David

\* See Green's Hist. Sketch, page 37, and Rev. A. Horton's Narrative, from June, 1742, to March, 1743, in Prince's Christian History, Vol. I.

Brainerd received something like two hundred dollars a year from this source. But John Brainerd was supported principally, if not wholly, by contributions in the Presbyterian churches here. In 1763, the Synod of New York ordered a collection to be made in all their churches for the support of Indian missions, allowing Mr. Brainerd a salary of thirty pounds, giving the same amount for the support of schools, and voting sixty-five pounds for the support of the Rev. Sampson Occum, a native Indian, a member of the Presbytery of Suffolk, on Long Island, and at that time a missionary among the Oneida Indians.\* Three years after this, in 1766, the Rev. Charles Beatty and the Rev. George Duffield performed a mission, under the appointment of the Synod of New York, to the Indians on the Muskingum river in Ohio; and their report was so favorable that the Synod appointed two others to labor in the same region. But troubles arising between the Indians and the frontier inhabitants, this mission was relinquished. After the death of Mr. John Brainerd, in 1780, so many changes had occurred among the Indians in consequence of the revolutionary war, and other causes, that the foreign missionary work was to a considerable degree abandoned for several years. It had been prosecuted by the Presbyterian Church from the year 1741 to 1780, a period of nearly 40 years, during which time at least six faithful ministers had labored in the field, besides schoolmasters, and some other helpers. In the year 1796, the foreign missionary work was resumed in the formation of the "New York Missionary Society." This body was independent of any presbyterial supervision, though it is believed to have consisted principally of members of the Presbyterian Church. A considerable amount of funds was collected, and three Indian missions were established, viz.: among the Chickasaws, the Tuscaroras, and the Senecas. In the following year, 1797, the "Northern Missionary Society" was instituted. This, like its predecessor, was an independent body, though composed in part of Presbyterians. By this Society, missions to the Indian tribes were prosecuted for several years. But in the year 1800, the General Assembly of the Presbyterian Church took up the work of foreign missions in a systematic manner. They appointed the Rev. Mr. Chapman as a missionary on the north-western frontier of the State of New York, with reference to the wants of both the white inhabitants and the Indian tribes; and in the year 1802, the General Assembly's standing committee on missions addressed a circular to all the Presbyteries under their care, urging collections for the support of missions,

and making inquiries for suitable candidates to be employed. In the next year, 1803, a suitable person was found. The Rev. Gideon Blackburn offered himself for the work and a mission was established among the Cherokee Indians, then residing within the chartered limits of the State of Georgia, where Mr. Blackburn prosecuted his missionary labors with zeal, activity, and devotedness, for eight years, when his health failed, and he was constrained to leave his post. The standing committee of the General Assembly intended to have prosecuted this mission, but did not succeed in finding a man to supply the place of Mr. Blackburn, and subsequently the Rev. Mr. Kingsbury, acting under the American Board, established himself in the Cherokee country, and a flourishing mission was built up.

Missions among the Indians were prosecuted by the General Assembly in various directions from 1805 to 1818, and with some encouraging results; but in 1818, measures were taken to unite the efforts of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, by forming one independent Society, and a new body was accordingly formed, called "The United Foreign Missionary Society." This Society was in active operation some six or seven years, and all the existing missionary interests in the Presbyterian Church were merged in it. In the year 1826, it had under its care nine missions, embracing 60 male and female missionaries, 250 children and youth under instruction, and more than 40 native converts to the faith and hope of the Gospel.\* About that time the whole work was transferred to the American Board, and the United Foreign Missionary Society ceased its operations.

It was regretted by many Presbyterians that the church of their preference should not prosecute foreign missions under their own distinctive name, and this feeling became at length so deep that in the month of November, 1831, the Synod of Pittsburgh formed the "Western Foreign Missionary Society." This Society was intended to unite the efforts, not of that Synod alone, but the efforts of all others who might choose to unite with them. Operations were immediately commenced and prosecuted by this Society, with varied success, for six years, when, in June, 1837, a Board of Foreign Missions was established by the General Assembly, to which the Western Foreign Missionary Society subsequently transferred all their missions and funds.—REV. J. GREENLEAF.

The following interesting account of the manner in which this Board is organized, and the principles upon which its operations are conducted, is taken from Mr. Lowrie's "*Manual of Missions*."

\* Green's Sketch, page 44.

\* Green's Sketch, page 59.

This Board consists of sixty ministers, and as many laymen, whose term of office is four years. Its members are appointed by the General Assembly, one-fourth part each year. To them is "intrusted, with such directions as may from time to time be given, the superintendence of the foreign missionary operations of the Presbyterian Church in the United States of America;" and they are required to "make annually to the General Assembly a report of their proceedings; and submit for its approval such plans and measures as may be deemed useful and necessary." The Board is, therefore, simply a Standing Committee of the General Assembly, and the title of Committee would have more clearly indicated its relations to that venerable court. For convenience in holding certain real estate and in the transaction of some kinds of business, a charter has been obtained for the Board under a general law of the State of New York, with the same title precisely as designated by the General Assembly, "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*" This charter is not a close but an open one, and the members of the incorporated body are the same persons, and no others, who are appointed as members of the Board by the General Assembly.

The Board appoints annually an Executive Committee and the Executive Officers. On these devolves the immediate charge of the missionary work. Weekly meetings are held by the Committee, at which every thing relating to the interests of the missionary cause at home and abroad may be brought under consideration. The selection of missionary fields, the appointment of missionaries, the kinds of labor in each country and at each station, the measures suitable for promoting an interest in the missionary work among the churches at home, receive continued and careful attention. Most of these are matters of deep importance. They require the exercise of enlarged views and the most sober judgment. A general acquaintance with the missionary field, and with the history of missions, and a particular knowledge of the missionary work under the charge of the Board, are required for the proper decision of questions that occur from time to time. An application for funds to build a missionary chapel, or a request for appointment as a missionary or teacher, may easily bring under consideration the whole subject of the best method of expending missionary funds, in view both of the exigencies of the various missions and the amount of moneys at the disposal of the Committee.

The appointment of missionaries is one of the most important of these duties. In making appointments the Committee must rely very much on recommendations of pas-

tors, instructors, and others. They are anxious to send forth only those who have been called to this work by the Head of the Church. As a part of the evidence of this divine call, they must take into consideration the qualifications of the applicant. His reputation for piety, prudence, and zeal, his talents and scholarship, his health and its adaptation to particular climates, are all matters of great moment. Qualifications of a superior class are greatly to be desired; but men of respectable talents, with good judgment and habits of industry and energy, all under the control of humble, loving, and devoted piety, may be very useful in most missionary fields. It may well be doubted whether it is expedient to send out men whose qualifications are not fully equal to the average attainments of the ministers of the churches in this country. A rule was adopted by the Board, at the request of the Executive Committee, that no ordained minister should be sent to a foreign field, without the recommendation of his Presbytery. This places the responsibility of deciding on the qualifications of missionaries, to a large degree, on the Presbyteries; and it should go far to secure the right kind of men. But the nature of the work itself, and the sacrifices which it involves, will always furnish presumptive evidence that the brethren who offer as volunteers to engage in it are men worthy of confidence and honor.

The missionaries become members of the Presbyteries which have been organized in their respective fields of labor, and all ecclesiastical matters are transacted as is usual in these church courts. With these, the Committee do not interfere, unless by Christian counsel at the request of the missionaries. Financial and other business matters are transacted with the missionaries, not as Presbyteries, but as missions or sub-committees; and as a general rule it is expedient to leave local details as far as possible in their hands. The general supervision must, from the nature of the case, be reserved to the Committee. This is particularly necessary in the expenditure of the funds devoted to missionary purposes. Estimates are sent up, embracing the various kinds of work in each mission—the sum desired for the support of missionaries and native assistants, for building churches, chapels, or school-houses, for schools, for the press, &c., being separately stated. In forming these estimates, the missions proceed upon the expenses of the preceding year as a basis, with such enlargement or diminution as may be called for by their circumstances and prospects. With estimates from all the missions before them, the Committee then apportion to each such part of the probable receipts of the Board as the wants of each mission appear to require. The probable income to

be thus apportioned is itself a matter of estimate, founded upon the income of the preceding year, and the hope of enlarged contributions by the churches to this cause. In the proper fulfilment of their trust in these financial matters, the Committee are called to exercise their maturest judgment. Errors or mistakes here would involve the whole work in serious difficulties. Were expenditures to be authorized without a strict regard to the probable means of payment, a debt would soon be created, embarrassing alike to friends at home and to the missionaries abroad. On the other hand, it is no easy matter to withhold aid which is urgently solicited, and which the churches are so well able to give.

The arrangements of the Board for the receipt and expenditure of the funds committed to its charge for the missionary work, are thoroughly business-like and satisfactory. Every donation, though as small in amount as the widow's two mites, can be traced in its course from the time it leaves its donor's hands, and for every dollar expended a satisfactory exhibit can be shown—all being on record in books kept for the purpose. Vouchers are preserved for all moneys expended. It is believed that nothing has been at any time lost through want of uprightiness or fidelity. Errors of judgment there may have been, and a consequent injudicious expenditure of money in some cases. To acknowledge this is but to concede that the Executive Committee and Officers are far from being infallible in judgment. But it is no small thing to be able to say, that in twenty years, out of an expenditure amounting altogether to more than a million and a half of dollars, nothing has been lost through want of fidelity on the part of those who were charged with its disbursement. The further merit of economy in the administration of the funds of the Board may be justly claimed, and is shown, among other ways, by the low per centage of cost for executive services.

In the transmission of moneys for the support of the missionary work abroad, different methods are adopted for missions in different countries. To the missions among the Indian tribes, a large amount of "supplies"—various articles of clothing, groceries, books, &c.,—are forwarded. These can be purchased at much lower rates in our cities than in the Indian country. For articles purchased in the neighborhood of these missionary stations, payments are commonly made by drafts drawn by the Treasurer or Superintendent of the mission on the Treasurer in New York. In the African missions, particularly at Corisco, money is less convenient than some kinds of merchandise, and accordingly supplies are sent from this country. To the missions in India, Siam, and

China, supplies are seldom sent, and only when ordered; and money is remitted, commonly by letters of credit. The Treasurer goes down into Wall street, and engages a letter of credit for, say, five hundred pounds sterling; on which letter, bills of exchange may be drawn, payable in London at four or six months after sight. This letter of credit is forwarded to the Treasurer of the mission, and bills are sold by him at the prevailing rates. The purchaser sends the bill to London, where it arrives in some five or six months after the time when it was obtained in Wall street, and four or six months must still elapse, after it is presented for acceptance by the parties on whom it is drawn, before it becomes payable by the Treasurer of the Board, making altogether ten or twelve months from its date in New York. As the Board must in due time pay this draft, it has been the good practice of the Committee to authorize, at the time of engaging the letter of credit, the investment upon ample securities of money bearing interest, so as to be in no danger of not being prepared to take it up when it becomes due. In this way, not only is safety secured, but the interest gained in the meantime on the money invested serves to reduce the cost of the bill, or, in other words, to diminish the expense of remitting funds to the missions. When the fluctuations of commerce, war, or any other cause render it difficult to sell bills of exchange in India or China, it then becomes necessary to send out silver. This must be bought, sometimes at a premium, and it is subject to expense for freight and insurance, while on the voyage it is earning no interest; so that this kind of remittance is seldom a desirable one.

The business of the Board is transacted mainly in the city of New York. This city has become the chief foreign port of the country, and possesses many advantages for sending forth missionaries, remitting funds, and foreign correspondence. No other city in this country affords equal facilities for these purposes. The decision to establish the business head-quarters of the Board in this city was therefore a measure of obvious propriety. Almost the only drawback to the desirableness of this location grows out of the great cost of living in New York. This renders a somewhat large outlay necessary for the salaries of the Executive Officers. The amount paid by the Board, however, has thus far at no time equalled the actual expenses incurred by them for their support.

The missions of the Board are eight in number, viz.: to *North American Indians*; *Western Africa*; *India*; *Siam*; *China*; *Jews*; and *Papal Europe*. The following *summary view* will exhibit the progress and present condition of these missions, as they appear in the Report for 1854:

MISSIONS.	NAMES OF STATIONS.	First commencement of operations.	Missionaries and Ass't Missionaries.					Communicants.	Scholars.						
			Minist'rs		Lay Teachers and others.				Board'ng		Day.				
			American.	Native.	Male.	Female.	Native.		Boys.	Girls.	Boys.	Girls.	Total.		
														American.	
<b>INDIAN TRIBES :</b>															
CROCTAWS	Spencer Academy	1846	1		6	7			30	100				100	
CREEKS	Kowetah	1842	1		2	2	1		30	16	9			25	
	Tallahassee	1849	1		2	4		25	40	40				80	
<b>CHICKASAWS</b>															
	Wapanucka	1849	1		3	8				100				100	
	Boggy Depot	1852	1		2	2		5							
<b>SEMINOLES</b>															
	Little River, or Oak-ridge	1848			1	1	2	4	14	12				26	
<b>IOWAS AND SACS</b>															
	Iowa	1835	1		1	3			20	20				40	
<b>OTOES AND OMAHAS</b>															
	Bellevue	1846	1		2	4			26	16				42	
<b>CHIFFEWAS AND OTTAWAS</b>															
	Grand Traverse	1838	1		1	4		32	23	11				34	
	Little Traverse	1852			1	1					29	20		40	
	Middle Village	1853			1	1					15	15		30	
	Total of Indian Missions		8		18	37	3	96	239	208	35	35		517	
<b>AFRICA:</b>															
<b>LIBERIA:</b>															
	Monrovia	1842	1		1	2		40			78			78	
	Kentucky	1850			1			33	4		24			28	
	Sinoo	1847	1		1	1		41							
<b>KROO PEOPLE</b>															
	Settra Kroo	1841			1						18			18	
<b>NEAR THE EQUATOR</b>															
	Corisco	1850	4		1	3			9	12	28	6		55	
	Total of African Missions		6		3	6		114	13	12	148	6		179	
<b>INDIA:</b>															
<b>LODIANA</b>															
	Lodiana	1834	2		3	1		19		18	231			249	
	Saharunpur	1836	2		2	3		24	9		150			159	
	Sabathu	1836													
	Ambala	1845	2		2	2		14			90			90	
	Jalandar	1847		1				7			250			250	
	Lahor	1849	3		2	1		8			395			395	
	Dehra	1853	1												
<b>FURRUKHABAD</b>															
	Futtebgurh	1838	4		4	4		97	18	15	640	45		718	
	Mynprie	1843	1		1	2		6			220			220	
<b>AGRA</b>															
	Agra	1846	4		3	2		45			118	50		168	
<b>ALLAHABAD</b>															
	Allahabad	1836	4		4	7		47	18	415	30			463	
	Futtehpore	1852		1		2					100			100	
	Banda	1853				2					120			120	
	Total of India Missions		23	2	21	26		266	27	51	2729	125		2932	
<b>SLAM:</b>															
<b>CHINA.</b>															
	Bangkok	1840	2		1	1	1	2	23	4				27	
<b>CANTON</b>															
	Canton	1846	3		1	3	1		30	6	67			103	
<b>NINGPO</b>															
	Ningpo	1844	6		1	7		30	26	29	23			78	
<b>SUANGHAI</b>															
	Shanghai	1850	3		3										
<b>CHINESE IN CALIFORNIA</b>															
	San Francisco	1852	1		1	1		4							
	Total of China Missions		13		2	14	2	34	56	35	90			181	
<b>JEWS:</b>															
	New York	1846	1		1										
	Philadelphia	1850	1		1										
	Baltimore	1850	1												
<b>ROMANISTS:</b>															
	Stations in France	1844													
	Belgium, &c.														
	Buenos Ayres	1853	1												
	General Total		56	2	25	79	32	512	358	310	3002	166		3836	

For offices, the liberality of a few friends, in addition to the collections made in some of the churches in 1842, has provided the Mission House, in Centre street. The place at first occupied as an office was a room in the Brick Church Chapel, in partnership with another benevolent institution. This was soon found to be quite too confined a place, and two rooms were taken on the third floor of a building at the corner of Broadway and Murray street. The growing business of the Board and the inconvenience of these rooms led to another change, and a part of a house was rented in City Hall Place, where the office was held for some years. These rooms, however, were not

well suited to the use of the Board; and the plan of renting an office was found to be expensive, and attended with the risk of change and other serious inconveniences. It is therefore a most happy thing that a house conveniently situated, well lighted, sufficiently large, and planned for its special use, is now owned by the Board. Its offices are rent-free, and are better suited to its purposes than rented rooms at almost any cost. In the Mission House, besides the Treasurer's and Secretaries' offices, there are apartments for packing and storing goods to be sent to the missions. These occupy the basement story. When several missionary families are about to sail, their trunks,

boxes, parcels, articles of furniture, &c., fill up these apartments, often to an uncomfortable degree; and both the economy and the convenience of these rooms become quite apparent. To rent suitable places for such purposes, when missionaries are preparing to embark, would always be attended with much expense, and might often be found impracticable.

The rooms devoted to the Museum, in the third story, contain a rare variety of idol gods and goddesses, from India, Siam, China, Africa, and other heathen countries, besides numerous other objects of interest. This collection is gradually increasing in extent and value, and is worthy of attention by the friends of missions. Visitors are admitted at any time, on application to the officers or clerks in the House.

A large room is occupied by the Library. The books here collected number about 2000 volumes, mostly relating directly or indirectly to the work of missions. They include numerous translations of the Sacred Scriptures, Dictionaries and Grammars of foreign languages, Reports and periodicals of missionary institutions, in bound volumes, memoirs of missionaries, works on the Indians, on Africa, India, China, &c. They form a collection of very considerable value, and one which should be gradually enlarged.

A number of works by Chinese authors occupy a recess in the same room. This is probably the only library of the kind in this country. It consists of about 1000 volumes, of which 400 are but one work, "The Twenty-Four Histories;" and another work, "A Universal Encyclopædia," with maps, diagrams, and sketches, extends to 120 volumes. "The Five Classics" number 104 volumes, and a second series, under a similar title, contains 22 volumes. These are all in octavo, as are works on botany, descriptions of particular districts, accounts of kings and emperors, dictionaries, &c., besides some works of smaller size. The whole collection gives a striking view of the extent of Chinese literature, and makes one sigh over the strange language which renders its stores inaccessible to most readers. Yet for reference these volumes may prove of great service. They were collected by the late lamented Mr. Olyphant, a merchant in the China trade, for some years a most valued member of the Executive Committee; and by his characteristic liberality they occupy a place in the Mission House Library.

In other rooms are kept the bound volumes of letters received at the missionary office. These are arranged according to date. All from correspondents in this country are classified under Domestic, and those from the missionaries are placed under the head of the Missions. Thus, the volume labeled, "Domestic—January to June, 1853," in-

cludes the home letters received in those months; and the volumes labeled, "India Letters, Lodian, 1847-51," contains the letters from the Lodian Mission in that time. Each volume has an index, making reference easy. There are upwards of sixty of these thick volumes, and each year steadily increases the number. In addition to these are many volumes consisting exclusively of letters relating to the Missionary Chronicle, formerly published, and to the Foreign Missionary. The copies of letters sent from the office fill several volumes more. And the Treasurer's books of account, of various kinds, form still another class, second to none in their importance. A copy of every letter with remittances of money to the missions, and every letter containing remittances from the churches or individuals to the treasury, will be found among these volumes.

The Receipts of the Board, and of the Western Foreign Missionary Society, (deducting the grants of the Bible and Tract Societies, and the appropriations of the U. S. Government for Indian schools,) from the commencement of their operations to the present time, as it appears from the following table, present a gratifying view of the growth of the missionary spirit from year to year. The financial year of the Board terminates the first of May.

Western For. Miss. Society.	}	1833, . . . . .	\$6,431
		1834, . . . . .	16,296
		1835, . . . . .	17,677
		1836, . . . . .	19,123
		1837, . . . . .	22,832
		1838, . . . . .	44,748
		1839, . . . . .	56,150
		1840, . . . . .	54,425
		1841, . . . . .	62,344
		1842, . . . . .	58,924
General Assembly's Board.	}	1843, . . . . .	54,760
		1844, . . . . .	66,674
		1845, . . . . .	72,117
		1846, . . . . .	76,395
		1847, . . . . .	82,739
		1848, . . . . .	89,165
		1849, . . . . .	96,294
		1850, . . . . .	104,665
		1851, . . . . .	108,544
		1852, . . . . .	117,882
1853, . . . . .	122,028		
1854, . . . . .	140,502		
Total,			\$1,490,795

PRESBYTERIAN CHURCH OF NOVA SCOTIA, BOARD OF MISSIONS: This Board was first organized on the 11th July, 1844, in consequence of an overture on the subject of Foreign Missions by the Presbytery of Prince Edward Island. The movement in Presbytery is understood to have originated with Rev. John Geddie, who afterwards became the first missionary under the

direction of the Board. Its members are subject to the annual appointment of synod, but for the most part the same individuals are re-appointed. At present, it consists of eight clergymen and four laymen; the Rev. David Roy, New Glasgow, N. S., being Convener, and Rev. James Bayne, Pictou, N. S., Recording and Corresponding Secretary. The Board meet as often as business requires, at the call of the Convener, or their own adjournment. The Secretary is instructed to correspond once in three months, and at other times, as circumstances require. A monthly periodical, called "The Missionary Register," is issued under the care of the Board, with a special view to disseminate missionary intelligence. An annual report of proceedings is laid before the synod, and the minutes of the various meetings, during each year, countersigned by the Moderator.

The following synodical instructions were given to the Board at its first formation: (1) That the Board be authorized to receive the coöperation of the several ministers of the church in making an appeal to all the congregations of the body relative to the object of their appointment, and in countenancing and aiding an agency, if it be deemed proper that one should be employed. (2) That the Board do apply to such sources of information as they may deem requisite for the purpose of ascertaining the most eligible field for their missionary operations, expenses of outfit, passage, annual salary, &c. (3) That when funds adequate to maintain a missionary abroad shall be guaranteed by the several congregations of the church, and the Board shall feel themselves prepared to negotiate with candidates for such missionary employment, proposals shall be made to obtain offers from qualified persons willing to volunteer their services for this purpose. (4) That in treating with candidates, careful attention be paid to their personal religion, doctrinal views, and missionary spirit. Agreeably to these instructions the Board took immediate steps to appeal for support, and as far as possible obtain a guarantee of annual contribution to a specific amount from the Church at large. The result of this appeal was that a yearly contribution of £200 currency, was considered as an amount that might confidently be depended upon. It had been ascertained that £70 sterling, or £84 currency, was sufficient for the support of one missionary in Polynesia, and this field was selected as the least expensive and most healthful. September 26, 1845, the Board met for the purpose of receiving tenders of service from duly qualified persons, when the Rev. John Geddie, of Cavendish and New London, Prince Edward Island, offered and was accepted. From the favorable aspect of continued and enlarged pecuniary support, the Board felt encouraged to

appoint a catechist as companion and assistant to Mr. Geddie. This was happily accomplished so that the *divine example* of sending out the disciples two by two was followed to the letter. Mr. Isaac Archibald, a native of Nova Scotia who had received a liberal education, though not sufficient to warrant his immediate licensure and ordination as a missionary in full standing, was unanimously accepted, and duly appointed. In the mean time Mr. Geddie, who was in a few weeks loosed from his congregation, visited the various congregations in his presbytery with a view to deepen their interest in the mission, by a series of farewell services. The same course was pursued during the earlier part of the following year throughout the presbyteries of Nova Scotia, and was found to produce a very happy effect. Mr. Geddie devoted some months to the study of medicine and also to the art of printing, with a view to their future practice on the field of foreign service. It was found very difficult to select the particular island on which Mr. Geddie should commence operations, as it was not known which would be most accessible to missionary effort. New Caledonia was chiefly thought of, but Mr. G. was not bound by any decision of the Board to adopt it, unless circumstances were found favorable. The New Hebrides group had been surveyed by the martyr missionary Williams, for the special occupation of the parent church, (United Presbyterian, or as it was then called the United Secession Church of Scotland,) and at their expense. It was felt to be exceedingly appropriate that the Church in Nova Scotia should adopt as their field what the Church at home could not enter upon at that time. This arrangement proved afterwards to be quite advantageous, and was accordingly adopted. Messrs. Geddie and Archibald, with their wives and children, after a series of farewell services in Pictou, Onslow, and Halifax, left Nova Scotia Nov. 30, 1846. After a brief sojourn in the United States, at Newburyport, where they were very kindly entertained by the friends of the missionary enterprise, they sailed for the Sandwich Islands, being there also entertained, with Christian welcome, and sent on their way with the prayers and offerings of the churches. They found a safe and prosperous voyage to the Samoan group, which is occupied by the agents of the London Missionary Society, with whom they spent a considerable period, receiving the benefit of their experience as to the manners and customs and language of the tribe whose evangelization was considered most suitable to the resources of the newly arrived missionaries. After due deliberation the island of Aneiteum, New Hebrides, was selected for permanent location. In July, 1848, the mission families were conveyed

thither and entered immediately upon their allotted duties. Mr. Isaac Archibald resigned his connection with the mission in 1850. Since that period the Board have had one missionary and a few native teachers under their charge. Very urgent appeals have been made for additional assistance, but up to the present year, (1854,) no favorable answer has been returned, such as warrants the expectation of immediate aid. One young man of ardent missionary spirit, is now in course of training, and will be sent out by the John Williams on her outward voyage next year. Two additional missionaries are wanted, and if found, duly qualified, would be sent immediately. The funds on hand have always been adequate to the wants of the mission, and exhibit now a more flourishing condition than they have ever presented. After defraying the necessary expenses for the year there will be a balance on hand of nearly £500. There is no reason to fear that the resources of the Church are quite equal to the maintenance of four missionaries. At first, the salary of the ordained missionary was £70 sterling, but in 1850 it was raised to an equality with the scale adopted by the London Missionary Society, viz., £100 sterling, and £5 sterling for each child. In addition to this, one of the children has been for some years at Walthamstow, England, along with the children of the missionaries of that Society. The expense for his education amounts to £15 sterling per annum, and with extras does not exceed £20.

The entire amount contributed to this mission since 1846 probably exceeds, but may be stated at, £3,000 currency or £2,400 sterling. The amount for the past year received by the Treasurer is £424 currency, or £339 sterling in money, and nearly £300 in mission goods. At present the Board has but one mission, and one missionary, with several native teachers, on Aneiteum and Fotentia, New Hebrides. The church in Dec., 1851, contained 24 members and is situated at Aniliganhat, Aneiteum. There is every probability that the number of converts greatly exceeds this amount now. By the latest date, Oct. 1853, it appears that the entire island, with its 3,000 inhabitants, has abandoned heathenish practices, and that the district which had last given up its idols is now exceedingly anxious to have Christian instruction. (See *South Sea Islands*.)—REV. J. BAYNE, of Pictou, N. S.

**PRIMITIVE METHODIST FOREIGN MISSIONARY SOCIETY:** The Primitive Methodists, (or "Ranters," as they are sometimes called,) are a body of simple-hearted and devoted Christians which arose in England in 1810. In 1853, they reported 568 ministers, 108,926 members. Finding themselves gaining strength, they organized

a foreign missionary society in March 1844, adopting Canada, New Zealand and Australia as their fields of labor. The Rev. J. Long, and J. Wilson were the first missionaries they sent to Australia. Since that time they have strengthened this mission, and God has honored them with considerable prosperity. Their stations in Australia are Adelaide, Mount Barker, Burra Burra, Sydney, Morpeth, Melbourne, and Geelong. The number of missionaries is seven, and of members under their care 535. The total number of their foreign missionaries throughout the world, is 23; of whom 13 are in Canada, 7 in Australia, and 3 in New Zealand. The whole number of members in their stations is 2,374—W. B.

**PROSPECT PENN:** A station of the London Missionary Society in Jamaica, West Indies.

**PROTESTANT EPISCOPAL CHURCH, MISSIONS OF:** (See *Episcopal Board of Missions*.)

**PUEN:** A station of the London Missionary Society on Tahiti, South Sea.

**PUNA:** A district on the western coast of the Island of Hawaii, forming, in connection with Hilo, the Parish of Rev. Mr. Coan, formerly a missionary of the American Board, now pastor of the native church in Hilo and Puna, by whom he is supported.

**QUILON:** A seaport town, in Southern India, of considerable note in former times, said to have been built A. D. 825. A station of the London Missionary Society.

**RAGGED ISLAND:** One of the Bahamas; a station of the Baptist Missionary Society.

**RAIATEA:** One of the Society Islands, having a mission of the London Missionary Society.

**RAIVAVAI:** One of the Austral Islands, and a station of the London Missionary Society.

**RAJKOTE:** A station of the Irish Presbyterian mission in India, on the Gulf of Cambay, opposite to Surat.

**RAJMUNDY:** A town in the Northern Circars, India,—a station of the Hamburg North German Missionary Society.

**RAJAH, or RAJA:** In India, a prince. Some of the Rajahs are said to be independent princes, and others are tributary to the Mogul.

**RAMREE:** The capital of a district of the same name, 117 miles south from Arracan town: A station of the American Baptist Union.

**RANGOON:** The principal seaport of the Burman dominions, situated on the north bank of the Rangoon branch of the Irrawady. Its extent along the river is about a mile, and its breadth about 650 yards. It is enclosed by a stockade of teak timber and planks from ten to twelve feet high, having

two gates on the northern face, and one on each of the others. Pop. 40,000 to 50,000.

**RANGIHONA:** The first station occupied by the Church Missionary Society in New Zealand, on the north-east side of the Bay of Islands.

**RAROTONGA:** The largest of the Hervey Islands group, in the South Pacific, where is a mission of the London Missionary Society.

**RED RIVER:** The Red River falls into Lake Winnipeg. The settlement on this river is about 50 miles in extent. Population in 1843, 5,143, of whom 2,798 were Roman Catholics, and 2,345 Protestants. The Church Missionary Society have several stations in this settlement.

**REGENT'S TOWN:** A town of liberated Africans, in Sierra Leone, West Africa, 5 miles south south-east from Cape Town, in a valley near the heights of the Sierra Leone mountains. Its situation is romantic and healthy. No less than 8 mountains, covered with evergreen forests, rear their heads and form a chain around the settlement. Streams descend from the various cliffs, and form a large brook, which runs through the middle of the town. On the banks is a meadow for the cattle belonging to the settlement, which is always green. In 1813, this spot, then uninhabited, was set apart for the reception of negroes delivered from slave ships by the English cruisers. In 1816, their number was 1,100, from 22 different tribes, barbarous to an astonishing degree. (See *Western Africa, Church Missionary Society.*)

**REHOBOTH:** A station of the Rhenish Missionary Society, at the hot springs, in Namaqualand, South Africa.

**REWA:** The second place in rank and influence in the Feejee Islands. A station of the Wesleyan Missionary Society.

**RHENISH MISSIONARY SOCIETY:** The following account of the Rhenish Missionary Society was given by Rev. L. Van Rohden, Assistant Inspector of the Barmen Missionary Seminary, in the "*Evangelical Christendom*" for Jan. 1851: "The Rhenish Missionary Society was founded in the year 1828. Three associations, those of Elberfeld, Barmen and Cologne, united in the autumn of the above year, that they might, with common powers, send out missionaries to the heathen world. The above three associations were soon joined by others, in the Rhenish provinces and in Westphalia, having the same objects in view. The associations thus combined, which, up to the present time, have been joined by about fifty other small and large associations in Western and Middle Germany, bear altogether the name of the Rhenish Missionary Society. The associations have appointed a committee, or, as we call it, "a deputation," consisting of twelve individuals, the whole residing either

in Elberfeld or Barmen, who have the management of its affairs in their hands. They hold, for this purpose, regular meetings once a month, or oftener, in the mission-house. A part of the correspondence is conducted by the members of the deputation themselves; but the principal part of the business devolves on the inspector of the mission-house. Once a year, or even oftener, the deputation summons delegates from all the combined associations to a general assembly at Barmen; lays before them a report of their proceedings; and adopts such resolutions as may appear to be necessary for the extension and furtherance of the work. The general assembly decides by a majority of votes.

"When the Rhenish Missionary Society met in the autumn of 1828, one of the associations composing it, viz., that of Barmen, had already for three years established a mission seminary; and had published also the Barmen Missionary Gazette, of which 20,000 copies were in circulation. The mission seminary had at the first for its object to give young mechanics the necessary instruction to qualify them for going out as missionary assistants to the heathen. But soon this plan was enlarged so far, that the young men should be educated with a view of becoming actual missionaries, who should pass their theological examination here, and should be ordained to go out as ministers to the heathen; only by way of exception are they sent out without being ordained as catechists, or even as assistants and mechanics. The Rhenish Missionary Society undertook, immediately after its foundation, the direction of the Barmen mission seminary. The Inspector and the pupils were placed under its control. The first was a permanent member of the deputation. Dr. Richter was then the Inspector; and he remained so till the spring of 1847, when he suddenly died. He was assisted by his brother W. Richter, who died about two years before him. His place was filled by the writer of these lines, L. Von Rohden, and that of Inspector by C. Wallman since 1848.

"The Rhenish Missionary Society supports twenty-five stations, with several more out-stations, in three different parts of the mission-field; viz., in South-eastern Africa, in Borneo, and in China. It has sent out fifty missionaries, who are, for the most part, married, and of whom seven have already died. The yearly income amounts to from 28,000 to 32,000 Prussian thalers, or from £3,150 to £3,600. It possesses a mission-house, in which the pupils are educated, ten at a time, and a small congregation and mission-chapel, near the mission-house, in which public worship is conducted by the pupils exclusively, under the direction of the Inspector. Once a year missionary meetings are held in all the congregations connected

with the society, which have assumed the character of public festivals. Once a month missionary prayer meetings are held. Every fortnight there appears a report of the labors of our missionaries; and once a year a general report is published."

Thus stood the affairs of the Society in 1851. It has just entered its twenty-sixth year. It now has twenty-five auxiliaries in Rhenish Prussia, and thirteen in Westphalia; and many of these embrace other "special and local unions." Nor is this all. Thuringia furnishes four auxiliaries; Nassau, Hesse Darmstadt, &c., three; and there is one in the United States. In 1850, its receipts had risen to 39,000 thalers. Within the twenty-five years, more than 500,000 thalers have been expended for the spread of the Gospel. As the result of its efforts in behalf of the heathen, the Rhenish Missionary Society can point to more than five thousand persons who have received baptism, and to eighteen hundred communicants.

**RIMATARA:** One of the smallest of the Austral Islands, and a station of the London Missionary Society.

**ROBBEN ISLAND:** Hospital for Lepers, off Table Bay, South Africa, occupied as a station by the United Brethren, removed from *Hemel-en-Aarde*.

**ROCKBOOKAH:** A station of the American Episcopal Board in West Africa, about 25 miles east of Cape Palmas, beyond the limits of the Colony, being the capital of the Bahboo tribe.

**ROCK TOWN:** Station of the United Presbyterian Synod of Scotland, near the mouth of the Old Calabar, West Africa.

**ROCKTOWN:** A station of the American Episcopal Missionary Society in West Africa, south-west of Cape Palmas.

**ROMA:** One of the Banda Islands, a group of the Moluccas, in the Indian Archipelago.

**ROTORUA:** A station of the Church Missionary Society in New Zealand, on the Rotorua Lake, lat.  $38^{\circ} 40'$  S. and longitude  $176^{\circ}$  E.

**ROTTY:** One of the Molucca Islands, in the Indian Archipelago.

**ROYAPOORUM:** A station of the American Board, belonging to the Madras mission, in Eastern Hindostan.

**RURUTU:** A small island, of the Austral group, and a station of the London Missionary Society.

**SABATHIA:** A station of the Presbyterian Board in Northern India, 110 miles north-east from Lodiana, in the lower ranges of the Himalaya mountains, at an elevation of about 4,000 feet above the sea.

**SAFET:** A town, formerly of considerable note, situated on a hill overlooking the western coast of the Lake of Tiberias, 65 miles west of Damascus. It formerly con-

tained seven Jewish synagogues, and a sort of university for the education of Jewish rabbis. In the year 1759, the place was nearly destroyed by an earthquake. It is now a poor place. The Jews are much oppressed. The London Jews' Society have a station here.

**SAFOTULOFAI:** A station of the London Missionary Society, on the Island of Savaii, one of the Samoas. It is a large and important place. Population about 1,000.

**SAHARANPUR:** A town in the province of Delhi, Northern India, 90 miles north-east from the city of Delhi, and 130 south-east from Lodiana. Its elevation above the sea is 1,073 feet. It is a large town, and many of the houses are built of brick. The Presbyterian Board (American) have a station here.

**SALULUA:** A station of the London Missionary Society, on the Island of Savaii, one of the Samoan group.

**SALEM:** Chief town of a district of the same name, in the province of Mysore, India: a station of the London Missionary Society. Also, a station of the Wesleyan Missionary Society in South Africa, and of the United Brethren in Surinam.

**SALUFATA:** A station of the London Missionary Society, on the Island of Upolu.

**SALONICA:** (*See Thessalonica.*)

**SAMANA:** A station of the Wesleyan Society in Hayti.

**SAMARANG:** A town and seaport on the north coast of the Island of Java, near the mouth of a river of the same name, 240 miles east south-east from Batavia. Population about 20,000. A station of the Baptist Missionary Society.

**SAMOA:** A group of Islands in the South Pacific, between  $10^{\circ}$  and  $20^{\circ}$  S. lat. and  $169^{\circ}$  and  $174^{\circ}$  W. longitude, sometimes called *Navigators' Islands*, 8 in number, viz., Manua, Orosenga, Ofu, Tutuila, Upolu, Manono, Aborima, and Savaii. Population, 160,000. The London Missionary Society have a mission here. (*See South Sea Islands.*)

**SANDOWAY:** A station of the American Baptist Union in Arracan.

**SANGEER ISLANDS:** A group of the Moluccas, in the Indian Archipelago.

**SANDALWOOD ISLAND:** One of the lesser Sunda Islands, in the Indian Archipelago.

**SANDWICH ISLANDS:** The Sandwich Islands, situated in the North Pacific Ocean, about  $20^{\circ}$  N. lat. and  $160^{\circ}$  W. long., were discovered by Capt. Cook in 1778. They consist of a group of twelve volcanic islands, (three or four of which are merely uninhabited rocks,) standing quite by themselves, and of very considerable commercial importance. *Hawaii* is the largest, but *Oahu*, more central in the group, and having a good harbor, is the seat of government





and the commercial centre. The islands are estimated to contain something more than 6,000 square miles. The face of the country is greatly diversified with hills and plains, secluded valleys, deep ravines, lofty mountains, and craters of immense volcanoes. In the elevated interior of the Islands the climate is cool. Rains are frequent in the interior and on the windward side, and vegetation in many parts luxuriant; but the low lands of the leeward side of the islands are mostly dry and barren. The native inhabitants belong to the same race with those of most of the more easterly islands in the Pacific.

*Population.*—The population was estimated by Capt. Cook at 400,000; an estimate, doubtless, greatly too large; though, from various causes, the people have been rapidly wasting away since his visit. About 1840, a census not fully to be relied upon, showed the population to be not far from 108,000.

*Social, Moral, and Religious Condition of the People.*—Before missionary operations commenced, the people were, if not in the lowest state of barbarism in which men are ever found, yet certainly in a very low state of intellectual, social, and moral debasement. With no written language, with no comfortable dwellings, with very little clothing, with the family constitution in ruins, unmitigated licentiousness universal, and every vile passion indulged without restraint; the people “a nation of drunkards,” with no laws or courts of justice. “Society was a dead sea of pollution, and many ships visiting the islands were floating exhibitions of Sodom and Gomorrah.” The government was wholly arbitrary; the kings and chiefs were considered owners of the soil, and the people were slaves, with their property and their lives subject to the will of those above them. The people of all ranks were much under the influence of superstitious fears, and their religion, in connection with the cruel rites of idol worship, was in a great measure a *tabu* system; i. e., a system of religious prohibitions and consecrations, which had extended itself very widely, and had become exceedingly burdensome under the direction of priests and kings who used the system to accomplish their own purposes.

#### MISSION.

*AMERICAN BOARD.*—Just as American Christians were beginning to direct their attention to the work of Christianizing heathen nations, two youths from the Sandwich Islands, Opukahaia (Obookiah) and Hopu, came in an American vessel to the United States. They came from “a boys’ notion,” but the hand of God was in it. Landing at New York in 1809, they accompanied the captain of the vessel to New Haven, Conn.,

and soon attracted the notice and Christian sympathy of some of the students of Yale College, who began to give them instruction. In 1816, they, with several others from the Sandwich Islands, and others from various portions of the heathen world, were gathered into a “mission school” at Cornwall, Conn. Opukahaia, having become hopefully a Christian, expressed deep sympathy for his heathen relations and nation, and a strong wish that they might be evangelized. He, however, was not permitted to engage personally in the work of preaching to them the Gospel, as he ardently desired to do. He died in Feb., 1818, before arrangements were made for sending a mission to the Islands. But he had not lived in vain. Extensive interest had been awakened, and it had become obvious that Christian missionaries would soon be sent to his kindred according to the flesh.

In the summer of 1819, Hiram Bingham and Asa Thurston, students in the theological seminary at Andover, offered themselves to the American Board for this service. They were ordained at Goshen, Conn., Sept. 19. Others offered themselves as assistant missionaries; a mission church was organized in the vestry of Park Street church, Boston, Oct. 15th. The public instructions of the Prudential Committee were given by the Secretary, Rev. Dr. Worcester, at Park Street, the same evening, and on the 23d of the same month, (Oct. 1819,) the company sailed from Boston in the Brig Thaddeus, Capt. Blanchard. Besides the two ordained missionaries and their wives, there were, as members of the mission, Mr. Daniel Chamberlain, farmer, Dr. Thomas Holman, physician, Mr. Samuel Whitney, mechanic and teacher, Mr. Samuel Ruggles, catechist, and Mr. Elisha Loomis, printer and teacher, with their wives, and John Honoree, Thomas Hopu, and William Tennooe, natives of the Islands who had been educated at Cornwall; in all, 17. George Tamoree, a son of one of the Island chiefs, who had also been educated at Cornwall, returned in the same vessel, but not as a member of the mission. It may be stated here that some of these natives of the Islands did not render all that assistance which it was hoped would be derived from them in the operations of the mission. They exhibited neither the intelligence nor the stability of character needed in teachers. Hopu, however, acquired the epithet of “the faithful,” and Honoree appears to have been laborious and useful; but Tennooe rapidly fell into the immoral practices of his countrymen, and was excluded from the church in 1820. The mission was also yet more deeply pained by the unchristian conduct of Dr. Holman, who was excommunicated in January, 1821.

In the instructions given to this band of missionaries, who were going, emphatically, to one of the “dark places of the earth,”

they were directed "to aim at nothing short of covering those islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization;" "to introduce, and get into extended operation and influence among them, the arts, institutions and usages of civilized life and society;" but, "above all, to convert them from their idolatries, superstitions and vices, to the living God." They were going to do a great work, and God, who had prepared the way for their being sent, was also preparing the way for their reception and for their success.

*Preparation for the Mission at the Islands.*

—One of the most important of that series of events by which the Sandwich Islands were prepared to be a field of most successful missionary operations, was the subjugation of the different islands about the commencement of the present century, and the union of all under one government. Several distinct petty kingdoms had previously presented a scene of uninterrupted jealousy, contention, and savage warfare; but now Kamehameha, of Hawaii, a man of great physical strength and mental energy, and of many excellent qualities as a ruler, had subdued all the other kingdoms. There was one government only. What was permitted in one island would be likely to be permitted in all, and any changes which might take place in customs, religion, or laws, would readily become universal changes.

Capt. Vancouver, who visited the Islands several times, in 1792, '93, and '94, gave the king much good advice, as well as some valuable presents; and before leaving, is reported to have said to him: "There is a God above in heaven, and if you desire to worship him, when I return to England I will entreat his majesty to appoint for you a clergyman; and when he comes you must renounce your tabu system, which is false,—there are no earthly deities." Kamehameha died May 8, 1819, a few months before the missionaries sailed from Boston. On his death-bed, he requested an American, who was present, to tell him about the religion of the Bible and the Christian's God. He obtained, however, no information, and died without the knowledge which he sought, leaving his son, Liholiho, Kamehameha II., to succeed him.

Almost immediately, under Liholiho, another event occurred, of great importance in the way of preparation for the Gospel:—the renunciation of the tabu system and the old idolatry. Kamehameha is said to have spoken to his chiefs, during his last sickness, of throwing off the restraints of tabu when he should recover. The testimony of foreigners residing at the islands had been often given against the system. They had also some-

times allured the people to acts which were violations of tabu, and as no harm had followed,—as the gods did not punish by death or in any other way,—the force of superstitious fears were lessened. The restrictions of tabu were unnumbered, and often of the most oppressive character, bearing, in many things, as heavily upon the chiefs as upon the common people, so that many motives would urge to its violation. The chiefs present at the death of the king are said to have requested Kaahumanu, the one of his wives who was specially looked to for direction, to suffer that occasion to be taken for disregarding all former ceremonies, and renouncing tabu. Kaahumanu however, did not consent, but the license and intemperance which followed the king's death, helped the matter forward. That very day, many of the common people and a few chiefs ate, males and females together, a thing prohibited on pain of death, and a few days after, most of the female chiefs partook of prohibited food. Superstitious fears were gradually swept away. Kaahumanu advised the king, on the day of his coronation: "Let us henceforth disregard the restraints of tabu," and within a short time, the dissolute Liholiho, first in the midst of drunken revels, ate, drank, and smoked with female chiefs. The people raised the cry, "The king has violated tabu, there is no longer any restraint." Some, however, still resisted. One chief, encouraged by the priests, raised the standard of rebellion in support of the old idolatry; but he was subdued,—"the army with idols was victorious,"—and the work was done; the islands were without a religion, waiting for God's law. The people demolished the temples of the false gods that had enthralled them, and treated their idols with contempt, throwing some into the sea, and some into the fire. God had brought about events before the missionaries reached the Islands, which they could hardly have supposed it possible that they should witness until after years of toil.

*Arrival and reception of the missionaries; first stations and labors.*—The missionaries welcomed their first view of the mountains of Hawaii on the 30th of March, 1820, and entered the harbor of Kailua on the 4th of April, only a short time after the decisive battle which had subdued the party supporting idolatry, and near the scene of that battle. They had already received intelligence, from some of the ship's company who had landed with a boat, of the surprising and encouraging revolution which had been effected; but how they would be received they could not tell. The missionary company were introduced to the king, (who was then at Kailua, with many of the chiefs,) gave him the presents and the letter from the

Secretary of the Board, which were designed for his father, and requested permission to remain and establish themselves as teachers, on different islands. They were received with respect; but an answer to their proposal was not given until after a discussion of several days. One difficulty was that Vancouver had encouraged Kamohameha to look for teachers from England, and they doubted whether they ought to receive those who were from another country; but John Young, an Englishman residing at the islands, and who had been recommended to their confidence by Vancouver, assured them that missionaries from America were the same as missionaries from England. On the 8th of April, permission was given for them all to remain one year at Kailua. They, however, thought it better that a part of their number should go to Oahu, and on the 11th the king consented to this. On the 12th, Mr. Thurston, Dr. Holman, Tennooe, and Hopu were landed at Kailua, and the Thaddeus sailed with the rest of the company for Honolulu, on Oahu. Early in May the Thaddeus sailed for Kauai, to return George Tamoree to his father, and Messrs. Whitney and Ruggles accompanied him. The old chief received his son with great joy and urged the missionary laborers who were with him to remain. After spending some weeks, and satisfying themselves that a favorable opening was presented there, they returned to Honolulu to consult with their brethren, and in July were stationed at Kauai. Thus three stations were commenced by the first band of laborers, on three of the largest islands, Hawaii the most south-easterly, Kauai the most north-westerly, and Oahu, central, and commercially the most important of the group.

After establishing themselves in thatched native huts of a single room, without floor, ceiling or fixtures, and with simple openings for doors and windows, one of the first efforts of the missionaries was to collect schools, composed both of children and adults. The king, the chiefs, and the members of their families were the first pupils. As the native language had never been reduced to writing, instruction was of necessity confined to the English, and the difficulties were great. Much interest however was awakened among the learners, though with most it soon abated. Within three months, the king could read, and within six months several of the chiefs could both read and write. In November of this year the mission reported 4 distinct schools with 90 pupils, of different ages and rank. Religious services of different kinds, and Sabbath schools were also at once established, and within a few months some of the missionaries were addressing the people on religious subjects in their own language, imperfectly

used of course. After residing about three months at Kailua, Mr. Thurston preached a formal sermon to the royal family, using Hopu as an interpreter, from the words, "I have a message from God unto thee." His little audience knelt in prayer before Jehovah.

*Obstacles.*—Wonderfully as God had prepared the way before the missionaries, it yet could not be otherwise than that they should find themselves compassed with difficulties and met by many and sore trials in their efforts to evangelize a people so degraded. There was the difficulty of communicating with the people, and when the language was learned so as to be spoken, there was still the want of a written language, and of books; and there was the poverty of the language, especially its want of terms which would express correctly the sentiments and doctrines of a pure religion. But far more than all this there was the intellectual and the moral debasement of the people, which they themselves well termed their "dark-heartedness." When the missionaries first looked upon the degradation and barbarism of the half naked, lewd, and chattering savages as they came about the ship in their canoes, some turned away from the sight with shrinking and with tears, and others were ready to ask, "Can these be human beings? can they be civilized and Christianized? and can we take up our abode for life with such a people?"

But as if the character and the condition of the natives did not present obstacles enough to the successful prosecution of the holy work for which these Christian laborers had come, foreign residents at the islands, from Christian lands, must bring in also, not only all their vices, but their decided opposition. Most of the foreigners then at the island, were sailors of the "baser sort," some of whom had been put on shore by masters of vessels, and some were deserters. Such men, removed from all the restraints of a Christian land and shut out almost entirely from the observation of the virtuous, lived in open and unblushing vice, as vile as the heathen about them, and much more capable of successfully opposing missionary effort. There were some foreigners of a better class, among traders and commercial agents, from whom the missionaries received, more or less, both of kind attention and of encouragement in their work; but for many years, the great body both of foreign residents, and of scuffling men visiting the islands, exerted a most pernicious influence, and were a source of constant and most painful trial to the Christian laborers. Nearly all the foreigners at Kailua, when the missionaries first arrived, used their influence to induce the king and chiefs to send them away, asserting, among other things, that they would soon make war

upon them and take away their lands. Here the presence of missionary ladies was found to be of great service. "If they had come to make war would they have brought their delicate wives?" said the chiefs. Foiled in their efforts to prevent the landing of the missionaries, they looked forward to the end of the year for which they had obtained permission to remain, hoping then to secure their banishment. But in this also they were wholly unsuccessful. Before the year expired the chiefs had become satisfied in regard to the character and the objects of their teachers, and instead of sending them away were requesting them to send for more.

*Reinforcements.*—To sustain and carry forward the effort to Christianize the islands, additional laborers have been sent from time to time. The table below will show at one view the number of laborers of different classes who have gone from the United States (not including natives of the islands) and the date of their arrival at the islands. In regard to female helpers the table is not quite full, 76 in all having been sent, nine of whom went out unmarried.

Date of Arrival.	Ordnained Missionaries.	Male Assistant Missionaries.	Female Helpers.
1820	3	4	7
1823	5	2	7
1828	4	2	10
1831	3	1	4
1832	8	2	9
1833	2	1	2
1835	1	2	5
1837	5	10	17
1841	3	1	4
1842	2	1	2
1844	4		3
1848	2		1
1849		1	1
	42	27	72

Of the laymen sent, seven have been physicians, and two have been employed specially in managing the secular affairs of the mission. In April, 1822, Rev. Wm. Ellis, an English missionary at the Society Islands, came to Honolulu with Messrs. Tyerman and Bennet, designing to go from there to establish a mission at the Marquesas Islands. Prevented from going as he had expected to do, and finding that he could be very useful at the Sandwich Islands in connection with the American missionaries, he was induced to remain, and cooperated with affectionate harmony in the labors of the mission until obliged by the illness of Mrs. Ellis, to leave for England in the autumn of 1824.

*Position and influence of the Chiefs.*—In order to understand correctly many of the facts connected with the history of this mission, the relative position of the chiefs and the common people must be borne in mind.

The inhabitants of the Islands were "chiefs and slaves," with a wide distance between the two classes. The king was supreme, and his word was law, not only in civil, but in religious and all other matters; and the chiefs also were regarded by the people generally with superstitious reverence and awe, as something more than mortal. They were accustomed, not to suggest and advise, but to direct; and their wishes, or advice, had all the force of a command. The people were accustomed to obey, and to look to the chiefs for direction. Hence, in the estimation of both chiefs and people, if any change was to be introduced in laws, customs, or religion, the chiefs must take the lead. When the missionaries came, the king and chiefs were not willing that the common people should be taught to read till they had first learned, and when some of the lower chiefs and the common people began to think favorably of the new religion, they considered it out of place for them first to make any public profession; they must wait "for the king to turn." From this state of things there resulted a kind of necessity for paying much attention to the higher classes, endeavoring to secure from them attention to schools and preaching, and such a sanctioning of the instruction given as would at least be regarded by the people as permitting them to follow it. From the same cause, when chiefs of the highest rank did express their wish that the people would learn to read, or would attend on preaching, the wish was at once regarded; when they desired the people to build school-houses, or houses of worship, it was done without hesitation, and when they publicly professed their faith in Christ, thousands of the people would readily have done the same at once. It was not easy to keep church and state distinct, where civil and religious matters had always been united, and not always easy for either chiefs or people to perceive the difference between permitting a suitable religious liberty, and suffering an entirely unsuitable disobedience to civil rulers.

In this connection it should be distinctly stated, to the honor of both the missionaries and the chiefs, that discipline in the churches has been administered with impartiality. In 1835 a sister of the king was excommunicated, and one of the older missionaries writes in 1847: "High chiefs have been disciplined as abundantly as any class of members in our churches, and they are vastly more docile under discipline than crooked elders, deacons, and gentlemen of high standing in the United States."

*First Four Years of Missionary Labor.*—The reception which the missionaries met at the islands, the first stations taken, and the first efforts to reach the people, have been mentioned. The royal family left Kailua,

Hawaii, towards the close of the year 1820, and early in 1821 went to Honolulu, on Oahu. Such was now the state of things at Kailua that the mission family was no longer considered safe at that place, and they also removed to Honolulu in Dec., 1820, and Hawaii was left without missionary labor until Nov., 1823, when Kailua was again occupied, and the next year two other stations were taken on the island. The interest at first felt by chiefs and others in learning to read in English, somewhat abated as the novelty wore away, and in Dec., 1821, there were but about 65 pupils. In the mean time, the missionaries had given themselves diligently to the difficult task of learning the native language and reducing it to writing, and on the first Monday in January, 1822, the first sheet was printed in the Hawaiian language, containing the first eight pages of a Hawaiian spelling-book. (Owing to the extreme difficulty of ascertaining the exact sounds of a language never before written, and the best modes of expressing such sounds, six months elapsed before the second sheet was struck off.)

This introduction of printing awakened much interest, and gave at once a new impulse to schools. Several of the chiefs undertook in earnest to learn to read and write their own language. The king resumed his studies in August, and on the 16th of the month he wrote a letter, in a fair, legible hand, to one of the chiefs of the Society Islands. Kaahumanu and others of the highest chiefs followed the example of the king, and in September, the number of persons under instruction was estimated at 500.

Religious instruction began to be given to much better advantage. The spelling-book contained easy but important sentences of Christian truth. The missionaries could in some measure dispense with the aid of interpreters in preaching. Mr. Ellis, who had joined them, could readily make himself understood in the Hawaiian tongue, and some natives of the Society Islands who had accompanied him, could very soon pray and converse with the Sandwich Islanders in their own language. Many of the people listened with interest to the Gospel, but "waited for the king to turn."

The conduct of the king, Liholiho, was one of the greatest obstacles with which the missionaries were called to contend. He was friendly to the mission, had sometimes applied himself with characteristic energy to learning to read and write; advised others to learn; regretted that he had not more perseverance; and showed no resentment when reproved by the missionaries for his vices. But he was young, reckless and profligate; was naturally daring, and when partially intoxicated was ready for any adventure; and a portion of the foreign resi-

dents, taking advantage of his weaknesses, made assiduous and persevering efforts to keep him from the influence of the Gospel. Even in the place of worship, means were used to divert his thoughts; and to prevent his attendance on preaching, he was more than once artfully seduced into intoxication, against his own deliberate resolutions.

While some foreigners thus endeavored to seduce the king, and many complained that the preaching, which was regularly maintained, was too severe against sin and sinners, others approved the preaching and sustained the preachers. Chiefly at the expense of foreign residents, a grass house of worship was erected at Honolulu, in 1821, 54 feet by 22, and calculated to hold 200 hearers. On the 15th of September, it was publicly dedicated to the service of God.

The missionaries were much encouraged and aided in their work in 1832, by the visit of Messrs. Tyerman and Bennet, who had been sent by the London Missionary Society to visit their missions in the Pacific. They came with Captain Kent, who had in charge a small schooner as a present from the king of Great Britain to the king of the Sandwich Islands, and their testimony in favor of the missionaries, as well as the testimony of natives of the Society Islands who were with them, as to the happy results of missionary labor in those islands, was of great service. It was specially of service, and providentially timely, from the fact that foreigners, among other efforts to prevent the success of the missionaries, and, if possible, to secure their banishment, had endeavored to persuade the king and chiefs that the English government would be displeased if they tolerated the residence of American teachers. Here now were men from England, coming at the same time with the ship which Vancouver had long before encouraged Kamehameha to look for as a present from the king of England, strongly commending the missionaries to the confidence of the king, and urging attention to their instructions. The falsehood and baseness of the opposers was made clear. The commander of a Russian exploring squadron had previously, in Dec. 1821, heartily commended the missionaries, sending from himself and his officers a generous donation to aid them in their work.

In August, 1822, the first Christian marriage, that of Thomas Hopu, took place at the islands; and in October, 1823, two chiefs of high rank, at their own request, were publicly, at the house of God, on the Sabbath, "like the people of Jesus Christ, joined together as man and wife." The first Christian burial was that of a son of Mr. Bingham, Jan. 19th, 1823. The services were attended by the king and his principal chiefs. A few days after, a relative of Liholiho,

whom he called sister, died at Honolulu, and at his request her funeral was conducted with similar Christian services. In February of this year, the chiefs held a consultation respecting the Christian Sabbath, and a crier was sent around at Honolulu, proclaiming a law enjoining its observance.

May 31, 1823, a station was taken at Lahaina, on the island of Maui, at the request of Keopuolani, the mother of the king, and the highest chief of the islands, who was going to that place to reside. "She interested herself as a mother in seeing the missionaries comfortably located," and exerted her great influence to induce the people to respect them, and listen to their instructions. A house of worship "of ordinary structure and frail material" was soon erected there, and dedicated on the 24th of August; and in Dec., a house was dedicated also at Kailua, where labors had now been resumed. Keopuolani was the first native baptized at the Islands. She lived but a few months after the station was taken at Lahaina, in which she felt so deep an interest. Previous to her last sickness, she had given evidence of conversion; during that sickness the evidence constantly brightened, and at her request she received baptism a short time before her death, which occurred on the 16th of September. She had given strict injunctions that no heathen customs should follow her death or attend her funeral, and her injunctions were in good measure regarded; though, but a short time before, the death of such a chief would have been followed, not only by horrid rites, but by a scene of universal licentiousness and pillage. It was expected now. Many natives fled to the mountains, and foreigners prepared to take refuge on board the ships, advising the missionaries to do the same. "But not a human victim was slaughtered; not a hamlet was burned, not a house was pillaged." Thus had the mother of the king given her testimony and the influence of her example, in life and in death, in favor of the missionary work, and thus was it made apparent that already much good had been accomplished.

*Regency of Kaahumanu.*—On the 27th of November, 1823, the king embarked for England, prompted, probably, more by curiosity and a restless, roving disposition, than by any better motive. He was accompanied by his favorite wife, several chiefs, and a Frenchman named John Rives. They reached London in May, 1824, received some attention from statesmen, and visited places of amusement, but saw little of religious society. Within a few weeks, the king and queen were both attacked with measles, and both died in July.

Before sailing, Liholiho had nominated his young brother as his successor, in case he should not return, and left the government

in the hands of Kaahumanu, the favorite wife of the conqueror Kamehameha, and by his appointment the prime minister of Liholiho. Kaahumanu was a woman of much energy, decision, and strength of character; and though haughty and disdainful, and sometimes tyrannical and cruel, was in many respects well fitted for the emergency in which she was placed. Her prime minister, not associate regent, was Kalanimoku. At this time she stood entirely aloof from religious influence, and looked down upon the missionaries with contempt; but she soon gave evidence of a great change of character, and in December, 1825, she became a member of the church, with several other persons of rank. Six months before, she, with others, had made a public declaration of faith in Christ and desire to join his people. From the time of her hopeful conversion, this remarkable woman became warm in her attachment to the missionaries; and in the administration of the government she manifested a strong desire to promote the good of the people. In a female prayer-meeting at Honolulu, she expressed her feelings with earnestness and tears. Nor was she content to *speak* alone. While giving strict attention to all the affairs of government, she began at once the work of "visiting every island of the group, and almost every village of each island; encouraging schools, introducing improvements, and exhorting the people to forsake their many vices, and cleave to the pure religion which had been brought to their shores." The effect was very great. Not the king, indeed, but the regent, *had turned*. Liholiho had issued his proclamation against various crimes and vices, and in favor of the Sabbath, with little effect comparatively, for his example did not show him to be sincere. Kaahumanu gave to her proclamations and instructions the force of her own consistent example, and made it evident that she was deeply in earnest. A great change among the people was the immediate result, at least in outward deportment, and the way was in some measure prepared for a true reformation of character.

The regent was not alone among the chiefs in such efforts to do good. Several others, of much influence, were already, hopefully, true Christians, and still others gave their support to the labors of the mission. Indeed, as early as April, 1824, just as the printing of 3,000 copies of elementary lessons in reading and spelling was finished, the principal chiefs had called a meeting of the people of Oahu, to proclaim, in a formal manner, their united resolution to receive instruction themselves, to observe the Sabbath, worship God, and obey his law, and to promote true knowledge among the people. After a public examination of the schools, Kaahumanu selected some of the

most forward of the pupils to teach in other districts, and before the end of the year 1824, 50 natives were thus employed as teachers, and at least 2,000 persons were said to have learned to read; but both the teaching and the learning were, of course, in most cases, of a very imperfect kind. This was the commencement of a kind of native school system which rapidly extended itself, and continued in operation without very much change, for eight or ten years. Native houses were built for the purpose by direction of the chiefs, and large numbers of the people, a great majority being adults, were collected in what were called schools, and taught to read, and in many instances to write their own language, by native teachers who themselves knew, in most instances, "this much, no more." But defective as these schools were, they were much better than nothing, and they were all that could then be had. In 1831 there were reported 1100 schools, with near 53,000 learners, at least one-third of whom could read with a good degree of ease, many could write, and a few had some knowledge of arithmetic.

*Kapiolani*.—Mention should here be made of another "honorable woman"—Kapiolani, of the island of Hawaii. A woman of high rank and of great influence, she united with the church about the same time with Kaahumanu, and, like her, made it her great business to induce the people to attend to the instructions of the missionaries. Like her, she made frequent extensive tours among the people, exhorting them to forsake their sins, and destroying every vestige of idolatry. She became, also, a pattern to the people in civilization. "She built a large framed house, enclosed a yard, and cultivated flowers, and in her dress, manners, and mode of living appeared more like a Christian lady than any other high-born native of her day." In December, 1824, that she might more effectually destroy from among the people any remaining fear of old divinities, she determined to visit the great crater of Kilaua, the reputed residence of Pele. The whole mountain was a dreaded place. Its fire and smoke, its frequent mutterings, and occasional desolating eruptions, served to keep alive the superstitious dread. Clinging even to the feet of their chief, the people besought her, with tears, not to go. Before reaching the crater, she was met by a pretended priestess, wild with rage, who warned her to desist. But her purpose was fixed. With calm dignity rebuking the pretensions of the prophetess, she had her soon humbled and calm, saying that the god had left her, and she could not answer. Accompanied by one of the missionaries, and by some trembling native attendants, she descended into the crater, and standing upon a ledge 500 feet below the top, with the lake of mol-

ten fire before her, she cast stones into the fiery gulf, ate the sacred berries consecrated to Pele, and called upon one of her attendants to offer prayer and praise to the one true God. The rock did not open under her feet; the hissing and bellowing gases did not destroy her, and the boiling lava did not rise to consume her. The people felt that Pele was powerless, and Jehovah was God.

*Visit of the British frigate Blonde, Lord Byron*.—While the influence of honored chiefs, whose hearts God had touched, was thus doing much to turn the tide of feeling in favor of Christianity, another event occurred, of much importance, tending to the same result. The frigate *Blonde*, commanded by Lord Byron, which had been sent from England with the remains of Liholiho and the queen, and with the few survivors of the natives who had attended them, reached Honolulu on the 7th of May, 1824. At first there was a burst of tumultuous feeling, but the strength of heathenism was broken, and Christian services took the place of cruel pagan rites. In the evening, the crowd attended at the chapel, to engage in religious services. At the close of the meeting, Baki, the chief of highest rank who had returned from England, made some report of what he had seen in a Christian country: of the influence of the Christian religion, as he supposed, in giving so much wealth and power, and of what the king of England had said, urging that the people should attend to the instructions of the missionaries. Lord Byron, during his stay of two months at the islands, showed himself the decided friend of the mission, thus adding the weight of his influence to increase the favor with which the Gospel and the American teachers were beginning now to be received. On the 6th of June a council of the chiefs was held, to fix the succession in a formal manner. Lord Byron attended, and aided by his advice. Everything was conducted in an amicable and Christian manner, the rightful claims of Kamikeaouli, the young brother of Liholiho, about nine years of age, were fully admitted, and it was resolved to acknowledge and sustain him. Kaahumanu was still to act as regent during his youth, and he was to be put, for a time, under the instruction of the missionaries. It was generally felt by the chiefs and the people that here was a triumph of the Gospel of peace, since, had it not been for the influence of the Gospel, that mere boy could never have been king.

Various circumstances thus combined to give strength to the religious influence of the regent. The Spirit of God, which had changed the hearts of chiefs, was present also with the people, and some from time to time gave pleasing evidence of a saving change. The mission having been reinforced,

more stations had been taken ; more houses of worship were erected, and large numbers attended upon preaching, while schools of some sort, were established at almost every village throughout the group of islands. " Things as they were in the days of Kaahumanu," has long been a phrase well understood at the islands.

*Opposition from foreigners—Whale Ship Daniel.*—But all was not bright. Well would it have been if all foreign vessels had exerted as good an influence as the Blonde and her commander. But the commanders and the crews of merchant vessels, and sometimes also of vessels belonging to the navies of the United States and of Great Britain, as well as of France, have disgraced themselves, while they have thrown the most serious obstacles in the way of missionary effort at these as well as at other islands. On the 3d of Oct. 1825, the English whale ship Daniel, Capt. Buckle, came to anchor at Lahaina. The crew soon found that a change had taken place since their former visit to the islands. A law of the chiefs had gone into operation, forbidding females to visit ships for immoral purposes ; and instead of the throng of native females which they had expected to see, not one approached the vessel. Suspecting the cause, they cursed the missionaries, and clenching their fists, declared that they would have revenge ; and in spite of missionaries, and chiefs, and laws, they would have the liberties of former years. On the evening of the 5th some of the crew came to the house of Mr. Richards, the missionary, insisting that he should exert his influence to have the law repealed, and threatening destruction to his property, his life, and his family if he refused. He firmly told them that he would die rather than give any countenance to such vile demands, and his wife, in feeble health, and with her helpless little children around her, assured them of her readiness to share the fate of her husband in such a cause. The men at last withdrew, and the house was guarded through the night by natives. The next day Mr. Richards wrote to the commanders of some American vessels, who took no notice of his letter. He wrote also to Capt. Buckle, asking him to control his men, but he replied that the men were all on shore determined not to return without women, and Mr. Richards had better give his consent, when all would be quiet. On the next day the men again landed, and, having a black flag and armed with knives, they presented themselves before the mission-house to the number of about forty, demanding, with oaths and execrations, that Mr. Richards should not resist their purpose. The chiefs, who had exercised all forbearance, and had at first sent natives armed only with clubs to defend the mission family,

satisfied that milder measures would not answer, at length called out a company of two hundred men armed with muskets and spears. The mob was compelled to retire, the law was sustained, and quiet restored. From Lahaina the ship went to Honolulu, where, aided by American sailors, the crew engaged in similar outrages.

*Schooner Dolphin.*—The crews of whale ships were not to be left alone in the unenviable notoriety secured by such proceedings. The armed schooner Dolphin, of the United States navy, Lieutenant Percival commander, came to Honolulu Jan. 14th, 1826, when the law against females visiting ships had been in operation about three months. The ten commandments also had been translated and printed in the Hawaiian language, and the chiefs had adopted them as a basis of law and government. The missionaries had been instructed, as are all missionaries of the Board, to abstain from intermeddling with the affairs of civil government, that they might give rulers no occasion for jealousy, and unreasonable men no grounds for finding fault, and they had so abstained. It was obvious however that the religious instruction which they had imparted had given the chiefs new views of right and duty, and had in this way led to the enacting of such laws ; and foreigners who did themselves intermeddle, in the most objectionable way, accused the missionaries of intermeddling and dictating laws, which were to them offensive. Even the English and American consuls violently opposed some of the new laws, recommending a code which should prohibit nothing but murder, treason and theft. They even went to the young king and told him that the regent and chiefs had no right to make laws, but that the right belonged to him alone. When the Dolphin arrived, her commander at once manifested his sympathy for those who were thus endeavoring to prevent improvement in the morals of the people, and in the laws ; at least any improvement which should interfere with their vices. He expressed his disapprobation of the law which kept females from going to the ships for purposes of infamy, and insisted upon the release of four prostitutes then in custody for a violation of the law. Imputing its existence to the influence of the missionaries, he threatened violence against their houses and their persons if it were not repealed. The chiefs became alarmed, and repeatedly inquired of the missionaries what would be the duty of the people in case such threats were put in execution. They were assured that the commander would not venture to injure them, as he was responsible to the United States Government, and when they still pressed the inquiry, " What shall we do in case your houses are attacked ?" they were exhorted

in no case to resort to violence in their defence. On the afternoon of the Sabbath, Feb. 26, when Mr. Bingham and several of the chiefs were collected for religious worship around the sick bed of the minister, Kalanimoku, six or seven sailors from the Dolphin, armed with knives and clubs, entered the room and demanded the repeal of the law, threatening to tear down the house if it were not repealed. After a scene of confusion, during which they broke all the windows in the front of the house, they were constrained to retire, when they directed their course towards the house of Mr. Bingham. The missionary, alarmed for his family, attempted to reach his house before them by another way, but fell into their hands and very narrowly escaped with his life, rescued by the natives. The same evening, Lieut. Percival, instead of restraining his crew, or apologizing for the outrage, called on the chiefs, and declared that the prohibition should come off; that he was determined not to leave the islands till the law was repealed. Kalanimoku was confined by sickness, some of the chiefs yielded to fear, and a connivance at a breach of the law was the result. "In the dusk of the evening of the next day, a boat with females passed along the harbor, and a shout arose among the shipping at the glorious victory that had been achieved." The Dolphin remained at the islands about four months, and left a most disastrous influence behind, when at last, she sailed. The law was broken down for a time; the flood-gates of vice were opened; and irreligion and immorality had gained strength and boldness which could not be overcome at once. Similar scenes of violence and outrage were enacted by the crews of English and American whale ships at Lahaina in Oct. 1826. A mob of such sailors went to the house of Mr. Richards with the declared intention of taking his life. He was not at home, and his house was guarded by the natives; but for some days they filled the place with violence, pillaging the tents of the natives and destroying their property. Here, however, females were not obtained. The Governor was absent, and the place was in the charge of a female chief, who directed the women to flee with her to the mountains, which they did; all the females from a town of 4,000 native inhabitants, fleeing from the violence and lust of sailors from Christian lands! Such are the sailors, and such the foreign residents at the Sandwich Islands, by whom so many basely false and slanderous reports against the missionaries have been put in circulation.

*United States Sloop of War Peacock—Vindication of the Missionaries.*—We gladly turn from such scenes to look at the honorable conduct of a more honorable commander in the navy of our country. Within the

same month in which these scenes were enacted at Lahaina, the United States sloop of war Peacock, Capt. T. H. C. Jones, arrived at Honolulu, where it remained till January 1827. Hearing of the proceedings of Lieut. Percival, and hearing also the many slanderous reports against the missionaries, Capt. Jones kept himself uncommitted, until he should be able to judge from a knowledge of the facts. About this time the missionaries published a circular, stating the course they had pursued, and some of the good results of their labors, denying the charges brought against them, and challenging investigation. Opposing foreign residents, laying hold of the word "challenge," called a meeting at which Capt. Jones and the other officers of the Peacock were to be present, and a hearing was to be had. Without detailing the proceedings of the meeting, we quote Capt. Jones' own opinion of the case as he subsequently gave it to the public:—"I own, I trembled for the cause of Christianity, and for the poor benighted islanders, when I saw, on the one hand the British Consul backed by the most wealthy and hitherto influential residents and ship-masters in formidable array, and prepared as I supposed, to testify against some half a dozen meek and humble servants of the Lord, calmly seated on the other, ready and anxious to be tried by their bitterest enemies, who on this occasion occupied the *quadruple station of judge, jury, witness, and prosecutor.* Thus situated, what could the friends of the mission hope for or expect? But what, in reality, was the result of this portentous meeting, which was to overthrow the mission, and uproot the seeds of civilization and Christianity so extensively and prosperously sown by them in every direction, while in their stead, heathenism and idolatry were to ride triumphantly through all coming time? Such was the object, and such were the hopes of many of the foreign residents at the Sandwich Islands in 1826. What, I again ask, was the result of this great trial? The most perfect, full, complete, and triumphant victory for the missionaries that could have been asked by their most devoted friends. Not one *jot or tittle*—not one iota derogatory to their character as men, as ministers of the Gospel of the strictest order, or as missionaries—could be made to appear by the united efforts of all conspired against them."

*Further Outrages.*—In Oct., 1827, the crew of the English whale ship John Palmer, Capt. Clark, at Lahaina, enticed several base women on board. Hoopili, the Governor of the island, demanded that they should be given up, but the Captain evaded and ridiculed the demand, and when the Governor detained him on shore insisting that it should be complied with, he sent directions to his

crew to fire upon the town if he should not be released within an hour. He soon promised however that the women should be sent on shore if the Governor would release him, and he was released accordingly, but before the crew had learned this fact they discharged five cannon balls, all in the direction of Mr. Richards's house. The next day the Captain sailed for Honolulu, basely disregarding his promise to send the women on shore. At that time Capt. Buckle, of the Daniel, was again at Honolulu. The report of his conduct at Lahaina two years before had been sent to the United States and extensively published, and the published account had just returned to the islands. The excitement was intense. There were other captains and crews, and there were foreign residents at Honolulu, with the British Consul at their head, who sympathized with Capt. B. Deeds which heretofore they had supposed they could commit at these far off islands in darkness, were being brought to the light. The privilege of wallowing in all pollution there, and returning with untarnished reputations to their homes, they were likely to lose. Complaints were bitter and threatenings were loud. Some who had before sustained the missionaries now thought Mr. Richards had done wrong in reporting the outrage. Even Boki and John Young took this ground. Kaahumannu was for a time perplexed and troubled. She sent for the principal chiefs at Lahaina, and Mr. Richards, to repair to Honolulu, and called a Council to consider whether it would be right to give up Mr. Richards to the foreigners, or whether it was their duty to protect him. Before any decision was reached, meeting a shrewd man of the common people in whom she had confidence, David Malo, Kaahumannu asked him, "What can we do for our teacher? for even Mr. Young and Boki say he was very guilty in writing to America." After a few remarks, David asked, "In what country is it the practice to condemn the man who gives true information of crimes committed, and let the criminal go uncensured and unpunished?" "No where," she replied, and her resolution and that of the chiefs was soon taken. Mr. Richards had done no wrong; he had told only what they all knew to be true, and they would protect him. The British Consul and his party saw that they were defeated, and when Mr. Richards was sent for to meet them before the Council they hastily withdrew.

*Letter from the President of the United States.*—Before turning entirely from this kind of foreign opposition, allusion must be made to some other facts. Every effort was made to prevent the enacting and the enforcement of wholesome laws. Especially did many foreign residents and visitors pre-

tend to be themselves exempt from all obligation to obey the laws, and threaten the chiefs with the vengeance of their respective governments if they should be punished for violating them. The government was however gradually gaining strength and confidence, and in 1829 a proclamation was issued declaring that the laws of the country forbade murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking and gambling; and that these laws were in force equally against all residents at the islands, both foreign and native. On the 14th of October, just one week after this proclamation was issued, the American sloop of war Vincennes arrived at Honolulu. Her commander, Capt. Finch, brought presents, and a letter to the king from the President of the United States. That letter, after congratulating the king on the progress of civilization and religion in his dominions, and recommending "earnest attention to the true religion of the Christian's Bible," proceeded to say: "The President also anxiously hopes that peace, and kindness, and justice will prevail between your people and those citizens of the United States who visit your island, and that the regulations of your government will be such as to enforce them upon all. Our citizens who violate your laws, or interfere with your regulations violate at the same time their duty to their own government and country, and merit censure and punishment." The letter also expressed entire confidence in the missionaries, and bespoke protection and favor for them and for other American citizens who conducted with propriety. Nothing could have been more opportune. A kind Providence had sent this decided sanction by a foreign power of the course they were pursuing just at the time when it was most needed to strengthen the hands of the chiefs.

*Papal Missionaries—French Outrages.*—

It has been mentioned that John Rives, a French adventurer, left the Islands with Liholiho when he went to England. From England, Rives went to France, and pretending to be the owner of large estates at the Island, and to have great influence with the king, he applied for priests to establish a Catholic mission. In 1826, John Alexius Augustine Bachelot was appointed, by the Pope, Apostolic Prefect of the Sandwich Islands. He arrived at Honolulu, July 7, 1827, with two other Romish priests and four laymen. Disregarding the law which required foreigners to obtain permission before landing, the priests and their company landed privately. They were ordered to leave, and the captain of the vessel was told that as he had landed foreigners without permission, he must take them away. He, however, took his departure, leaving them on shore, where they never obtained permission

to reside, but remained in disregard of law. Boki, governor of Oahu, was disposed to court the favor of foreigners, and was, as early as this, manifesting some disposition to resist, or at least disregard the authority of the Regent. The priests immediately connected themselves particularly with his party, but even he never gave them permission to remain, which, indeed, he had no authority to do. They soon opened a chapel, and it was at once reported that they worshiped images. The young king went to see for himself, and, as he thought, found the report correct. The chiefs feared their old religion, which they knew to be bad in all its tendency, was about to be revived. English captains told them of the influence of the Papal religion and Papal priests in Europe, and predicted that they would work evil there if they were suffered to remain. They and their adherents continued to identify themselves with the party of Boki, whose career was one of intemperance, prodigality, and at last rebellion. Collecting armed men and ammunition in different places, he threatened the life of the Regent and a revolution in the government. Fortunately, in December, 1839, he embarked on a wild expedition in search of sandal wood, and was lost at sea; but his wife Liliha, whom he had left as governor of Oahu, continued to head the disorderly party until in 1831, when a conspiracy seemed fast ripening, and she was deposed from her office. In the mean time, there was much trouble with the Papists. The priests countenanced and encouraged, in their adherents, various violations of the laws, until the natives were forbidden to attend their services, and some were punished for doing so. At length, in April, 1831, the chiefs passed a formal order, requiring these priests, whom they regarded as abettors of rebellion and promoters of vice and disturbance, and who were residing there without authority, to leave the islands. They had borne with them almost four years, and could bear no longer. The priests, however, resorted to various expedients to evade obedience to the order, and in December the government fitted out one of its own vessels and sent them to California, with orders to the captain to "land them safe on shore, with every thing belonging to them, where they might subsist." The banishment of these priests, as well as preceding and subsequent proceedings against the Catholics, has often been attributed to the agency of the American missionaries; but both the missionaries themselves and the Sandwich Islands government have always denied the charge, and there is ample evidence that the missionaries have decidedly discountenanced any thing which could be regarded as interfering with religious liberty.

In September, 1836, another Papal priest

came to the Islands. He was forbidden to remain; but aided by the English Consul, who claimed a residence for him as a British subject, he evaded repeated orders to leave. In March, 1837, two of the banished priests, M. Bachelot and Mr. Short, returned from California. They designed to land secretly and conceal themselves for a time; but they were recognized and ordered to return on board the vessel. Refusing obedience, after much delay they were put on board by the police, where they remained, in the harbor. On the 8th of July, a British, and on the 10th, a French ship of war came into port. The captains of these vessels interfering, an arrangement was made by which the priests were to be allowed to remain on shore until they should have opportunity to go to some other civilized country; but in the mean time they were not to be allowed to proselyte. On the 24th of July, the French captain negotiated a treaty with the king, in which it was stipulated that the French should "go and come freely" at the Islands, "and enjoy the same advantages which subjects of the most favored nation enjoy." This, of course, did not secure the right of teaching a prohibited religion. In October, Mr. Short left the islands, and in November, M. Bachelot also left, with another priest who had recently arrived, and had been refused permission to remain. On the 18th December, the government issued an ordinance forbidding the teaching "of the Pope's religion," and announcing that no teacher of that religion would be allowed to reside at the islands. Some persecution of Romanists followed; but in June, 1829, under the influence of Mr. Richards, who, at their earnest request, had become the political teacher of the king and chiefs, the king issued orders that no further punishments should be inflicted upon adherents of the Romish faith.

About three weeks after this order was given, on the 9th of July, the French frigate *L'Artemise*, Capt. Laplace, came to Honolulu. A full account of the proceedings which followed cannot be given here. The captain immediately issued a manifesto, stating that he had been sent out to put an end to the ill-treatment which the French had received at the islands, and demanding, among other things, "that the Catholic worship should be declared free;" "that a site for a Catholic Church should be given by the Government at Honolulu," and that \$20,000 should be deposited with him, by the king, as a guarantee of his future conduct towards France. These "equitable conditions" must be complied with, and the treaty which accompanied the manifesto must be signed at once, or he should make immediate war upon the islands. Offering protection, in case of hostilities, to English and American residents, he expressly excepted the "Protestant clergy." As the

king was absent, he consented to wait for his return until the 15th, before commencing hostilities. The king not returning, the \$20,000 was sent on board by the governor of Oahu, on the 13th, and the treaty was signed by the governor and the Premier. On the 16th, the king returned, and was compelled, almost at once, to sign it himself. The most offensive articles were the fourth and sixth: the fourth providing that no Frenchman accused of crime should be tried except by a jury composed of foreign residents proposed by the French Consul; and the 6th declaring that French merchandize, "and particularly wines and brandy," cannot be prohibited, and shall not pay a duty higher than five per cent., *ad valorem*. A law had just before been enacted to promote temperance, which excluded distilled spirits and imposed a heavy duty on wines. This was now effectually repealed; *the French Consul at once engaged largely in the sale of intoxicating drinks*, and intemperance rapidly increased. Of course, numbers of Papal priests soon arrived, and located themselves on different islands of the group. It was not, however, to the advantage of Romanism that it was thus forced upon the people, and that in connection with brandy. The same word in the native language, says Mr. Hunt, now means a *Frenchman*, a *Papist*, and *brandy*. The priests have continued their efforts to the present time with varying success, sometimes interfering seriously with the efforts of the Protestant missionaries and of the government for the elevation of the people, especially opposing the school laws, and interfering with efforts to promote general education; but by no means gaining the confidence of the better and more intelligent classes of the community. For several years their influence does not seem to have been increasing, but rather diminishing. In 1852, of 436 common schools, supported by the government, 92 were Papal, with 2,174 pupils.

In September, 1842, the French sloop of war *Embuscade* visited Honolulu, the captain making most arrogant demands, designed to secure the more free use of French intoxicating liquors, and still greater facilities for propagating the Papal faith. Providentially, the king had recently sent a delegation to the court of France, to adjust all difficulties, so that he could with good reason decline negotiations with the commander, and that without giving him a pretext for offering violence. In 1846, treaties were negotiated both with England and France, by which the government of the islands was allowed to impose any duties on wines and spirituous liquors which should not be so high as "absolutely to prohibit" their introduction. A duty of five dollars a gallon was imposed, against which the French Consul protested. In August, 1849, Admiral Tromelin came to

Honolulu, and misled, as is believed, by M. Dillon, who had been there as Consul since February, 1848, made demands upon the government utterly unreasonable and unjust, having reference in great measure, as usual, to French spirits and the Romanists. As these demands were not complied with, he took possession of the fort, the custom house and the government offices by an armed force, seized the king's yacht, which he sent away as a prize, dismantled the fort, and destroyed the arms, powder, &c. The government abstained from all forcible resistance; but the representatives of Great Britain and of the United States made a formal protest against the ungenerous proceeding. To complete the series of such outrages on the part of the French, in December, 1850, M. Perrin came to Honolulu as Commissioner of the French Republic, presenting demands, which were mostly a reiteration of those made the year before, and prepared, it is supposed, again to use force. But in the kind providence of God,—not by any previous arrangement or direction from home,—the United States ship *Vandalia*, Captain Gardner, came into port at the most critical point of the negotiation, and the impression that this vessel would resist any acts of violence if appealed to by the native government doubtless led the commissioner to moderate his demands, and the islands were saved, perhaps, from such a French protectorate as has been forced upon some other islands in the Pacific Ocean.

Having thus presented a connected view of difficulties thrown in the way of the Christianization of the islands by unprincipled foreigners, of the forced introduction of Roman Catholics, and the aggressions of the French, it is time to return to the days of Kaahumanu, and consider more directly the progress and results of the missionary work.

*Results of the first ten years of missionary labor.*—A few brief statements in regard to the state of the mission, and results which had been already reached in 1830, will show that the first ten years of labor by the American missionaries had accomplished very much, over which they, and all friends of their work, might well rejoice. Not only had the language of the islands been reduced to writing, but two printing-presses were in operation at Honolulu, at which 387,000 copies in all, of twenty-two distinct books in the native tongue, had been printed, amounting to 10,287,800 pages. A large edition of the Gospels of Matthew, Mark, and John, had also been printed in the United States for the mission, swelling the whole number of pages in the Hawaiian language to 13,632,800. Most of these pages were portions of the Scriptures, or other strictly evangelical and most important matter. Nine hundred na-

tive schools, for teaching the people to read, were in operation, and about 45,000 scholars, about 21,000 readers, and more than 3,000 writers, were reported. The government had adopted the moral law of God as the basis of its future administration, and recognized the Christian religion as the religion of the nation. Most of the higher chiefs and rulers were members of the church of Christ. Special laws against the grosser vices, and also against retailing ardent spirits, Sabbath breaking, and gambling, had been enacted and were enforced, and the Christian law of marriage was the law of the land. Decent houses for public worship had been erected by the chiefs and people in very many villages. Those at the several mission stations were large: one at Kailua, 180 feet by 78, and one at Honolulu, 196 by 63. At Lahaina, the church was of stone, 98 feet long and 62 broad, with galleries; "the most substantial and noble structure in Polynesia." It would seat 3000 persons after the native manner. The other churches were all thatched buildings. In these houses large congregations assembled from Sabbath to Sabbath, or when the missionary could attend, to listen to the preaching of the Gospel. Churches had been gathered at different stations, to which there had been admitted 185 native members at the close of the year 1829.

There were now connected with the mission, 11 ordained missionaries with 3 male and 16 female associate laborers from the United States. Six stations were occupied, three on Hawaii, one on Maui, one on Oahu, and one on Kauai. A third reinforcement was about to join the mission.

*Death of Kaahumanu.—Reaction against Religion.*—In 1827, the mission mourned the death of Kalanimoku, the prime-minister of Kaahumanu, often spoken of as joint regent with her, whom foreigners called Pitt, and whom the natives regarded as the "iron cable" of their country. He gave satisfactory evidence of preparation for a better world. On the 5th of June, 1832, Kaahumanu also "fell asleep," and "the mission and nation mourned as for a mother." She had nominated Kinau or Kaahumanu II., a pious daughter of Kamehameha I., to be her successor, as regent, and had given affectionate and earnest parting counsels to the young king. For a time sad reverses followed her death. Kinau, though a consistent Christian, had neither the dignity, the strength of character, nor the influence of Kaahumanu, and the king, inclined to dissipation and led on by vicious foreigners, broke over all restraints. Others followed his example. Many schools were deserted; teachers relapsed into vice; congregations on the Sabbath were reduced; some churches were burned; in a few places heathen rites were revived, and opposing

foreigners predicted that the missionaries would soon be banished. Early in 1833, the king assembled the chiefs and people at Honolulu, and declared the regency at an end. It had been said that he would remove Kinau from all authority, and appoint Liliha, the unprincipled wife of Boki, as his premier. This was hoped for and expected by the dissolute, but when the time came he shrunk from such a step and named Kinau. When asked by his companions why he had not done as he intended, his significant reply was, "Very strong is the kingdom of God." The reverse had long been expected by the missionaries, for religion had been too popular, and sustained too much by the influence of the chiefs; but the crisis was already passed when the king named Kinau as his principal agent, and the reaction in favor of vice and idolatry was but temporary and more apparent than real.

*Progress.—Schools.*—Additions continued to be made to the mission churches from year to year, and that great care was exercised in receiving members must be obvious from the fact, taken in connection with the character of the people, that in 1835, of the whole number who had been received from the beginning (864) only 13 had been excommunicated, and that though the year of reaction had passed.

The character of the first native schools at the islands has been already spoken of. The missionaries soon felt the great importance of raising the qualifications of teachers, and as early as 1830 commenced schools in various places for this purpose, which were instructed by themselves, or by females from the United States. In 1831, a seminary was commenced at Lahainaluna (Upper Lahaina) for the education of teachers and other helpers in the missionary work. The school was first opened in a mere shed made of poles and grass, but under the direction of the teacher, Mr. Andrews, the scholars, most of whom were adults, soon began the erection of a stone house, which was covered with a thatched roof in 1832. The school prospered, and its importance became more and more obvious. Another teacher was associated with Mr. Andrews in 1834, and about the same time a large permanent building was commenced. In 1836 the school became more distinctively a boarding school for unmarried lads, and it has now, for many years, been regarded as one of the most important of the means in operation for supplying the Sandwich Islands with educated teachers and an educated native ministry, "sending out streams of the best influence to every part of the nation." In 1849, the support of this seminary was assumed by the government of the islands.

A female seminary was commenced at Wailuku, on Maui, in 1837, and a boarding

school for boys, at Hilo, on Hawaii, in 1839, for both of which commodious buildings have been erected. Quite a number of other boarding and high schools of similar character, some for boys and some for girls, have been in operation at the islands, accomplishing much good. In 1839, a family school for young chiefs was opened at Honolulu, which has been attended with much success. The expenses of this institution have been paid by the government for the last ten years. A school for the education of the children of the missionaries was commenced at Punahau, on Oahu, in 1841, which has recently received a charter from the government as a collegiate institution. By these various seminaries and select schools much has been done to bring forward native teachers, who are in good measure fitted for their work, and the character of the schools has greatly improved. The government of the island has assumed the support and superintendence of the common schools. In 1840, laws were enacted requiring parents to send their children to school, and providing for the erection of school houses, and the support of native teachers. These laws have since been revised, and increased efficiency has been given to the school system. In 1846, Mr. Richards was appointed minister of public instruction, and after his death, Mr. Armstrong, who had been long connected with the mission, was induced, by the earnest solicitation of the government, to take the same office. In no country probably are the children more universally collected into schools. The government expends near \$50,000 annually for purposes of education; of which between \$25,000 and \$30,000 is for the support of common schools.

*The Press—Churches—Great Revival.*—The first newspaper ever issued at the islands was printed in February, 1834, at the Lahainaluna Seminary, "*The Hawaiian Luminary*." This was designed especially for the members of the seminary, but a semi-monthly paper designed for general circulation, "*The Hawaiian Teacher*," was commenced soon after at Honolulu, and in 1836, 3,000 copies were circulated. In 1847, five periodicals were published at the islands. Several printing-presses and a bindery are now in operation, and most of the workmen are natives. From the commencement, near 200,000,000 of pages have been printed at the mission presses. "Besides the Bible and a hymn-book, no mean library has been translated and composed, consisting of religious, scientific and literary books of various kinds."

As early as 1836, it began to be manifest that the churches were fully recovering from the depressing influence of the reaction which followed the death of Kaahmanu. At most of the stations there were tokens

of the special presence of the Holy Spirit. In June, 1837, there were 15 churches on the islands, with 1,049 members in good standing, and during the remainder of the year admissions were numerous. The churches were gaining strength and influence; there was increasing preparation of mind among the people at large to listen to preaching, and to feel the force of truth, and about the close of the year it seemed obvious that the time had come for greater triumphs of the Gospel than had yet been witnessed. The labors of the missionaries, particularly in the way of preaching, were increased, as increasing feeling among the people called for more effort, and at the general meeting of the mission in June, 1848, it was found that religion had been revived at every station; about 5,000 persons giving evidence of true conversion, had been added to the churches since the last meeting, about 2,400 then stood propounded for admission, and many others were giving evidence of a change of heart. The work continued,—a great work of the Spirit of God,—and during the next twelve months more than 10,000 persons were added to the number of the professing followers of Christ. In June, 1840, there were 19 churches, with 18,451 members in regular standing.

To suppose that all those who had been brought during the progress of this "great awakening" to give, for a time, satisfactory evidence of a saving change, would continue to give such evidence, would be to expect far more from the ignorant and degraded natives of these islands than is ever realized in the most enlightened Christian nations. In most cases the missionaries were very cautious, and candidates for church fellowship were kept many months on probation. Some indeed, were probably too cautious; but some others erred upon the other extreme, and at some stations there began to be experienced, in 1839, something of the reaction which usually follows high excitement. It is remarkable, however, that, if we except one church to which the additions were very numerous, it has been found necessary to exclude so few of the thousands who were received as the fruits of this revival. It is also remarkable that no year has passed from that time to this, during which there have not been large additions to the churches, on profession; very few years in which the number thus added has not considerably exceeded 1,000. Up to June, 1853, the whole number of those who had been admitted to the churches, on examination, from the origin of the mission, was 38,544. Of these 11,782 had deceased. The number then in regular standing was 22,236, more than one-fourth part of the whole population of the islands.

*Benevolence.*—From the very commencement of the mission the chiefs and people

have been accustomed to make efforts to provide houses of worship and school houses, and sometimes also for other purposes; and as the churches have increased, as civilization has advanced, and the people have begun to rise from their utter poverty, their benevolent efforts have greatly increased. With the great revival in 1838 and '39 there came an increase of effort worthy of notice. At the general meeting in 1839, mention was made of four large stone churches in process of erection at as many different stations. Contributions *in money* to the amount of more than 8,000 were reported, mostly for building churches and school houses. Four churches had contributed towards the support of their missionary pastors. In 1844, the subject of fully supporting their own pastors began to be agitated, and at least two of the churches resolved to undertake the work at once. Contributions to different benevolent societies commenced early, and have been greatly increased. In 1851, the whole amount of contributions reported for different objects was \$21,211, of which \$5,608 was for the support of pastors, and \$2,838 for the American Board of Commissioners for Foreign Missions. In 1852, contributions to the Hawaiian Missionary Society, now an independent body, amounted to \$4,981; and contributions to all objects exceeded \$24,000. May it not be said that "their deep poverty" hath "abounded unto the riches of their liberality?"

The importance of raising up a native ministry for the churches has long been felt by the missionaries, and has been urged upon their attention by the officers of the American Board. But they have been cautious, fearing to "lay hands suddenly" on those who might not prove "faithful men." In 1842, there were but two regularly licensed native preachers, with one other, who, though not yet licensed, was entirely devoted to the work of preaching. A very considerable number, however, were employed in different villages, as a subordinate class of religious teachers. The first instance of the ordination of a native as the pastor of one of the churches, occurred in December, 1849. In 1850, two others were ordained; there were five other fully licensed native preachers, and quite a number who had a qualified license to preach at out-stations.

*Civilization — Government — Laws.*—The Christianization of the Hawaiians has advanced more rapidly than their civilization and refinement, and school education more rapidly than a knowledge of the mechanic arts. Those, however, who saw the islanders as they were in 1820, see now an advance in civilization which is truly wonderful; and Christianity and common schools have laid the foundation for a rapid advance in future.

In 1838, the king and chiefs having endeav-

ored in vain to procure from the United States some suitable person of legal attainments to become their adviser, requested Mr. Richards to become their teacher in the science of government and laws, their chaplain, and their interpreter in intercourse with foreigners. He and his brethren thought it his duty to comply with the request. Up to this time, the government was an absolute despotism. The chiefs were still the sole proprietors of the soil, and the people were virtually their slaves, though some laws had been published, and the administration of the government had been greatly meliorated. In 1839, the first code of written laws was published, prepared wholly by a native. In 1840, a constitution was adopted, and a new code of laws soon took the place of the first. *Of their own accord*, a king and chiefs, who were absolute hereditary despots, had now set limits to their own power, and given constitutional liberty to their subjects, for their good. In 1846, the different departments of the general government were fully organized, and the organization of the judiciary soon followed. The legislative power is vested in a house of nobles, mostly hereditary, and a house of representatives, elected by the people. Substantial court houses and prisons are being erected in different districts. Honolulu has its "noble custom house," its "costly court house," and its "splendid and convenient market house." Roads and bridges are in process of construction in every part of the islands, for building which the people are all taxed. And most important of all, perhaps, the people are rapidly becoming owners of the soil they cultivate, a commission having been appointed several years since to investigate claims and give titles, which "are not to be disturbed or questioned," and which "are intended to be as perfect and independent titles to the soil as are enjoyed by the citizens of any country in the world."

The laws are not a dead letter. Very soon after they were first published, a high chief murdered his wife. It was at once predicted that justice would not reach one of such rank; but, to the surprise of foreigners and the astonishment of the common people, the chief was hung. Mr. Lee, the present chief-justice of the Islands, testifies that now "in no part of the world are life and property more safe." Yet, a few years since, this was a nation of thieves, robbers, and murderers.

*Seizure of the Islands by Lord George Paulet—Independence acknowledged.*—Record must be made of one more gross act of aggression upon the rights of the Sandwich Islands government and people. In February, 1843, Her Britannic Majesty's ship Carysfort came to Honolulu. The commander, Lord George Paulet, at once opened a correspond-

ence with the king, conducted, on his part, in a style of shameless insolence, in which, pretending to seek protection for British subjects, and to support the position of Mr. Simpson, to whom Mr. Charlton, now going to England, had delegated the functions of British Consul, he made demands which could not be complied with, under threat of an immediate bombardment of the town. The king, having no alternative, surrendered the government of the Islands, provisionally, to Lord Paulet, at the same time protesting against the justice of his demands, and appealing to the British Government, to which he had already sent ministers, for redress. A commission was appointed for the provisional administration of the government, which proceeded at once to abrogate some of the most important laws, and, among others, that against fornication. The government was in the hands of this commission for five months, and they were months, at Honolulu, of vice and sorrow. In July, 1843, Rear-Admiral Thomas, commander-in-chief of the British forces in the Pacific, having learned what had been done, came to Honolulu, and at once restored the sovereignty to the king. The English government, also, on learning the proceedings of Lord Paulet, promptly disavowed having authorized them, or giving them any sanction.

Previous to these transactions, the king had sent Mr. Richards and Haalilio, as commissioners, with full powers, to the United States and different European governments. They secured an acknowledgment of the independence of the Islands by the United States, Great Britain, France, and Belgium. As has been previously mentioned, important treaties were negotiated with England and France in 1846, and in 1850 the United States government entered into a treaty with the Islands on a more liberal scale than any which the Hawaiian government had been before able to negotiate with leading Christian nations.

*Decrease of Population.*—It is a painful fact that the native population of these Islands is still diminishing. The reasons for this are perhaps in part inexplicable, or at least not now understood; but doubtless a vitiated national constitution, the fearful consequence of disease introduced by the vices of foreign visitors, long before the introduction of Christianity, has been a prominent cause. For many years, deaths were many, and births few. Other causes are to be found in the fact that there is neither sufficient intelligence, nor sufficient preparation in the way of home comforts, among the people, to enable them to contend successfully with contagious and epidemic, or other violent diseases now from time to time introduced from abroad. In 1848-9, measles and whooping cough, followed by diarrhoea

and influenza, passed over the Islands with fearful fatality, carrying away about one-twelfth part of the whole people. A census taken in 1850, showed the population to be only about 84,000. Recently, the small-pox has proved very fatal in some districts, but its ravages have not been like those of the measles. (See Report, 1849, p. 187.)

*The Mission dissolved.*—The missions of the American Board, as other foreign missions, are never regarded as permanent institutions. They are established and conducted with reference to a definite end; to plant the institutions of the Gospel, and to Christianize the people, and prepare them to support, themselves, Christian institutions. The Hawaiian nation has been Christianized. Much remains to be accomplished for the more full civilization of the people, and to bring them to a higher state of intellectual and social as well as religious cultivation; but it is a Christian people. One-fourth part of the whole people are members of Protestant Christian churches; and the first article of the national constitution, adopted by the chiefs in 1840, declares that all the laws of the Islands shall be in consistency with God's law.

In July, 1848, the Prudential Committee of the American Board addressed a long communication to the mission, designed to bring about changes in the constitution of the mission, and its ultimate separation from the Board; and thus a change in the mode of affording needed assistance to the native churches, and to educational institutions adapted to the changed circumstances of the people, while yet the continued residence of the missionaries and of their families at the islands should be secured. In accordance with propositions made, some of the missionaries very soon took a release from their full connection with the Board; others have from time to time been doing the same, and at the meeting of the mission in May, 1853, the transition was completed, and the mission was merged in the Christian community of the Islands. Its organization as a mission, under the direction of the Board, was dissolved.

Much assistance must doubtless be rendered, still, to this new and poor Christian community; but the churches at the Islands are put forward to the leading position, and are to take the leading responsibility in supporting the Gospel institutions. It is expected that they will erect their own church edifices, and support native pastors; and aid furnished in the support of foreign pastors,—when this is necessary,—will be given on the Home Missionary plan of making up deficiencies, after the churches have done, individually, what they can. The Hawaiian Missionary Society has become an independent body, but will act to some extent as a disbursing agent for the board. Various

other benevolent societies have been organized at the Islands, yet the pecuniary means for accomplishing what is done for the newer sections of our own land by Education, College, Tract, and other benevolent institutions, most obviously be furnished in good measure still from the United States.

Substantially, the appropriate work of a Foreign Missionary Society at the Sandwich Islands has been done. A new nation has been born into the family of Christian nations. To bring about this "intellectual, moral, religious, and social new creation of the Hawaiian nation," the American Board has expended \$817,383; the American Bible Society, \$41,500; and the American Tract Society, \$23,800: in all, \$882,683:—less than it costs to build one line-of-battle

ship, and keep it in service for a single year.

The number of laborers, male and female, sent to the Sandwich Islands by the Board, is 145:—42 ministers, 7 physicians, 20 lay helpers, and 76 females. Of these, 27 ministers, 3 physicians, 9 of the other lay helpers, and 42 females, are now at the Islands.

SUMMARY.

Foreign pastors and preachers,.....	24
Native pastors,.....	4
Ministers supported on the Home Missionary plan, and reckoned among the missionaries of the Board.....	13
Ministers supported wholly through the Board.....	3
Ministers not supported through the Board.....	3
Laymen supported wholly or in part through the Board.....	3
Laymen not supported through the Board.....	3
Females supported wholly or in part through the Board.....	24
Females not supported through the Board.....	14

STATISTICS OF THE CHURCHES—1853.

STATIONS.		Whole No. on examination.	Whole No. by letter.	On examination the past year.	By letter past year.	Whole No. dismissed.	Dismissed past year.	Whole No. deceased.	Deceased past year.	Excluded past year.	Excommunicated past year.	In regular standing.	Children baptized past year.	Whole No. baptized.	Marriages past year.
HAWAII.	Hilo and Puna.....	10,614	504	442	31	686	68	4,385	129	45		5,742	125	3,520	100
	Waimea.....	6,208	459	99	43	1,136	58	1,835	54		100	2,095	58	1,387	90
	Kohala.....	1,853	629	23	31	312	54	734	31	12	8	1,038	29	899	47
	Kaaitua.....	2,770	299	273		624		685	27	5		1,730	132	2,028	45
	Kealahou.....	3,018	115	112	18	886	8	662	20		1	1,069	60	1,181	30
	Kau.....	1,488	64		7	284	15	507	21	8	1	944	22	484	26
	Hana.....	693			1						9		511	38	
MAUI.	Waikuku.....	990	19	74	3		9		13		35	758	23		122
	Lahainaluna.....			3	11		4				2	38	2		42
	Lahaina.....	1,224	355	42	2	268	7	509	17	8	2	690	24	1,236	37
	Kaanapali.....														
MOLOKAI.	Honolulu, 1st.....	3,404	579	331	46	351	19	759	65		41	2,589	36	768	128
	Honolulu, 2d.....	2,267	594	33	61	381	30	860	47			1,179	15	683	107
	Ewa.....	1,981		65		329	12	445	25		34	912	10	578	52
	Waianae.....	369		14	5	4			3	3		394	7		22
	Waialua.....			63	16		15		22	8		575	42		
	Kahuku.....											700			
	Kaneohe.....											495	21	186	17
KAUAI.	Waiohi.....	560		95	4	86	4	107	8	5		291	13	183	14
	Koloa.....	382	145	22	6	53	2	137	8			485	27	254	42
	Waimea.....	663	94	124	1	92	2	157	2						
	Total in churches reported,	38,544	3792	1880	286	5492	307	11,782	499	103	224	22,236	675	13,387	924

*Teachers sent to the Marquesas Islands.*—Some account of what has been done at the Sandwich Islands in connection with the mission to Micronesia, will be found in the account of the "Micronesian Mission;" but some notice should be taken here of a mission to the Marquesas Islands. In March, 1853, Matunui, the principal chief of Fatuhiva, one of the southern islands of the Marquesas group, came in a whale-ship to Lahaina, accompanied by a son-in-law, who was a native of the Sandwich Islands. He had come thousands of miles to obtain missionaries to teach him and his people the word of God. Desiring a white missionary if he could be had, he would yet greatly prefer Hawaiian teachers to none, and was affecting urgent to obtain those who would return with him at an early day. "We have," said he, "nothing but war, war, war

—fear, trouble, and poverty. We are tired of living so, and wish to be as you are here." The case awakened much interest among the churches; Hawaiian pastors and teachers offered themselves for the service; the people were willing contributors to provide for their outfit and support, and on the 16th of June, two native pastors and two deacons, with their wives, sailed for the Marquesas, in a brig chartered for the purpose, at an expense of \$2,000. They were accompanied by Rev. R. W. Parker, who would give them advice and assistance in commencing their work, and then return to the Sandwich Islands. They reached Fatuhiva, (usually called Magdalena on the charts,) on the 26th of August, and were "received with much joy by the natives." Only five days after their arrival, a French brig, which had sailed from Tahiti while they were detained at that

island, anchored in the harbor, and a Catholic priest landed. The captain of the brig, and the priest, in a long interview with Matunui and other chiefs, claimed the islands as the possessions of the French, and demanded that the Protestant teachers should be sent back to the Sandwich Islands. The chiefs, however, insisted that the land was theirs, and that the Protestants must remain; they wanted them, and not the Papists. After a few days, the brig left, taking the priest, but leaving two Hawaiian Catholic teachers, with the promise that in a few months a French priest would come to remain. The Protestant missionaries were soon established in a house belonging to Matunui, and engaged in their work. Papal, and probably French, opposition is to be expected; but it may be hoped that God has good things in store for a mission commenced under circumstances so remarkable.—See *Reports and Publications of the American Board; Jarvis's, Dibble's, and Bingham's Histories, and Hunt's "Past and Present" of the Sandwich Islands.*—REV. I. R. WORCESTER.

AMERICAN MISSIONARY ASSOCIATION.—Rev. Mr. Green, who was originally a missionary of the Board, has been, for a number of years, connected with the American Missionary Association. He has under his care two churches, one at Makawao, and the other at Keokea, the latter having a native pastor, David Malo. Mr. Green has also three or four native helpers. The whole number of members in these churches is 750, residing at various places within an extensive district, and having a number of different places of meeting. The Committee say, in their last report: "The indications of progress are very encouraging. More than one hundred and eighty members have been added to the church in Mr. Green's field. The interest of his people in behalf of the conversion of the world and the relief of the enslaved is maintained, and, in general, the members of the church, are diligent and attentive readers of the Bible."

*Present Condition and Future Prospects of the Missionary Work in the Sandwich Islands*—Letter from Rev. Titus Coan.—The following letter, addressed to the author, by the pastor of the largest church in the world, giving his impressions of the state of things in this most remarkable field, cannot fail of being read with deep interest:

HILO, HAWAII, April 17, 1854.

*My Dear Brother:*—You ask my impressions concerning the present condition and future prospects of the missionary work at the Sandwich Islands. It is impossible to do justice to the subject in one brief letter; but allow me to say, that I believe the Gospel has effected a signal triumph on these shores. *Savagism* has fled before it, never to return. *Idola-*

*try*, in its grossest forms, has fallen, never to rise again. *Ignorance* and *superstition* have fled apace before its rising light. Not that the people are remarkable for intelligence and wisdom; but they have made *progress*. They are not where they were 35 years ago. Most of them can read and write, and what is more, their minds have been imperceptibly expanded by the silent and constant influx of ideas from a world opening and moving around them. Like the man ascending the mountain, their horizon is extending at every step. The *comforts* and *improvements of civilization* are multiplying here. All men with eyes can see this, and all men of candor confess it. *Social relations* are better understood, and social obligations more faithfully discharged than in former days. Not that we are perfect, or near it; but we can report *progress*. The nation has experienced a *great civil revolution*, a political emancipation, and this without rebellion and without blood. Calmly, silently, but with the energy of light, the Gospel has undermined, overthrown, and melted the ancient despotism, and the temple of freedom is now rising on its ruins. Instead of the capricious, the selfish, the irresponsible, the crushing will of despots, we now have constitutional laws, the elective franchise recognized, prerogatives limited, rights defined, and life, limb, liberty, character, and the fruits of physical and mental toil protected.

*External morality* is also more generally practiced here than in most nations, or perhaps, *any* nation. No where on earth are life and property more secure. No where may the people sleep with open doors, by the wayside, or in the forests, with more safety than here. No where may the traveler with more impunity encamp where night overtakes him, lay his purse by his side, hang his watch on a tree, and commit himself to sleep. Natives often hang calabashes of food, fish, clothing, and other things on the limb of a tree by the wayside, and leave them thus for days or weeks, until they return from an excursion. Open crimes are of rare occurrence here. They increase, however, as a certain class of white men are introduced.

As to "pure and undefiled religion" among the people, we would speak with modesty. God only knows the heart. Our enemies say that in this, as in all good, we have signally failed. We are sure that the word of God has not been without effect—that it has not returned void—that those who have sown in tears have not reaped in sadness—that those who have fought with spiritual weapons have not beat the air. It is our joy, and a part of our reward, to believe that many of the poor sons and daughters of Hawaii have been prepared unto glory; that they now sing with the re

deemed in heaven; and that many now with us are following in the steps of those who through faith and patience, now inherit the promises. This we believe, because God's word and the fruits we see, warrant such confidence. How many, or what proportion of our church members are the true seed of Abraham, we do not even conjecture. This we leave for the disclosures of the final day. That all of our converts are weak and child-like, we confess; while at the same time we feel that many of them are better than ourselves. We do not boast that in any one thing we have *attained* or are perfect, but we follow after. We are toiling up the hill, and we may say, with all our defects—and they are many—that no savage tribe ever went so fast and so far, in 35 years, as the Hawaiians. And the *Gospel* is the efficient cause. Not that we overlook or undervalue collateral agencies. These have been many. One class of facts has had a happy influence in helping to elevate and to bless this people, while another class has been decidedly antagonistical. For whatever good has been done, let God be praised.

As to the future prospects of our islands, what shall we say? Here, of course, our knowledge is at fault. Our missionary operations are now in a transition state. As in other respects, so also in this, old things are passing away, and all things are becoming new. The islands are adopted into the great fraternity of Christian nations. Henceforth we are no longer to be known as *foreign* missionaries. Many of us are already receiving our full support from the churches over whom we are pastors. Others receive support in part, the lack being supplied from foreign sources. For years to come we may need to call on the A. B. C. F. M., and on the Bible and Tract Societies, for special grants to aid us in our work. But these aids will be collateral. We are organizing independent institutions in the land. Our churches are settling their pastors, obtaining charters, etc. We have our Missionary, Bible, Tract, and other benevolent Societies, to draw out, collect, and scatter over many waters the beneficence of our churches. Already the relative amount of those charities does not suffer by comparison, with the gifts of more favored lands. In a word, we consider the Church of Christ as *planted* here, as having *taken root*, and as *bearing fruit*. And as Christ said to his disciples, that their "fruit should remain," so we say of these children of the kingdom. We are sure that the Redeemer has a church here, that it is founded on "*The Rock*," and that "the gates of hell shall not prevail against it." But in saying this we do not affirm the perpetuity of the Hawaiian race. This may, and probably will, become extinct. The natives are few, and in physical, mental, and

moral power, feeble. Amidst the march of men, the rush and the surges of a moving world, they may be overwhelmed and lost. Fleets of merchantmen, whalemens, and warships, are scattering thousands of our vigorous young men to all the winds of heaven. Foreigners are pouring in upon us from every point of the compass. Amalgamation is fast taking place—new forms of disease have swept off thousands to the tomb. The base passions of many vile and reckless seamen, like the consuming fires of hell, are destroying many in our sea-ports who should have become the mothers and matrons of a rising race. The English language is being learned by many and coveted by most—and *all things combining*, indicate the absorption or extinction of the Hawaiians as a distinct race, at no distant day. Let it be so—still the islands will have a people, and God will have a Church here. A crisis may be at hand which will try men's souls. We shall need the prayers, the sympathies, the counsels, and the alms of the Church in older lands. The cause of education must be sustained here. We must have a college. We must have teachers and evangelical ministers—men of wise heads and holy hearts. Men of self-denial, patience, zeal, discretion, and broad philanthropy. *Our work is not done*. Probably our responsibilities were never so great as at the present hour. All things grow around us, and we need great faith, firmness, and wisdom, lest all good be swept away by the currents of passion and of worldly and civil policy. Our joy and our triumph are, that "The Lord reigns," and his kingdom is safe. In Christian love,

Your friend and brother,

TITUS COAN.

**SAPAPALII:** A station of the London Missionary Society, on the island of Savaii, one of the Samoan group.

**SARON:** A station of the Rhenish Missionary Society in South Africa, near Tulbagh.

**SASAC:** One of the Lesser Sunda Islands, in the Indian Archipelago.

**SATTAUKOOLAM:** A station of the Church Missionary Society in the Tinnevely District, Hindostan.

**SATARA:** a city of Hindostan, and a station of the Am. Board. It is 170 miles S. E. of Bombay, and 50 miles from the western coast. It is 2,320 miles above the level of the sea, and its position is singularly beautiful. The population of the city is 32,000. It was occupied as a station of the Bombay mission till 1848, when it became a distinct mission.

**SAVAII:** One of the Samoan Islands, on which the London Missionary Society have four stations.

**SAVAGE ISLAND:** One of the Friendly Islands, situated about 130 miles from Keppel's Island. It is a cinder island, produced

by volcanic action. It is a remote island, the landing dangerous. The London Missionary Society have a station here, in charge of native teachers. It has six chapels, one of which is wholly built from the bread-fruit tree.

**SCHEPPMANNSDORF:** A station of the Rhenish Missionary Society in Namaqualand, South Africa, at Whale Bay.

**SEAMEN:** The subjects of inquiry here are three, viz.: 1. The number of persons employed. 2. The origin and progress of missionary efforts among them. 3. The results.—In ascertaining the number of persons employed in connection with navigation both on the sea and on the interior waters, there will necessarily be a degree of uncertainty, as a part of it cannot be known with precision, there being no documents in existence to point it out, and an estimate is all that we can obtain. But in other cases there are authentic documents, on which we may safely rely. This is the fact in relation to British and American seamen. From the latest document which could be consulted, it is found that there are about 30,000 registered vessels in Great Britain, the measured burthen of which is about 3,000,000 of tons. These vessels are manned by about 170,000 sailors. To these there should be added about 40,000, who are always in port looking for ships, and between 50,000 and 60,000 engaged in the fisheries, and nearly 40,000 more in the Royal navy, making in all of British sailors about 300,000. The number of American seamen is correctly stated in the last annual reports made to Congress by the Secretary of the Treasury, and by the Secretary of the Navy. They are as follows: The measured burthen of American vessels in the foreign trade is 3,230,590 tons, and the number of their crews is 117,043. The measured burthen of vessels in the coasting trade is 2,008,021 tons, and the estimated number of men in them is about one hundred thousand. This is an estimate based on the tonnage. It includes the vessels on the lakes and rivers in the western country, steamers as well as sail vessels. The measured burthen of the vessels engaged in the fisheries is 175,205 tons, carrying about 22,000 men, making in all of American seamen in the foreign and coasting trade, and the fisheries, 239,000 souls. And when we add to these not far from ten thousand seamen in our national vessels, we shall have a total of not less than two hundred and fifty thousand men in American vessels for whose salvation we should labor. The seamen of Russia, Sweden, Denmark, the Dutch and German States, of France, Spain, and Portugal, are probably nearly or quite double the number found in Great Britain and America. Looking now up the Mediterranean on the African coast, and away to the

eastern Archipelago, and thence to Turkey and the Grecian Islands, we shall encounter a multitude of seafaring men; and then looking across the Atlantic to the South American coast, both on its eastern and western shores, we shall find multitudes more, not yet counted, to be added to those already estimated. And when we turn eastward again, and passing the Cape of Good Hope, stretch away toward India, and China, and the eastern Islands, an almost innumerable multitude of seafaring men are found thronging the native vessels which fill those seas. Putting the whole together, not much short of three millions of men will be found floating upon the waters for whose salvation every effort should be made. We turn now,

2. To the *origin and progress of missionary efforts among seamen.*—The first effort known to have been made to benefit seamen as a distinct class of men, took place in London, in the year 1814, and under the following circumstances: At an evening meeting, a stranger was observed to enter the assembly, and to sit weeping bitterly during the sermon. When the service was closed, a pious man, who had observed him, followed him out, and asked him who he was. He said he was a sailor, belonging to a collier vessel, which then lay among others in the Thames. On farther inquiry it was ascertained that there were a few other seamen belonging to those vessels who were also serious minded men, and who were accustomed to meet together occasionally and pray. A few pious men from the shore sought opportunity to visit those vessels, and hold prayer-meetings on board, until it became a common thing, and as an appropriate name, they called them "Bethel meetings," and a flag was prepared to designate the vessel where the meeting was held, which they denominated the "Bethel Flag." It was a piece of blue bunting, bearing the word "Bethel" in white letters, having over it a star, and under it a dove bearing an olive branch. After about two years, preaching was added, either on ship board, or in a chapel near the water, and the commencement of this was at London and New York, at about the same time, yet without any concert of action. It was in the year 1816, when the Rev. Ward Stafford was laboring in New York as a city missionary, and carrying the Gospel to the destitute as he could find them. In prosecuting this work he placed his eye on the sailors, some thousands of whom were visiting the port of New York every year, and procuring a school room, he commenced preaching to them. The Mariner's Church in New York grew out of this effort. In 1818, a similar meeting was opened in Boston, by the Rev. Dr. Jenks, and in the following year, 1819, the Rev. Mr. Eastburn commenced a meeting for sea-

men in Philadelphia. Efforts of the same kind have been made in other places, and regular meetings have been established in Portland, Baltimore, Richmond, Charleston, Savannah, Mobile, and New Orleans. In some of the larger ports, different denominations have embarked in the cause, and are carrying on the work, each under their own flag, but harmoniously as against a common enemy. Thus in Great Britain and the United States, all the large ports are provided with mariners' churches, and the work of promoting religion among seamen is very judiciously carried on, under the patronage of local societies.

About the year 1831, an advance was made in this work by extending it to the inland waters, and after various efforts to establish Bethel meetings at some of the more important places on the line of the canals, rivers, and lakes of the western country, a large meeting was held at Syracuse, N. Y., Aug. 11, 1833, which resulted in the formation of the "Boatmen's Friend Society." Several local societies had been previously formed, which, to some extent, were now merged in this. After a year or two of rather declining operations, a convention of the friends of the cause was held at Buffalo, in June, 1836, when the "American Bethel Society" was formed, which took charge of most, if not all of the Bethel operations on the western waters.

The friends of seamen in the United States having seen the permanent establishment of mariners' churches in most of the large ports on the Atlantic coast, and having labored successfully in this department for about ten years, began to consider the condition of seamen in foreign ports, and the importance of providing the preaching of the Gospel for them there. This led to the establishment of the "American Seamen's Friend Society," in 1827, the grand object of which is to provide and sustain chaplains for seamen in every large foreign port, where an open door can be found. In the prosecution of this work that society has stationed chaplains at Canton, Havre, Marseilles, Smyrna, Cronstadt, Stockholm, Gottenburg, Rio Janeiro, Sandwich Islands, San Francisco, Havana, and some other smaller ports, most of which remain to the present time.

The friends of seamen in Great Britain, through a general organization styled "The British and Foreign Sailors' Society," has accomplished much for the benefit of seamen in their own ports, though, as yet, but little abroad. Such is a brief outline of the origin and progress of the missionary efforts among sailors up to the present day. These efforts have involved a large outlay of money, but the precise amount cannot be stated. We turn to consider,

3. *The results of these efforts.*—We have

no means of counting the number of pious seamen, were we so disposed. They are scattered in almost every vessel that floats upon the ocean; but as a general remark, proved by many facts, we feel safe in the assertion that the character of seamen, as a whole, is greatly improved since Bethel efforts were commenced, and many vessels are now found where the Sabbath is strictly observed, and daily prayer is maintained; things almost unknown in former days. Temperance has gained ground among sailors, since the efforts for their benefit commenced, quite as fast if not faster than among landmen. Forty years ago it was thought wholly impracticable to manage a vessel without ardent spirits, and merchants would almost as soon have thought of sending their ships to sea without bread as without rum. But that day has passed, and a large proportion of vessels are now manned on temperance principles, and "NO RUM," is put forward to a prominent place on the shipping paper. Marine temperance societies are common in every port, bearing the names of many thousands of pledged men, both officers and common sailors. The immediate and very natural result of temperance in seamen is frugality, and a careful saving of their hard earnings; and an investigation of the various Seamen's Savings Banks, which are founded in every large port, shows us that immense sums have been there deposited by sailors for use in future life. We have thus briefly hinted at the several subjects of inquiry respecting seamen. The details may be found in the twenty-five annual reports of the American Seamen's Friend Society; the annual reports of the American Bethel Society; the twenty-five volumes of the Sailors' Magazine; the annual reports of the Secretary of the Treasury, relating to commerce; the annual reports of the Secretary of the Navy; the annual reports of the British and Foreign Sailors' Society; "Britannia," by the Rev. John Harris; the "Retrospect," by Rev. R. Marks; publications of Rev. G. C. Smith, Rev. William Scoresby, and others.—REV. J. GREENLEAF.

SEIR: A village near Oromiah, Persia, where the seminaries of the mission of the American Board are located.

SERAMPORE: Formerly a Danish settlement, in the province of Bengal, situated on the west side of the Hooghly river, about 12 miles above Calcutta. Population 15,000. For many years, the principal station of the English Baptists in Bengal.

SEROOR: In Hindostan, 28 miles southwest from Ahmednuggur. Pop. 6,500. Became a station of the American Board in 1841.

SETTRA KROO: A station of the American Presbyterian General Assembly's Board on the western coast of Africa, about half way between Cape Palmos and Monrovia.

**SEVAGUNGA**: A station of the American Board in Southern Hindostan, 25 miles east of Madura, and connected with that mission.

**SEYCHELLES**: A cluster of small islands, which lie nearly north from Madagascar. They are high and rocky, and little fitted for any culture except cotton. Population 4,000. They are famous for the production of a palm not known in any other part of the world. A station of the Society for the Propagation of the Gospel.

**SHALONG POINT**: A station of the American Board in Micronesia, on Taman Island, a small island in the mouth of Metalim Harbor, Ascension Island.

**SHANGHAI**: A city in China, in latitude  $31^{\circ} 10'$  north and longitude  $121^{\circ} 30'$  east, on the Wosung river, about 14 miles from its mouth. (See *China*.)

**SHAWANOE**: A town in the Indian Territory, and the seat of a mission of the American Baptist Union for the Shawanoe and other tribes.

**SHEIKH**: (pronounced Shehh or Shuhh) means literally an old man, but besides being used in that sense it is also employed as a prefix to the names of respectable heads of families like our "Mr." Somewhat like our M. A. it is applied to schoolmasters and learned men. It is also the title of the heads of the Mohammedan sects as the Hhanafees, Malikees, &c. But among the Bedaween it denotes the head of the tribe, and where several Sheikhs unite together for greater security, they choose a chief from among themselves who is called Sheikh el k'bir or Sheikh el Shoyakh. Sheikh el Islam is one of the titles of the Grand Mufti of Constantinople, who is the President of the College of the Ulema, or professors of Mohammedan Law. Shiekh is also the name of one of the orders of priesthood among the Yezidees, and has a like religious meaning among the Druzes.

**SHILOH**: Station of the United Brethren in South Africa, on the Klipplaat river, among the Tambookies and Hottentots.

**SHWAYDOUNG**: A town in Burmah near Prome, and the seat of the Prome mission of the American Baptist Union. It is one of the principal centres of Burman education and religion, and has been styled the "Oxford of Burmah."

**SHWAYGYEEN**: A city in Southern Burmah, at the junction of the Shwaygyeen and Sitang rivers. It is the seat of a mission of the American Baptist Union.

**SIAM**: Siam is a long, narrow country, lying between Burmah and Cochinchina, and extending from the Gulf of Siam to the borders of China. It is watered by several rivers and by numerous canals; and as the soil is generally quite fertile, it is capable of supporting a large population. Having been distracted by wars, however, until within

comparatively a modern period, the actual number of inhabitants is estimated at not more than from 3,000,000 to 5,000,000. Of these some hundred thousands are Chinese, and there are many Peguans, Burmese, Shans, &c. This diversity among the inhabitants imparts the greater interest to Siam as a sphere of missionary labor. Some races may be reached here who cannot be visited in their own lands. Numerous Chinese, for instance, from the island of Hainan, are now living in Bangkok, who keep up a constant intercourse with their own country; and through whom a Christian influence might readily be exerted on the 1,500,000 inhabitants of that island.

In Siam the inhabitants live chiefly on the banks of rivers and canals,—a circumstance worthy of being noted, as it renders them easily accessible by missionaries in boats—the common mode of traveling. The principal city is Bangkok, of which the population is estimated at 300,000; it is situated on the Meinam, about twenty-five miles from its mouth. The people of this country are hardly inferior in civilization to other nations of South-eastern Asia. They carry on various kinds of industrial occupation. Many are able to read, and schools are commonly connected with the *wats*, or places devoted to temples and idolatrous worship, where education is given without charge by some of the priests; yet the knowledge thus acquired by the youth is little more than that of the simplest kind.

*Government*.—The government of this country is a despotism. The king is chosen, however, on some basis of hereditary descent, by the principal nobles, which must give them influence in the administration of public affairs. In no other country in the East, and probably in no country in any part of the world, is the influence of the king more controlling over all the opinions and conduct of his subjects; the servility of all classes is most abject, and is fitly shown by the prostration, with the face to the ground, of even the chief men when they appear in the royal presence.

*Religion*.—The religion of the Siamese is Buddhism, which may be characterized as a kind of atheistical idolatry; for Budh, in his most common form, Gotama, is not supposed to take any concern in the affairs of men. (See *Budhism*.) It is one of the reasons for regarding Siam with special interest as a missionary field, that it is the headquarters of this widely-spread system of false religion, so far as this bad preëminence can be assigned to any country. It is a religion held here in great honor. The king is its subject; the revenues of the kingdom are to a large extent devoted to the *wats*, the support of priests, processions in honor of Gotama, and other religious ceremonies.

If Budh were dethroned in this country, his downfall would doubtless be felt in other parts of Asia.

#### MISSIONS.

**PRESBYTERIAN BOARD.**—The mission established by the Board in Siam was resolved upon in 1839. It was formed at first with reference to the Chinese rather than to the Siamese. The door into China was not then open, and missionary societies adopted the policy of supporting stations among the large numbers of Chinese emigrants who were found in the neighboring countries. The Rev. Robert W. Orr, one of the first missionaries to the Chinese, whose station was at Singapore, made a visit to Siam in the autumn of 1838; and upon his favorable report it was deemed expedient to form a branch of the Chinese mission at Bangkok, and also a mission to the Siamese at the same place. The Rev. William P. Buell and his wife, appointed to the latter mission, arrived at Bangkok in August, 1840. A physician and his wife were appointed to this field of labor in 1841, and a minister and his wife in 1843. They were led, however, to proceed to China instead of Siam, so that Mr. Buell was not joined by any associate. After learning the language, he was able to preach the Gospel and distribute the Holy Scriptures and other religious books, explaining them to the people. He was encouraged in his work; but in 1844 he was compelled to return to this country by the state of his wife's health.

In March, 1847, the Rev. Stephen Mattoon and his wife, and Samuel R. House, M. D., licentiate preacher, arrived at Bangkok; and in April, 1849, they were joined by the Rev. Stephen Bush and his wife. These brethren found ample employment in preaching and distributing the Scriptures and religious tracts. The medical labors of Dr. House were of the greatest benefit to large numbers of patients; while they brought many persons within the reach of the Gospel, whose attention could not otherwise have been gained; and they also tended to conciliate the confidence and good-will of persons of all classes towards the missionaries.

The year 1850 was marked by vigorous labors in preaching and tract distribution in Bangkok; by missionary tours to several distant parts of the country, which were made without hindrance, and afforded many opportunities of publishing the Gospel; by the printing at the press of another mission in Bangkok of 422,000 pages of books of Scripture history; and by faithful and successful medico-missionary practice. This year was also marked by a singular exigency in the history of the mission, which for months threatened its existence.

The missionaries had lived in houses formerly occupied by missionaries of the Ame-

rican Board. On relinquishing Siam as a field of labor, the American Board transferred these houses to the American Association, and it became necessary for the brethren to seek other places of abode. After long search and many disappointments, they found it impossible either to purchase or rent new quarters. The increasing bigotry of the king was the obstacle in their way. He did not openly oppose their wishes, but it was soon understood among his abject people that he was unfriendly to foreign teachers; and no man was willing to sell or lease real estate to those who at any hour might be ordered out of the kingdom. The strange issue was apparently reached, that Christian missionaries must withdraw from a heathen land, where their life and liberty were still safe, and where their labors might be carried forward in many ways, solely for the want of houses in which to live! The question had been viewed in every aspect; referred home to the Executive Committee; reconsidered after obtaining the sanction of the Committee, given fully, but with deep regret, to their removal to some new field of labor—and still the necessity for this removal appeared to be unavoidable.

Towards the end of the year matters grew worse. The teachers of the missionaries were arrested and thrown into prison, their Siamese servants left them or were taken away, and none of the people dared to hold intercourse with them on religious subjects. In the mean time prayer was offered without ceasing on their behalf, and in answer to the requests of his people, God interposed for the help of his servants,—but in a way not expected by them. The king was attacked with disease in January, 1851; and, though he had the prospect of many years of life, he was cut down by death in April.

His successor, the present king, had much intercourse with the missionaries before his accession to the throne, and he has since shown himself to be their friend. The difficulty about a site for mission premises was soon removed; suitable houses have been erected, and the work of the mission can now be prosecuted with greater freedom than at any former period.

The little company of missionaries have since been called to meet with trials of a different kind—to see their number diminished, instead of being increased. Mrs. Bush was removed by death in July, 1851. Her last days were full of Christian peace and joy, and her associates could say, that "in the full possession of all her faculties, without one cloud to separate between her and a present Saviour, she went down into the Jordan of death, singing Hallelujah, in the triumph of victory. The Siamese have lost in her a faithful, praying friend; the mission, an exemplary fellow-laborer;

and her bereaved husband, an affectionate and beloved companion." The health of Mr. Bush afterwards gave way, and it became necessary for him to return to this country, in 1853, for his recovery. He has not yet become sufficiently restored to return to his field of labor.

With the single exception of the embarrassment growing out of their small number, the missionaries have reason to be much encouraged in their work and its prospects. They are permitted to preach the Gospel in stated services and by the way-side; and the Word has not been preached in vain. Besides the testimony thereby held forth for God and against idols, and the secret convictions and impressions of many hearers, which may yet result in the open confession of Christ before men, two hopeful converts have been admitted to the church. They are both Chinese, and one of them is a native of Hainan. Their walk and conversation are exemplary, and both of them are engaged in efforts to make the Gospel known unto their own people. Some progress has been made in giving the Scriptures to the Siamese in their own tongue. The New Testament and the books of Genesis and Exodus have been translated by the missionaries of other Boards; but the translation will require revision, and it may be expedient to make altogether a new translation. Mr. Mattoon's biblical scholarship and his knowledge of Siamese will enable him to perform good service in this work. Schools have been opened on the mission premises, and a small number of boarding-scholars are under daily Christian instruction. It seems to be not unlikely that a Christian element may be largely introduced into the education of Siamese youth. The distribution of the Scriptures in Bangkok and in the interior is going forward, and many of the people are not only able to read and willing to receive Christian books, but give a cordial welcome to the missionary, and have many inquiries to make about this new religion. Mrs. Mattoon and the wives of the other missionaries have been requested by the King to give instruction in English to some of the female members of his family; and they can in this way bring before persons of the highest rank—in Eastern countries commonly secluded from intercourse with foreigners—the all-important lessons of the Gospel of Christ. These engagements are still in progress, and may result in the greatest good to some of the ladies of the royal family, and by their means to many others in high and low stations. One of their pupils, a princess of amiable disposition, who had given pleasing attention to the instructions of the missionary teachers, was suddenly removed by death. Her serious interest in listening to the story of the cross would lead us to hope that her

trust in her last hour may have been placed in Jesus.

In connection with this brief sketch of missionary labors, the character of the present King of Siam should be taken into consideration. He is a Buddhist in his religious profession; and he is an absolute monarch. He might on any day banish every missionary from his kingdom. The Church must ever remember that her dependence is not on the kings of the earth, but on the God of heaven. This being deeply felt, it is still allowable to survey things future in the light of present providences. Now he who, contrary to human expectation, has been elevated to the throne of Siam, possesses a considerable degree of Christian knowledge. He is a much more enlightened and liberal man than his predecessor. He has learnt the English language. He has paid some attention to the history of our country, probably led to this by his acquaintance with American missionaries, and he is a warm admirer of Washington. He is disposed to adopt the improvements of western civilization. He has under consideration the opening of a ship-canal to connect the Gulf of Siam with the Bay of Bengal—a measure which would prove greatly favorable to commerce between India and China, and would bring his hitherto secluded country out upon one of the highways of the world. He is surrounded by the priests of Budh, but Christian ministers are living at his capital, and their wives are giving lessons of Christian truth in his palace. Reasons of state policy may commend Buddhism to his pride, but the Spirit of God may easily constrain his heart to bow unto Him who is the King of kings and the Lord of lords. The influence of the king and court in Siam, is almost unbounded, especially in religious matters. If the king should embrace Christianity, a large part of his subjects would follow his example. They are in some degree prepared for this, by their acquaintance with the general truths of the Christian religion; the circulation of the Scriptures and Christian books, and other labors of the missionaries, have been the means of widely disseminating a knowledge of the Gospel. It is, therefore, in the power of one man, not only to make his own reign an era in the history of his country, but to lead his people from the wat to the church—from a miserable paganism to the profession of Christianity; and if the Spirit of the Lord were poured out from on high, we might soon see in Siam "a nation born in a day." "The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will."—*Lowrie's Manual of Missions.*

AMERICAN BAPTIST MISSION IN SIAM.—This mission was originally designed in part for the native Siamese, and in part for the Chinese who are found in Siam in great num-

bers, and who, until within a recent period, were wholly inaccessible in their own country. It was commenced in March 1833, by Rev. J. T. Jones, formerly of the mission in Burmah, who with Mrs. Jones at that time established his residence at Bangkok, the capital of the kingdom. The city had at former periods been visited by Rev. Mr. Gutzlaff, of the Basle Missionary Society, Rev. Mr. Abeel, of the American Board, and quite recently by Rev. Mr. Trumlin, of the London Missionary Society. They had, however, all abandoned the attempt to plant a mission there, and the latter on his departure had written to the missionaries in Burmah, urging them to send one of their number to Siam. It was by the appointment of his brethren of the Burman mission, that Mr. Jones first settled at Bangkok, and commenced his labors among the several races composing its diversified population, the most numerous of whom were the Chinese.

He was courteously received by the public personages to whom he became known, and in a little time his house became the resort of considerable numbers of Chinese, Burmans, and Peguans. He found the Chinese by far the most amiable and inquisitive, but he understood neither their language, nor the Siamese, and was in consequence obliged to confine his teachings and conversations to the Burman tongue, which, however, seems to have been comprehended by others than the Burman population. He baptized his first five converts in December, 1833. They were all Chinese, two of whom had been instructed by Messrs. Gutzlaff and Abeel. One of them was immediately appointed an assistant in the mission, to take charge of a school for Chinese boys, and to conduct public worship in Chinese on the Sabbath. In 1835, Mr. Jones had acquired sufficient familiarity with the language to warrant his attempting a translation of the Scriptures. He soon completed the Gospel of Matthew, and a Catechism of the New Testament, both of which he carried to Singapore to be printed by the press of the mission of the American Board established there.

When Mr. Jones removed from Rangoon to Bangkok, it was without the knowledge of the Board of Managers. They, however, were already directing their attention to that country, and not only approved the steps taken by Mr. Jones, by the advice of his associates in Burmah, but determined immediately to send additional missionaries to be united with him. Accordingly, Rev. William Dean and Mrs. Dean, were appointed by the Board in the summer of 1834, and sailing in the following September, arrived at Singapore in February, 1835, while Mr. Jones was still there engaged in printing the Gospel of Matthew. Both the missionaries remained here for several months for

the purpose of studying the Chinese language; here Mrs. Dean, a few weeks after her arrival, was suddenly summoned away by death. Mr. Dean accompanied Mr. Jones to Bangkok in June, 1835, and they commenced together the labors of the mission; the former more particularly among the Chinese, and the latter among the Siamese. In December of the same year, three other Chinamen were baptized. But so strong was the appetite for opium, and so general its use among the Chinese, that several of those who had been baptized were unable to withstand the temptation, and fell away from the faith which they professed.

In March, 1836, Mr. Jones had completed the translation of the Acts of the Apostles, and went a second time to Singapore to obtain fonts of type both in Siamese and Chinese, to be used with a press which had been forwarded from America, and which was expected soon to arrive. It was while he was absent on this excursion that there arrived at Singapore, Rev. Messrs. Davenport, Reed, and Shuck, with their wives, together with the expected press, and the necessary materials for printing. Messrs. Davenport and Reed soon went with Mr. Jones to Bangkok, the former to be attached as preacher and printer to the Siamese, and the latter to be connected with Mr. Dean in the Chinese department of the mission. Mr. Shuck remained for the present in Singapore, with the intention of establishing himself ultimately either at Macao or at Canton. A printing house was immediately built at Bangkok, together with a substantial brick building for a store-house, and the press was set into immediate operation under the direction of Mr. Davenport, in printing books and tracts both in Siamese and Chinese. Mr. Dean occupied a floating house on the river, and employed himself in conversing with visitors and on Sundays in preaching to a congregation varying from thirty to fifty Chinese, while Mr. Jones was occupied with translating the Scriptures into Siamese, preparing tracts and visiting the *wats* or places of worship for the purpose of scattering the knowledge of the Gospel among the people. The ladies of the mission also were employed in teaching such pupils as could be induced to attend their instructions. The children, however, were in many instances forbidden by their parents to attend the schools, lest by so doing their value would be diminished in case their parents should wish to sell them as slaves.

In 1834, the mission was visited by Rev. Dr. Malcom, and its members, together with those converts who still remained faithful, were organized into a church. Three others were added soon afterwards, and the labors of the mission, particularly among the Chinese, continued to progress, until they were

sadly interrupted by a series of bereavements which for a time paralyzed its energies. Mr. Reed was taken away by death, in August, 1837; Mrs. Dean had already fallen a victim to a fever; Mr. Dean was now obliged to withdraw for a period, in order to recruit his failing health; and early in 1838, Mrs. Jones, a missionary of great excellence, closed her valuable life at Bangkok. The printing arrangements proved very defective on account of the imperfection of the type, and a type-foundry was established in the summer of 1838, and at the same time a second press was added to the property of the mission. By these means the books of the New Testament, which Mr. Jones was rapidly translating, were printed in great numbers, and with these a multitude of tracts and other works prepared for circulation among the people.

In June, 1839, Rev. Messrs. Slafter and Goddard, arrived at Singapore, as a reinforcement of the mission in Siam. Mr. Slafter brought with him an additional press, and went almost immediately to Bangkok, where he became associated with Mr. Jones in the Siamese department of the mission. He speedily acquired the language, and gave great promise of usefulness, but in 1841 he fell a victim to disease before he had begun his labors as a preacher. Mr. Goddard, who was appointed to the Chinese department, remained at Singapore studying the language, until October, 1840, when he repaired to Bangkok and entered upon the duties of his post as an associate of Mr. Dean. In 1843, Mr. Chandler, a machinist and type founder connected with the mission at Maulmain, went to reside at Bangkok. He became the principal manager of the printing establishment, and immediately interested himself in introducing among the people a knowledge of the mechanic arts. Prince Momfanoi invited him to aid in building several kinds of machinery after American models, and evinced such deference for his Christian principles that he directed his laborers to abstain from work on Sunday. Much incidental good was thus accomplished, though it of course fell far short of the great objects for which the mission was established.

Notwithstanding the fact that the missionaries in Siam have encountered none of the hindrances usually interposed by the governments of oriental nations, it is also true that they have been encouraged by comparatively few religious fruits among the native Siamese. They have translated the books of the New Testament, and some of the Old, into the language of the country. They have printed and circulated very widely among the people copies of the Scriptures and of religious tracts. They have introduced the mechanic arts, and have won the favor of several of the princes and noblemen of the country,

but they have not thus far succeeded in persuading the people to accept the Gospel. The native race of Siam is said to be comparatively stupid and less civilized than those of the neighboring countries. They have the Gospel, but they do not embrace it. They acknowledge the superiority of Christ's religion, but they still remain indifferent to it. Messrs. Jones and Chandler, with the interruptions of occasional absence, were for many years the principal laborers in this department of the mission. The former, though repeatedly prostrated by ill-health, on account of which he twice returned to the United States, died at Bangkok, September 13, 1851. He had been a missionary upwards of twenty years, and had passed eighteen years in Siam. He had acquired the language to a degree of unusual perfection, and had won the respect and confidence of the king and the leading public personages of the country. He had written many tracts and books in the Siamese language, and had translated the entire New Testament and parts of the Old Testament, the former of which he had just revised for the third time. These contributions to the literature of Siam will remain forever, as memorials of his well-spent and most laborious life.

In 1849 the Siamese department of the mission was strengthened by the arrival at Bangkok of Rev. Samuel G. Smith, who since the death of Mr. Jones has been the only missionary whose work was preaching the Gospel. Mrs. Jones and Miss Morse conduct schools and render such other assistance as may be in their power, while Mr. Chandler has lately returned from a visit to the United States, better supplied than ever before with the means of printing, both in Siamese and in Chinese. A few native Siamese have been converted to Christianity, and have been admitted to the Chinese church, but as has been already intimated, the spiritual results of this department of the mission, after the lapse of twenty years, in which it has not only encountered no opposition, but has been received with decided favor from the Government, appear thus far to be unusually small. It may be, however, that these have been only years of toilsome preparation, and a period of sowing the seed which shall yet spring up and yield an abundant harvest.

The Chinese department of the mission at Bangkok, however, has from the beginning been attended with far more encouraging results. It was established at a period when the Gospel was shut out from the countless population of Chinese, and was designed to accomplish for her wandering traffickers and the emigrants from her shores what could not be done for her people at home. The only church at Bangkok has been composed.

with few exceptions, of converted Chinamen, who at first learned the Scriptures through the Siamese translations of Mr. Jones. From 1840, to the removal of Mr. Dean to China in 1842, the mission was managed principally by Rev. Messrs. Dean and Goddard, and the former engaged in preparing books and tracts and the latter in translating the Scriptures, and both in preaching to the people. In 1840, the members of the church were nine in number, and each year has witnessed a gradual increase, until in 1853 they were thirty-five. In January, 1851, the mission suffered a severe loss in the destruction of its buildings, and the entire property which they contained, together with many of the personal effects of the missionaries, the whole amounting to not less than \$12,000 to \$15,000, a calamity from which it has not even yet fully recovered.

It has already been stated that Mr. Shuck with his family settled at Macao, a port under the jurisdiction of the Portuguese, in 1836, also for the purpose of laboring as a missionary among the Chinese. He found them, as at Bangkok, entirely accessible to the preaching of the Gospel. In 1841, Rev. Issachar J. Roberts, who had been residing for some time at Macao under the direction of a missionary society in the Western States, became associated with Mr. Shuck under the patronage of the American Baptist Missionary Union. Two or three Chinese converts have been baptized at this station, religious books and tracts have been circulated very widely among the multitudes of Chinese who frequent this mart of oriental commerce, and the missionaries were looking with the fondest hopes on the prospect that was opening before them, when in 1841 their labors for a time were wholly interrupted by the breaking out of the war between Great Britain and China, and the blockade of the port of Macao. This was continued till August 1842, when a treaty of perpetual amity was concluded, by which the island of Hongkong, at the mouth of Canton river, was ceded to England, and the five ports of Canton, Amoy, Fuchau, Ningpo and Shanghai were opened to the commerce of Great Britain and the residence of foreigners. This most important event altered the relations of this ancient people to the rest of the human race, and effectually severed the barriers which have hitherto prevented the introduction of the Gospel to the country. So soon as the treaty was published, Messrs. Shuck and Roberts from Macao, and Mr. Dean from Bangkok, removed to China and took up their residence at Hongkong; Messrs. Dean and Shuck at the new town of Victoria, and Mr. Roberts in another part of the island at Chek-chu. Mr. Goddard remained at Bangkok prosecuting his accustomed labors among the Chinese population

of that city till 1848, when he went to join the mission in China.

Meanwhile at Bangkok both departments of the mission were committed to the care of the Siamese missionaries. Two out-stations were established, one at Teng-kia-chu, and one at Bang-chang, both of which were placed under the charge of native assistants. In 1851, Rev. W. Ashmore and Mrs. Ashmore arrived at Bangkok as missionaries to the Chinese. Mr. Ashmore has now acquired the language, and is prosecuting those labors to which he was appointed. The latest reports of the mission bear witness to a somewhat more gratifying progress in both its departments. The Siamese missionaries had before been often invited to the palace of the king for the purpose of aiding the monarch and some members of the royal family in the study of English and the mechanic arts, and much incidental conversation had been held respecting the doctrines of the Gospel. These interviews, while they have been latterly declined by the missionaries, when proposed for the former objects, have become more frequent for the latter object, and have led to the establishment of a regular system of biblical instruction at the palace. The two ladies of this department of the mission, Miss Morse and Mrs. Smith, formerly Mrs. Jones, are also constantly engaged in similar teaching either at the mission school or in private. The most friendly relations are still maintained with the government, and even the Buddhist priests themselves in Siam, appear less pertinacious in their opposition to the new religion than in other countries in which Buddhism prevails. The Chinese church, which is still the only one belonging to the mission, numbers at present only twenty-six members, nine having removed to China. In addition to this, and several Siamese who have been baptized, but live away from Bangkok, there were at recent dates eight additional converts who were about to be baptized. These are all Siamese. In February, 1854, Rev. R. Telford and Mr. G. H. Chandler, the printer, with their wives, sailed from the United States for Siam; Mr. Chandler having been home on a visit for the benefit of his health, and the improvement of his arrangements for printing. Mr. Telford is appointed to the Chinese department of the mission. When they arrive at their stations the two departments will be nearly equally supplied, though neither will possess a missionary force at all adequate to the work which may be advantageously undertaken. The prospects of the mission—though prospects are often illusory—are thought to be more encouraging than at any former period. The mission is organized in one station at Bangkok, and four out-stations in the towns of the neighboring country. It embraces in

the Siamese department Rev. S. G. Smith and Mr. G. H. Chandler, with their wives, and Miss Morse a teacher, and in the Chinese department Rev. Messrs. Ashmore and Telford and their wives, and four native assistants who are employed in both departments.

#### STATISTICS FOR 1854.

1 station, 4 out-stations, 4 missionaries, 5 female assistants; 9 missionaries and assistants; 4 native preachers and assistants; 1 church, 35 members; 2 boarding schools, 21 pupils; 2 day-schools, 20 pupils; total of schools 4, and 41 pupils.—W. GAMMELL.

AMERICAN BOARD.—Messrs. Abeel and Tomlin spent some time in Bangkok in 1831, and again Mr. Abeel in 1832. Messrs. Robinson and Johnson, with their wives, arrived July 23, 1834, and Doctor and Mrs. Bradley on the 18th of July, 1835, with a printing-press, and Siamese type. Mr. Caswell afterwards joined the mission. The missionary work was prosecuted here by the Board until 1848; but without any marked results. That year, in consequence of a change of sentiment on the part of Doctor Bradley and Mr. Caswell, a separation took place between them and the Board. And, on the matter coming up at the meeting of the Board, the discontinuance of the mission was recommended, and the Prudential Committee afterwards took action accordingly. Messrs. Bradley and Caswell were afterwards received under the care of the American Missionary Association, and the mission premises were transferred to that body. For a full account of the causes which led to these results, the reader is referred to the report of the Board and of the Association for 1848.

AMERICAN MISSIONARY ASSOCIATION.—In October, 1849, the Association sent out Doctor Bradley, Rev. L. B. Lane, M. D., Prof. J. Silsby, with their wives, who in due time arrived at Bangkok, and entered upon the missionary service. In 1853, the executive committee authorized the opening of a new station in Siam, and they speak hopefully of the future prospects of the mission. The present missionary force is two ordained missionaries, with their wives.

SIBSAGOR: A town in Assam,—one of the stations of the Assam mission of the Am. Baptist Union.

SIBERIA: See *Tartary* and *Siberia*.

SIERRA LEONE: A colonial establishment of Great Britain, on the west coast of Africa, consisting of a peninsula about 25 miles in length, north and south, washed by the Atlantic on the north-west and south, and partly bounded on the east by a bay formed by the Sierra Leone river. The population, consisting chiefly of liberated slaves, amounted, in 1847, to 41,735. Freetown, the capital, has 10,580 inhabitants.

The peninsula consists principally of a range of conical mountains, from 2000 to 3000 feet in height, surrounded by a belt of level ground, from one to five miles in breadth. The location, for Europeans or Americans, is unhealthy, though not more so than the French and Portuguese settlements in other parts of Western Africa. The chief characteristic is its extreme humidity. More rain fell there in two days of August, 1838, than in Britain throughout the entire year.

This colony was founded in 1787. About 1200 free negroes, who, having joined the royal standard in the war of the American Revolution, took refuge, at the termination of the contest, in Nova Scotia, were conveyed to Sierra Leone, in 1792. To these were added the Maroons from Jamaica: and since the legal abolition of the slave trade, the negroes taken in the captured vessels, and liberated, have been carried to the colony. The constant influx of these poor heathen Africans has materially tended to retard the improvement of the colony. A large proportion, however, are enjoying the means of moral and religious instruction, under the direction of the missionaries of the Church and other missionary Societies. (See *Africa, Western*, under the heads of *Church Missionary Society*, and *Wesleyan Missionary Society*.) Many of the colored people brought from Nova Scotia had there been converted, under the labors of missionaries who were associated with Lady Huntingdon. For more than sixty years they have existed as a distinct religious body, under the name of the "Connection of the Countess of Huntingdon." Simple faith and earnest prayerfulness have distinguished them from the beginning, and sustained them under many and heavy trials. They have now forty-eight preachers and exhorters, and more than fifteen hundred members in church fellowship; they have also eleven chapels and several schools. Aid has seldom been received by them from any quarter. They have all along maintained a steadfast devotion to the welfare of their countrymen. Their attention has been directed to several localities in and around the colony where the people have no Christian teachers, and several tribes have invited them to send them teachers. By means of some assistance from England, they have sent out two ministers and several teachers, and it is expected that others will speedily follow them.

Rev. E. J. Pierce, in a letter dated January 11, 1854, states that Rev. E. Jones, principal of a seminary for the education of young men for the ministry, has 16 students, who read Hebrew quite as well as the average of students in the senior class in our own theological seminaries. They also read the Greek Testament, and seemed to understand the structure of the language.

Freetown is the chief city of Sierra Leone; in which the Wesleyans have 17 chapels, 1 out-station for preaching, 5 missionaries and assistants, 4 catechists, 27 day-school teachers, 71 Sunday-school teachers, 67 local preachers, 4,213 church members, 256 on trial, 12 Sunday-schools, 665 scholars, 11 day-schools, 1400 day-scholars; 2,065 scholars in all; number of attendants on public worship, 7,534. The Baptists have 2 churches.

SIMLA: A station of the Church Missionary Society among the hills, between the Sutlej and Jumna, situated near Sabathoo, and elevated 7,200 feet above the level of the sea. It is a sanatorium for invalids from the plains of India, a retreat for the civil and military officers, and a place of fashionable resort. The number of English houses is about 200. The country around it contains a numerous population.

SIMAO: One of the Molucca Islands, in the Indian Archipelago.

SINGAPORE: A small island at the southern extremity of the Malay peninsula, including the town of the same name. In 1836, it contained a population of 29,984, of whom 13,749 were Chinese settlers, and 9,632 Malays. The town of Singapore is situated on the south side of the island. Its central part is occupied with the dwellings of the merchants, and the military cantonments. The Malay quarter is at the east, and the principal Chinese commercial quarter at the west extremity. The junks from China bring annually a large number of Chinese settlers. Most of the artisans, laborers, agriculturists, and shopkeepers, are Chinese. Singapore was occupied, for a number of years before the opening of the Five Ports, as a Chinese mission, by a number of different societies; but the missions there have never been very productive.

SINDE: A station of the Church Missionary Society, a little east of Bombay.

SINMAH: A town in the south of Arracan, on the confines of Burmah; an out-station of the Bassein mission of the American Baptist Union.

SMYRNA: The principal city of Asiatic Turkey. Of the cities of the seven churches addressed in the Apocalypse, Smyrna alone can be regarded as still flourishing. The modern town, which has long been the emporium of the Levant, contains a mixed population of about 120,000. It is a station of the mission of the Am. Board to the Armenians; also of the Church Missionary Society.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS: This Society received its charter from King William III., in 1701; its two great objects being, "to provide for the ministrations of the Church of England in the British Colonies, and to propagate the Gospel among the

native inhabitants of those countries. The principal efforts of this Society, however, have been directed to the British colonists, rather than to the conversion of the heathen in general; and therefore it assumes more the character of a *Home* than *Foreign* Missionary enterprise. Yet, the Society have not been backward to embrace opportunities of preaching the Gospel to the heathen. Though occasional assistance in books and money was given to Jamaica, Antigua, Newfoundland, and other islands, for fourscore years, the great field of the Society's missionary labor was the continent of North America. Shortly after the establishment of the Society, missions were founded in Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, and the Carolinas; and the ministers who were sent to take charge of them were the only ministers of the Church of England in vast districts. Among other missionaries of the Society, the celebrated *John Wesley* received an appointment and allowance, in 1735, as its first missionary in Georgia. It subsequently extended its operations, and now has missionaries in Canada, Nova Scotia, Newfoundland, the West Indies, the East Indies, South Africa, Seychelles, Australia, Tasmania, and New-Zealand. The whole number of missionaries now maintained by the Society, in whole or in part, is 491. Besides this, it supports 300 Divinity students, catechists, and schoolmasters. The following table shows the location of the missionaries:

DIOCESE.	COLONY.	No. of Missionaries
NOVA SCOTIA.....	Nova Scotia.....	43
	Cape Breton.....	4
	Prince Edward's Island	6
FREDERICKTON.....	New Brunswick.....	53
QUEBEC.....	Canada East.....	40
MONTREAL.....		25
TORONTO.....	Canada West.....	42
REPURT'S LAND.....	Hudson's Bay Territory	121
NEWFOUNDLAND.....	Newfoundland.....	1
	Labrador.....	34
	Bermudas.....	2
JAMAICA.....	Jamaica.....	3
	Bahamas.....	9
BARBADOES.....		5
ANTIGUA.....		14
GUIANA.....		5
CALCUTTA.....	Bengal.....	8
MADRAS.....	Madras.....	10
BOMBAY.....	Bombay.....	15
COLOMBO.....	Ceylon.....	25
CAPE TOWN.....	Cape of Good Hope.....	1
	St. Helena.....	28
SIDNEY.....	New South Wales.....	1
NEWCASTLE.....	New North Wales.....	29
MELBOURNE.....	Port Philip.....	17
ADELAIDE.....	South Australia.....	3
	Western Australia.....	14
NEW ZEALAND.....	New Zealand.....	13
TASMANIA.....	Van Dieman's Land.....	1
	Seychelles.....	14
TRISTAN D'ACHUNA.....		8
		4
		1
		1
	Missionaries.....	491

Of this number, 74, in Canada West, are supported from the interest of the Clergy Reserve Fund, and 16, in Nova Scotia, by a Parliamentary grant. The following statement shows the aggregate receipts in periods of twenty years, the average annual receipts, the receipts of 1849 and 1850, and the general aggregate from the beginning:

			Average ann. rec'pts.
1769 to	1788,	£82,299	£4,114
1789 "	1808,	75,616	3,780
1809 "	1828,	386,749	19,337
1829 "	1848,	1,018,888	50,944
1849		67,489	
1850		62,365	

Grand Total, 1,693,406

These sums have been realized by annual subscriptions, donations, legacies, collections, dividends, Royal Letters for collections in churches, and Parliamentary grants.

**SOCIETY ISLANDS:** A group of Islands in the Southern Pacific, embracing Huahine, Raiatea, Tahaa, Borabora, Maurua, Tubai, Moupaha, and Fenuaura, having a population of 10,000.

**SOUTHERN BAPTIST CONVENTION, BOARD OF MISSIONS:** The Southern Baptist Convention was organized in 1845, in consequence of disagreement between the northern and southern portions of the Baptist churches on the subject of slavery, when a separate Board of Missions was constituted for the south. It held its first annual meeting at Richmond, Va., June 10, 1846, on which occasion its two first missionaries were designated to China. It now has a mission to China, with three stations; and a mission to Liberia, with thirteen stations. It has also projected a mission to Central Africa, the ground of which has been surveyed by one of its missionaries. The whole amount received by the Board, as appears from its biennial reports, is \$118,262 22, being an annual average of \$14,782 77.

**SOUTH SEA ISLANDS:** The islands which lie in the Pacific Ocean, south of the Equator, from their prominence in the missionary operations of the present century, have become generally known as *The South Sea Islands*. Under this designation, we shall include, in this article, the following groups, being the field of operations in the South Sea, occupied by the London Missionary Society, viz.: the *Georgian Society*, *Austral*, *Hervey*, *Navigators'* or *Samoa*, *Pearl*, and *Marquesas Islands*; and the *Friendly* and *Feejee Islands*, by the Wesleyan Missionary Society.

**THE GEORGIAN ISLANDS** are situated in the South Pacific Ocean between 17° and 18° south latitude, and 149° and 153° west longitude. The group contains six islands: *Tahiti*, *Eimeo*, *Tabuemanu*, or *Sir Charles*

*Sander's Island*, *Tetuaroa*, *Matea*, and *Mee-tia*.

*Tahiti* is the largest of these islands, and sometimes gives name to the whole group.

Tahiti was visited by Captain Cook, and from him received the name of Otaheite, but Tahiti is the name given to it by the natives. It consists of two peninsulas united by an isthmus. The largest is nearly circular, and about 20 miles in diameter. The smaller one is oval, about 16 miles long, and 8 broad. The circumference of the whole island is 108 miles. The interior is mountainous, but is surrounded by a border from 2 to 3 miles wide, of low, rich, level land, which extends from the base of the mountains to the sea. The population of Tahiti is estimated at about 10,000.

*Eimeo*, or, as it is called by the natives, *Moorea*, is situated about 2° west of Tahiti. It is about 25 miles in circumference. The other islands though equally elevated are of smaller extent.

THE SOCIETY ISLANDS include *Huahine*, *Raiatea*, *Tahaa*, *Borabora*, *Maurua*, *Tubai*, *Moupaha*, and *Fenuaura*. The population of this group is supposed to be about 10,000.

THE AUSTRAL ISLANDS are *Raivavai*, or *High Island*, *Tubuai*, *Rurutu*, *Rimatara*, and *Rapa*. They are situated between 22° 27' and 27° 36' south latitude, and 141° 11' and 150° 47' west longitude. The population is about 1,000.

*Raivavai* is one of the most important islands of this group. It is about 20 miles in circumference, mountainous in the centre, but has considerable low land.

*Rapa* is the most southerly of the Austral Islands. The mountains are craggy, and picturesque, and the land generally fertile.

*Tubuai* is a small island about 12 miles in circumference and thinly peopled.

*Rurutu* and *Ramatara* are small, and but little is known of either of them.

THE HERVEY ISLANDS are situated between 19° and 21° south latitude, and 156° and 161° west longitude, and contain a population of 16,000 or 18,000. The largest and most important island of the group is *Rarotonga*. This beautiful island remained unknown until 1823. It was then discovered by the Rev. Mr. Williams, an English missionary. It is a mass of mountains, many of which are high, and remarkably romantic. The island is about 30 miles in circumference, and has several good harbors for boats. Its population is about 7,000.

*Mangaia* is 20 or 25 miles in circumference, and contains between 2,000 and 3,000 inhabitants.

*Atiu* is about 20 miles in circumference, hilly, but not mountainous. It is a very verdant island, and contains nearly 2,000 inhabitants.

*Aitutaki* is 18 miles in circumference, and





has a population of about 2,000. The landscapes on this island are rich and variegated.

*Mauke* is a small, low island, discovered by Messrs. Williams and Bourne in 1823. Its former population was considerable, but when discovered it was so much reduced by repeated wars that it numbered only 300.

*Mitiaro* is a still smaller island lying 20 miles north-west of *Mauke*. It has also been nearly depopulated by famine and wars, so that it contains not more than 100 inhabitants.

*Hervey's Island* is the one from which the group takes its name, which was given by Captain Cook, in honor of Captain Hervey.

THE NAVIGATORS' or SAMOA ISLANDS are situated between 10° and 20° south latitude, and 169° and 174° west longitude, and consist of eight islands, *Manua*, *Orosenga*, *Ofu*, *Tutuila*, *Upolu*, *Manono*, *Aborima*, and *Savaii*.

*Manua* is a small and almost uninhabited island, circular in form, and so elevated as to be visible at a distance of 40 or 50 miles.

*Orosenga* and *Ofu* are two small islands, separated from each other by a narrow channel.

*Tutuila* is about 50 miles west of *Orosenga*. It is from 80 to 100 miles in circumference.

*Upolu* is between 150 and 200 miles in circumference. The mountains on this island are very high, and covered with verdure to their summits.

*Manono* is about 5 miles in circumference, and is attached to *Upolu* by a coral reef.

*Aborima* is a small island about 2 miles in circumference, situated half way between *Manono* and *Savaii*. It received its name, which signifies the hollow of the hand, from its shape. It is supposed to be the crater of an extinct volcano.

*Savaii*, the largest island of the group, is about 250 miles in circumference. The mountains are very high, and visible at a distance of 600 or 700 miles. With the exception of the Sandwich Islands, this group is the largest and most populous of the numerous clusters in the Pacific at which missions have been commenced. Its population is estimated at 160,000.

THE PAUMOTU, or PEARL ISLANDS, are situated between 17° and 23° south latitude, and 139° and 145° west longitude. The group consists of a large number of small, low islands. They have been called by different names, as, the Labyrinth, the Pearl Islands, Paumotu, the Palliser Islands, and the Dangerous Archipelago. Some of the islands have received the name of Crescent, Bow, Harp, and Chain, which have been regarded as indicative of their shape. The population is 3,000 or 4,000.

THE MARQUESAS ISLANDS are situated about 7° or 8° north of the Pearl Islands,

and extend from 7° to 10° south latitude, and from 138° to 140° west longitude. They consist of two clusters. The southern cluster contains five islands. They were called *Marquesas* by Alvaro Mendano, a Spanish navigator, in honor of his patron, Marques Mendoza, viceroy of Peru. The northern group also consists of five islands, and as it is distinct from the other cluster, it has sometimes been called by another name. Both groups, however, are usually designated by the common name *Marquesas*. The geographical extent of the united groups is inferior to that of the Georgian and Society Islands, but the population is supposed to be much greater.

Most of the South Sea Islands are surrounded, at a distance of from one to two miles from the shore, by a coral reef, or belt of coral rock, several yards in width. Against this reef the waves of the Pacific are constantly dashing, and being impeded in their course, rise from 10 to 14 feet above the surface of the reef, and thus form a beautiful liquid arch. From the outer edge, the reefs shelve away underneath into deep hollows. In landing from canoes, when the sea is high, there is danger of upsetting, and being forced by the violence of the waves into these awful caverns, from which escape would be impossible. The water within the reef is placid and transparent, and at the bottom may be seen coral of every shape and color, among which fishes of various hues and sizes are constantly sporting. In most of these reefs there is an opening large enough to admit vessels, through which a stream of water enters the ocean.

The climate, though hotter than that of Europe, is more temperate than in those parts of South America whose latitude is the same. Though the distance of the groups from the equator is, on an average, only 17°, they are surrounded by a vast expanse of water, and enjoy almost daily a refreshing land and sea breeze. Still, the heat in the low lands is constant, and often excessive. The changes, on the other hand, are neither sudden nor violent, and the warmth of the climate, though debilitating to Europeans, occasions no inconvenience to the natives.

The islands are for the most part hilly, often mountainous, and on some of them the mountains rise to an immense height. The sides of the mountains are covered with verdure, and at their bases are spread fertile and luxuriant valleys. It would be difficult for the strongest imagination to conceive an earthly paradise more lovely than is to be found in some portions of the South Sea Islands. Freed from the usual power of the tropical heat, and fanned by the soft breezes of a perpetual spring, these delightful regions present to the eye extensive and

beautiful views of hills and valleys, forests and streams. The scenery is in general fine, especially on the island of Tahiti, which abounds in landscapes of the most charming kind.

Yet the beautiful is occasionally mingled with the terrible. The winds, though generally moderate, are sometimes violent and tempestuous. Whirlwinds visit the islands and produce the most disastrous consequences.

Water-spouts are of frequent occurrence, and are a source of much terror to the islanders.

The vegetable productions of the South Sea Islands are abundant. Many of them are invaluable to the natives, and from some of them, they derive almost their only means of subsistence. The trees are remarkable for their size, and the beauty of their foliage or flowers. Most of them are evergreens, and often present an appearance both novel and interesting. The old and new leaves, the bud, and the blossom, the young fruit, and the ripe, are found together throughout the year.

The most valuable trees are, the *bread-fruit*, the *cocoanut*, the *candle-nut*, the *auti*, or paper-mulberry, from which most of their material for making cloth is derived; besides several other magnificent trees, very useful for their timber.

The native esculent roots are, the *taro* or *arum*, which is prepared in the same manner as the bread-fruit, the *yam*, and the *sweet-potato*.

Many of the most valuable tropical fruits have been introduced into the islands. Vines, oranges, limes, and other plants were brought from England by Captains Cook, Bligh, and Vancouver. Citrons, tamarinds, pine-apples, figs, and coffee-plants have since been introduced, and successfully cultivated. Foreign vegetables do not generally thrive.

The only quadrupeds originally found on the islands were hogs, dogs, rats, and lizards. Rats were exceedingly numerous, and at Mangaia, and some of the other islands, they were a common article of food; but after the introduction of Christianity, they ceased to be eaten. So numerous were these animals that one or two persons were constantly kept in attendance on the tables for the purpose of keeping them off. Horses, asses, cattle, goats, and sheep, have all been brought to the islands, and with the exception of the cattle appear to thrive. The common domestic fowl is reared in great numbers to supply the vessels that touch at the islands for refreshment, but they are little used by the natives. The coast abounds with fish and turtle. The only venomous reptiles found on the islands, are a species of centipedes, and a small kind of scorpion. There are several species of snakes, all of

which are esteemed good food by the natives.

**INHABITANTS.**—The islands of the Pacific Ocean are inhabited by two races of men, which exhibit traces of distinct origin. One race is characterized by a black skin and crisped hair. The other resembles the Malays. The skin is of a bright copper color, the hair long, black, and glossy. The first race belongs to Australasia, or Western Polynesia; the latter inhabit Eastern Polynesia, including those islands in the Southern Ocean which we have described. Although the inhabitants of these islands exhibit the same *general* characteristics, the people of each cluster are marked by some peculiarities. Their origin is involved in obscurity.

**Language.**—There are eight distinct dialects in the Polynesian language. The resemblance which exists between them is, however, so strong, that with little variation one language can be spoken by the inhabitants of all the islands. It abounds in vowels, and all their syllables end with a vowel. On this account, as well as for other reasons, it was extremely difficult to acquire a knowledge of it or to reduce it to a written system.

**General Characteristics.**—The inhabitants are distinguished by vivacity, and move with quickness and ease. The men are generally tall, often more than six feet high. Their forms are well proportioned and symmetrical. The women, though they often present elegant models of the human figure, are inferior, in appearance, to the other sex. The chiefs are men of uncommon size—a fact which is probably to be attributed to the different treatment which the sons of chiefs receive in infancy and childhood.

**Tattooing** was common in most of the groups of the Pacific. It was considered a personal ornament, and was practised by all classes, and by both sexes. The operation was so painful that a whole figure could rarely be completed at once. Much taste and elegance were often displayed in the arrangement of the figures. They were first drawn on the skin with a piece of charcoal. The instruments used for perforating the skin were constructed of the bones of birds or fishes, fastened with fine thread to a small stick. The coloring fluid was made of the kernel of the candle-nut, baked, and reduced to charcoal, and then mixed with oil. The points of the instrument having been dipped in this fluid, and applied to the surface of the body, a blow upon the handle punctured the skin and injected the dye.

**The dress** of the islanders was various in form, color, and texture. It was always light and loose, and often elegant. All classes used the same materials for clothing, and the dress of the two sexes differed but little. Both men and women wore folds of cloth round the body. Some of the former

wore a garment extending below the knee, open at the sides, with a hole cut in the middle, through which to pass the head. The women wore the *ahu-pu* in the form of a scarf over their shoulders. With the exception of the ornament of a bunch of flowers, or a wreath of cocoanut leaves, with which the forehead was sometimes shaded, the head was uncovered. The unmarried females wore a white instead of a red mat, were neither anointed nor colored with rouge, and had a profusion of graceful curls on one side of the head, while the other was shaved. The females generally wore their hair short, the men sometimes long, sometimes short. It was often braided in a kind of cue behind, or wound in a knot on the top of the head. The men plucked out their beard by the roots, or shaved it off with a shark's tooth. Some, however, allowed the beard to grow, and braided it together. Since the islanders have become civilized, they all shave once a week, and the chiefs more frequently.

*The mental capacity* of the South Sea Islanders is thought by the missionaries not to be inferior to that of Europeans. Children learn to read, write, and cypher, and readily commit their lessons to memory. Many who commenced learning the alphabet at thirty or forty years of age, were able to read in the Testament in the course of twelve months. They commit to memory with ease large portions of Scripture, and sometimes whole books. They have made considerable progress in the use of numbers. They are remarkably curious and inquisitive, and some of them are ingenious and imitative. They often ask questions of the most interesting character, and are anxious to acquire knowledge.

The islanders are generous and hospitable. Their native modes of living were simple, requiring little exertion to supply their wants, and thus cultivating habits of indolence. They are cheerful and good natured; but their domestic habits are unsocial, and their hours for rest and meals irregular. They manifested an extreme fondness for ornaments and love of pleasure, no small portion of their time being devoted to games and sports.

*Marriage.*—Among the Tahitians marriages were often celebrated when the females were twelve or thirteen years of age, and the males two or three years older. The parties were generally betrothed at an early age. The principal part of the marriage ceremony consisted in the bridegroom's throwing a piece of cloth over the bride, or the friends throwing it over both.

*Moral Character.*—In the Georgian and Society Islands, infanticide prevailed to an *incredibly* extent, and of those who were suffered to live, it is stated by Mr. Ellis, that

"their years of childhood and youth were passed in indolence, irregularity, and unrestrained indulgence in whatever afforded gratification."

The moral habits of the islanders were, many of them, such, that the veil of oblivion ought forever to hide them from the view. The revolting forms in which human depravity developed itself among them will not bear the light. They were often engaged in savage wars, which gave them a ferocious character. They were addicted to thievish habits, and to robbery and plunder. Their dances and other amusements were conducted with shocking indecency; their conversation was low and vile, and chastity was unknown among them. Some of them were cannibals. "Awfully dark, indeed," says Mr. Ellis, "was their moral character, and notwithstanding the apparent mildness of their disposition, and the cheerful vivacity of their conversation, no portion of the human race was ever, perhaps, sunk lower in brutal licentiousness and moral degradation than this isolated people."

*The Arts.*—Previous to their intercourse with Europeans, the use of iron was unknown to the natives. Long before the missionaries settled among them, however, many of them had learnt its value from the ships that visited their coasts. But of the method of working it they were still ignorant. The houses of the natives were little more than thatched roofs or sheds, supported by posts and rafters. The inside of the chiefs' houses was often ornamented with beautifully fringed matting. The floor was covered with long dried grass, or mats. If the family was large, little huts were sometimes erected near the principal building, for the accommodation of the children and servants at night; but the greater part of the houses contained only one room. Their beds consisted of a coarse kind of matting, made of palm leaves woven by the hand. The principal articles of household furniture consisted of some wooden stools, pillows, and a few wooden dishes. The pillows were ten or twelve inches in length, and four or five inches high, cut out of a single piece of wood, and curved on the upper side so as to fit the head. The natives were accustomed to sit cross-legged on mats, but occasionally used a stool. The principal dish was called *umete*. Those belonging to the chiefs were often six or eight feet long, a foot and a half wide, and twelve inches deep, and resembled a canoe rather than receptacles for food. The dishes in common use were two or three feet long, and twelve or eighteen inches wide. Each dish had four feet cut out of the same piece of wood. The *papahia* or mortar was used for pounding bread-fruit and plantains, which was done with a stone pestle called a *penu*. Their drinking cups

and vessels for washing their hands were made of the cocoa-nut shell, and were often beautifully carved. A piece of bamboo-cane was their only substitute for a knife, but this they used for a variety of purposes. Like the American Indians, they obtained fire by rubbing together two dry sticks. Their principal agricultural instrument was a short stick, and their only tools were an adze of stone and chisels of bone. Their cloth and mats were made by the women, from the bark of trees.

*Wars*, at most of the islands, were frequent and exceedingly destructive. At Hervey's Island, they occurred so often, and were so exterminating in their character, that the whole population was at one time reduced to about sixty. A few years afterwards, when this island was visited by one of the missionaries, it was found that by repeated combats this little remnant of the former population had become smaller still, so that five men, three women, and a few children were the only survivors. When preparations were to be made for war, every thing else was neglected; for war was considered the most important end of life, and training for its successful pursuit was held in the highest estimation. In time of war all who were capable of bearing arms were called on to join the forces of the chieftain to whom they belonged, and the farmers were obliged to render military service whenever their landlord required it.

War was seldom proclaimed hastily, and the preparatory deliberations were frequent and protracted. Great importance was attached to the will of the gods. If they were favorable, conquest was considered as sure; but if unfavorable, defeat, and perhaps death, was certain. For the purpose of ascertaining the decision of the gods, divination was employed, and in connection with it, offerings were presented to the divinities invoked. Success or failure was inferred from the appearance of the animal offered, either before or after it was placed on the altar. The victorious party pillaged the villages of their enemies, cut down and destroyed all the bread-fruit and cocoa-nut trees, and often left the island almost uninhabited. The vanquished fled to the mountains, where they were pursued by their enemies, and sometimes overtaken and slain. Those who eluded pursuit, took up their residence in caves and dens of the mountains, and sometimes became perfectly wild. Captives taken in war were either slain on the spot, or sacrificed to the gods. On the day following the battle, the bodies of the slain, having suffered the greatest indignities, were offered to *Oro*, the god of war, as an acknowledgment of his assistance. In connection with their wars, the natives were accustomed to observe many ceremonies, and to offer human sacrifices to *Oro*,

whom they wished to preside over the army. Various ceremonies and offerings to the gods, together with divination, also accompanied the making of peace.

*Government*.—Although there were many points of resemblance in the government of the different clusters of islands in the South Sea, there were also some peculiarities in each. In the Society Islands, and in some of the other groups, the government was hereditary and despotic. The chiefs in the island of Tongataboo were elected, and their power limited. In the Marquesas and Navigators' Islands, each tribe was governed by its own chief, and was independent of every other. In all the islands, the government was interwoven with their system of idolatry. The god and the king were generally supposed to share the authority over mankind. Next in rank to the king was the queen, who often governed a whole island. Immediately on the birth of a son to the king, the infant was proclaimed sovereign, and the father became a subject. He, however, continued to transact business, but paid the same homage to his son that he had before demanded for himself. The king and queen, whenever they traveled by land, were always carried on men's shoulders, and accompanied by a number of "sacred men, or bearers," who relieved each other of their burdens. The distinction between king and people was strongly marked. Every thing connected with the former, even the ground on which he trod, was considered sacred, and no person was allowed to touch either the king or queen, on pain of death. The inauguration of the king took place some years before he arrived at the age of twenty-one, and this festival, although celebrated in a magnificent manner, was marked with crimes of the deepest dye. Each district had its own chief, whose power in that district was supreme. They had no regular code of laws, nor any court of justice. The people avenged their own injuries, and the chiefs punished with death or banishment. Theft, although common among them, was severely punished.

*Religion*.—The islanders generally, and especially the Samoans, had a vague idea of a Supreme Being, whom they regarded as "the Creator of all things, and the Author of their mercies," called *Tangaroa*, or *Taaroa*. They believed in a future state, but their ideas respecting it were vague and indefinite; and their notions of paradise were material and sensual. Idolatry prevailed at most of the islands. The inhabitants of several of them worshiped their departed ancestors; others, birds and insects, while the greater part of them had gods, the work of their own hands. Their gods were nearly a hundred in number, and every family of rank had its tutelary idol. So great was their fear of the gods, that, to avert their anger, they would not only devote

to them every valuable article they possessed, but murder their fellow beings, and offer them to the god. The worship of the islanders consisted in prayers, offerings, and the sacrifice of victims. Their prayers were generally vain and useless repetitions, addressed to the god in a loud and unpleasant tone of voice. Their offerings included "the fowls of the air, the fishes of the sea, the beasts of the field, and the fruits of the earth, together with their choicest manufactures." Domestic altars, or those erected near the corpse of a departed friend, were small squares of wicker work. The altars in the temples were usually eight or ten feet high, and were ornamented with plantain leaves, and covered with sacred boughs. The animals, when presented alive, received the sacred mark, and were allowed to roam at liberty. When slain, great care was taken that a bone should not be broken, or the animal disfigured in any way. The atmosphere in the vicinity of the maraë was frequently rendered offensive by the action of the heat on the offerings of meat left on the altar. In some of the islands, the inhabitants inflict injuries on themselves, in connection with their offerings.

Besides animals and fruits, human victims were not unfrequently offered to the gods. These barbarous rites commonly took place in time of war, at great national festivals, or the erection of temples, and during the illness of the king and chiefs. The victims were generally captives taken in war, or persons who had rendered themselves odious to the king. At the request of the priest, a stone was sent by the king to the chief of the district where the person selected as a victim resided. If the stone was received, it was an indication that the requisition would be complied with. Certain districts were regarded as *tabu*, or devoted. From these districts, and generally from families where one victim had been previously taken, another was demanded. When it was known that any ceremonies were near, at which human sacrifices would be offered, the members of the devoted families fled to the mountains or caves, and remained till the ceremonies were past. The victims were generally unconscious of danger, till they were seized, or stunned by a blow. Their doom was then fixed, and their death certain.

The account which has here been given does not, however, apply to the religious system of the natives of the Samoas, or Navigators' Islands. They had neither temples nor altars, and practised none of the barbarous rites that were observed at some of the other groups. The form of superstition most prevalent at the Samoas was the worship of the *etu*. This consisted of some bird, fish, or reptile, in which they supposed that a spirit resided. It was not uncommon

to see an intelligent looking chief praying to a fly, an ant, or a lizard.

The islanders generally had both stated and occasional seasons of worship. The latter were observed in times of national calamities, such as the desolation of war, or the illness of their rulers. At the close of war, they were accustomed to perform certain ceremonies, the object of which was to purify the land from the defilement occasioned by the incursions of an enemy. In connection with these ceremonies, prayers were offered to the gods, that they would cleanse the land from pollution. It was then considered safe to remain on the soil; but if the ceremony had been neglected, death would have been anticipated. The illness of the king or chiefs was supposed to have been owing to the displeasure of the gods, on account of some offence committed either by them or the people. Prayers, if offered frequently, were supposed to avert anger and prevent death. Costly offerings always accompanied their prayers to the god, and the value of the gift was in proportion to the rank of the chief. Whole fields of plantains, and a hundred pigs have often been presented to a god at once. If recovery followed these ceremonies, the gods were supposed to be pacified, but if death ensued, they were considered as inexorable, and *were destroyed*.

Religious ceremonies were connected with almost every event of their lives. An *ubu*, or prayer, was offered before they ate their food, when they tilled their ground, planted their gardens, built their houses, launched their canoes, cast their nets, and commenced or concluded a journey.

Their "first fruits" were always presented to the gods. At the close of the year they observed a national festival, which was considered as an annual acknowledgment to the gods. A sumptuous banquet was provided, after which each individual visited his family *maraë* or temple, to offer prayers for the spirits of departed friends. Witchcraft and sorcery were common among them.

#### MISSIONS.

LONDON MISSIONARY SOCIETY.—*Georgian Islands*.—In 1796, this Society purchased the ship *Duff*, and sent her out under the command of Capt. James Wilson, who had retired from the East India service several years before, with twenty-nine missionaries. They left Portsmouth on the 23d of September, and arrived in safety at Tahiti on the 4th of March following. On their arrival, seventy-four canoes, each carrying about twenty natives, put off from the shore, and rowed rapidly towards them. About one hundred of the natives came on board, and began to dance and caper about the deck in the most frantic manner. When their astonishment and delight had in some measure

subsided, many of them voluntarily left the vessel, and others were sent away by a venerable old man, a near relation of the royal family, called Manne Manne. They afterwards landed, and were presented by the king with a house, built by his father for Capt. Bligh—a spacious building, 108 feet long and 48 wide.

The island had been visited by two Spanish Catholic priests, in 1774, who resided about ten months on the island, but effected nothing.

Captain Wilson, through the medium of a Swede who acted as interpreter, informed Otu, the king, of the object and design of the voyage. The king received the communication with favor, and formally ceded the whole district of Matavai to Captain Wilson and the missionaries; but the missionaries were not expected to appropriate the land to their own use to the exclusion of the original proprietors.

The *Duff* now proceeded on her way to the Friendly Islands, where ten missionaries were landed. Captain Wilson then visited the Marquesian Islands, and left one missionary there, after which he returned again to Tahiti. He found all the missionaries in good health, and learned with pleasure from them that the natives continued to treat them as friends, and that they had furnished them with abundant supplies of food. On the 4th of August, 1797, he sailed from Matavai, taking with him one of the missionaries, who expressed a desire to return; and on his arrival in England, the society observed a day of public thanksgiving for the success that had attended the voyage. This day was kept on the first Monday of the month, the same that has since been observed as the Monthly Concert. Dr. Haweis preached on the occasion, and such was the effect of his appeal, that the very next day the Missionary Society passed a resolution to undertake another voyage to the Pacific Ocean. In the latter part of December, 1798, the *Duff* sailed from England, under the command of Captain Thomas Robson, on her second voyage, with a reinforcement of twenty-nine missionaries. Ten of them were married, five were ordained ministers, two were acquainted with medicine and surgery, and most of the others were botanists, agriculturists, and artisans. On the 13th of February, 1799, a little less than two months from the time of leaving England, the *Duff* and all the missionaries on board were captured off Cape Frio by the *Buonaparte*, a French privateer. They were taken to Monte Video, where they remained several weeks. The Captain of the privateer appears to have been a kind-hearted man, and expressed great sympathy for the missionaries, saying, that if he had known who they were and the cause in which they were engaged, he would rather have given five hundred pounds out

of his own pocket than to have met with them. By his kindness the missionaries were at length furnished with a passage to Rio Janeiro. On their way to that port they were again taken captive by a Portuguese frigate bound to Lisbon. During this voyage, the missionaries suffered not only from want of proper accommodations and food, but from the inhuman conduct of the Captain of the frigate. On their arrival at Lisbon, September 22d, they were set at liberty, and, with the exception of one of their number who had died, returned to England.

In the mean time, the king and chiefs continued friendly to the missionaries, and supplied them liberally with such things as the island afforded. Several of the missionaries had been selected on account of their acquaintance with the mechanic arts; and the surprise of the natives was great, on seeing their tools, and the readiness with which they were used, but particularly, in the working of iron.

While some of the missionaries were employed in making the natives acquainted with the arts, others were diligently exploring the adjacent country, and planting the seeds which they had brought from Europe. They all began to apply themselves diligently to the acquisition of the language, which proved to be a most laborious undertaking.

In 1798, in consequence of attempting to assist Captain Bishop, of the ship *Nautilus*, in recovering two of his sailors, who had deserted with the ship's boat, four of the missionaries were seized by a party of natives, who attempted to drown them; and it was thought that the outrage was committed with the sanction of *Otu*, the young king. However, they were rescued by some of the natives, and taken to Pomare, the old king; who, with his queen, treated them kindly, restored several articles which had been taken from them, and sent them home in his own boat. But, in consequence of this occurrence, eleven of the missionaries, considering their lives in danger, determined to leave the island, in the ship that was then there. Pomare, with much persuasion, induced Mr. and Mrs. Eyre, and five single missionaries to remain; but the departure of the remainder of the eleven crippled the mission very much. Those who remained now deemed it expedient to give up to Pomare their public stores, and all the property they possessed, together with the blacksmith's shop and the tools. But, notwithstanding this precaution, they were frequently alarmed by intelligence that the mission-house was marked out for destruction, and they were several times plundered of valuable articles. Hostilities also commenced in the district of Pare, in consequence of the execution, by order of Pomare, of two of the men who had so

cruelly treated the missionaries. The inhabitants rose in arms to revenge their death; and when peace was offered them, they rejected it. Pomare therefore attacked them with a numerous force, drove them to the mountains, killed fourteen of their number, and burnt forty or fifty houses. Otu, and his father Pomare, not being on friendly terms, Manne Manne, the chief priest, taking sides with Otu, formed a league with him to deprive Pomare of all authority in Tahiti. They made war upon the district of Matavai, put the inhabitants to flight, and took possession of the land. The triumph of the old priest, however, was short. Pomare gave private directions to Idia, the queen, to procure his assassination. At the earnest solicitation of his mother, Otu, though in the closest alliance with Manne Manne, consented to his death. This event appeared to unite in one interest Otu and his father. The inhabitants of Matavai left their places of retreat, and having presented a peace-offering, re-occupied their land. The missionaries resumed their attempts to instruct the natives, but continued to meet with much to discourage them, not only in the acquisition of the language, but from the insensibility of the natives.

In November, 1799, the missionaries were called to mourn over the death of Mr. Lewis, one of their number. For some months previous to this event, his conduct had been such as to excite the fears of his brethren, and lead them to feel the utmost solicitude respecting him. Soon after the departure of the *Nautilus*, he expressed his intention of uniting in marriage with a native female, but as the missionaries considered her as an idolatress, they endeavored to dissuade him from it. Mr. Lewis, however, persevered in his determination, on account of which the connection that had subsisted between him and the other missionaries was dissolved. He removed from the mission-house to another part of the district, but was still constant in attendance on public worship, and industrious in the cultivation of his garden. As soon as the report of his death reached the missionaries, they hastened to his house, where they found his body, which presented indications that he had been murdered. Soon after this the small band was again reduced, by the departure of Mr. Harris to New South Wales; but his place was supplied, in the January following, by the return of Mr. and Mrs. Henry from Port Jackson.

Until the year 1800, public worship was held in the mission house; but on the 5th of March, of that year, the missionaries, with the assistance of several of the natives, commenced the erection of a chapel. The materials were mostly furnished by the chiefs, and when it was nearly completed, Pomare sent a *fish* as an *offering* to Jesus Christ, re-

questing that it might be hung up in the new chapel. This was the first building erected in the South Sea Islands for the worship of the true God. At the time of its completion the missionaries indulged the hope of seeing it regularly filled with worshipers; but they were obliged early in the year 1802, to pull it down in order to prevent its affording shelter to their enemies, or being set on fire.

The missionaries continued to labor among the people, but without any apparent success. Their situation was in many respects improved, but their property was still exposed to the thefts of the natives, and their feelings constantly tried by the apathy of the degraded beings for whose benefit they were making such sacrifices.

In the month of June, 1800, the missionaries were visited with a new and unexpected affliction. Mr. Broomhall, who had for some time evinced much coldness and indifference in respect to religious things, at length avowed that his sentiments had become entirely changed, and that he no longer believed in the immortality of the soul, or the reality of a divine influence on the mind. His companions endeavored to remove his skepticism; but, failing in their efforts, they separated him from their communion, and he soon afterwards left the island. The brethren followed him with their prayers, but for years received no account of him. At length he made himself known to the Baptist missionaries at Serampore, and conversed freely with them respecting his state. He appeared deeply penitent, renounced his erroneous sentiments, and professed his belief in the truths of the Christian revelation. Shortly afterwards, he embarked on another voyage from which he never returned, and nothing has since been heard of him.

In July, 1801, a reinforcement of eight missionaries arrived at Tahiti from England. The number of missionaries now amounted to thirteen, who were organized into a regular body, with rules for the regulation of their proceedings.

In 1802, the missionaries who had been longest on the island had acquired so much of the language as to be able to preach to the natives in their tongue. Early in that year, Messrs. Nott and Elder made the first missionary tour of Tahiti, and in a little more than thirty days preached in nearly every district. The natives seemed interested in the account of the creation, and asked various questions about Jehovah, and his Son Jesus Christ. Some of them were much affected by the exhibition of Jesus as the atonement for sin, others said they desired to pray to the true God, but were afraid to do so lest the gods of Tahiti should destroy them. But at this time a serious war broke out, in consequence of the king having taken their national idol, Oro, from the district of Atehuru, by force; which, for a time, interrupted the ope-

rations of the mission. For many years the missionaries were treated with ridicule and contempt, and their hearts were often grieved to see the same ignorance, superstition, and cruelty, which they found on their arrival, still prevail among the heathen. Sometimes when they had gone to every house in a village, and the people had not only promised to attend their meeting, but had actually set out with them, they found on reaching the appointed place, that only two or three had arrived there. Those that came often brought with them dogs or cocks, which they would set to fighting outside the circle of persons to whom the missionaries were preaching. In addition to these and similar trials, they were sometimes charged with being the authors of all the disasters of the people, and especially with being the cause of all the diseases which prevailed among them, and which they supposed were brought upon them by the influence of the foreigners with their God.

In Sept. 1803, old King Pomare, who had always been their friend, died. Before his death he recommended them to the protection of his son, Otu, who now assumed the name of Pomare. Early in 1805, they had formed a vocabulary of Tahitian words, and prepared a catechism in the language. They had also made considerable progress in the instruction of the children.

The king had for some time applied himself to writing, and had become so fond of using his pen, and his progress was so rapid, that in the beginning of 1807 he was able to address a letter to the Missionary Society of London. He first composed it in the Tahitian language, and afterwards transcribed the English translation which was made for him.

In October of this year, Mr. Davies opened a school for boys in a part of the mission-house, and was so much encouraged that he composed a spelling-book in the Tahitian language, which was sent to England and printed.

Near the close of 1807, the mission sustained a heavy loss in the death of Mr. Jefferson. He was a man of ardent piety and great perseverance, who for ten years had labored unremittingly to bring the heathen to a knowledge of the truth.

In November of the following year a rebellion broke out, and the king was defeated. The missionaries were compelled to leave the island, their premises being destroyed, and all their labor apparently lost. All of them, with the exception of Mr. Nott, embarked the first opportunity from Huahine, and arrived at Port Jackson, New South Wales, in February, 1810, Mr. Nott remaining on the island of *Eimeo*. But it was not long before they received letters from King Pomare, expressing the deepest sorrow at their absence, and inviting them to return as soon as possible. And in the autumn of 1811, five of them rejoined Mr. Nott, at *Eimeo*. They were receiv-

ed with joy by the king. During their absence he had scrupulously observed the Christian Sabbath, and he now expressed the deepest contrition on account of his past life. He spent much of his time in reading and writing and in earnest inquiries about God, and the way of acceptance through Jesus Christ. He had for some time past shown contempt for the idols of his ancestors, and expressed a desire to be taught a more excellent way, that he might obtain the favor of the true God. This change in the king's views had been noticed by his subjects with the most fearful apprehensions. They were powerfully affected on one occasion, when a present was brought him of a turtle, an animal which had always been held sacred, and which it was customary to dress with sacred fire within the precincts of the temple, part of it being invariably offered to the idol. The attendants were proceeding with the turtle to the marae, when Pomare called them back, and told them to prepare an oven to bake it, in his own kitchen, and serve it up, without offering it to the idol. The people around were astonished, and could hardly believe that the king was in a state of sanity, or was really in earnest. The king repeated his direction; a fire was made, the turtle baked, and served up at the next repast. The people of the king's household stood in mute expectation of some fearful visitation of the anger of the god as soon as a morsel of the fish should be touched. The king cut up the turtle, and began to eat it, inviting some that sat at meat with him to do the same, but no one could be induced to touch it, as they all expected every moment to see him either expire or writhe in strong convulsions; and although the meal was finished without any evil result, they carried away the dishes with many expressions of astonishment, confidently expecting that some judgment would overtake him before the morrow. Pomare now requested baptism, but the missionaries judged it expedient to defer it till he received more instruction.

Soon after the return of the missionaries, two chiefs arrived from Tahiti, and invited Pomare to return and resume his government in that island. After his departure they were chereed by the accounts which they received from time to time of his efforts to enlighten his subjects; and one of the missionaries who visited Tahiti, returned with the report that a spirit of inquiry had been awakened among some of the inhabitants of that island, and that two of those whom they had formerly instructed, occasionally met to pray to God. Messrs. Scott and Hayward were then sent to visit Tahiti; and the morning after their arrival they retired to the bushes near their lodgings for meditation and prayer, when Mr. Scott heard a native engaged in prayer in his own mother-tongue. "It was the first native voice in praise and prayer that he had ever

heard, and he listened almost entranced with the appropriate and glowing language of devotion employed, until his feelings could be restrained no longer. Tears of joy started from his gladdened eye, and rolled in swift succession down his cheeks, while he could scarcely forbear rushing to the spot, and clasping in his arms the unconscious author of his ecstasy. The name of the native was *Oito*. He had formerly been an inmate of the mission family, and had there been instructed in the knowledge of the true God.

Since the return of the king to Tahiti, *Oito* had been with him occasionally, and some remarks from him had awakened convictions of sin. Having no one to direct him, and not knowing how to obtain relief, he applied to *Tuahine*, who had for a long time lived with the missionaries. *Tuahine* was in a state of mind similar to that of *Oito*. Their conversation strengthened their impressions, and they resolved to retire to the valleys for meditation and prayer. This course at first excited ridicule, but, after a time, several young persons united with them, and this little band, without any missionary to guide them, agreed to refrain from the worship of their idols, and from the evil practices of their country, and to observe the Sabbath day, and to worship Jehovah only.

*Tuahine* afterwards became a valuable assistant to the missionaries, not only as a teacher in the schools, but also in translating the Scriptures into the native language. He subsequently accompanied one of the missionaries to Raiatea, and was appointed deacon in the native church there, a station which he continued to fill till his death, in 1827. He was much respected by the people, and died in the enjoyment of the consolations of the Gospel, at the age of forty-five.

After making the tour of the island, Messrs. Scott and Hayward returned to Eimeo, taking with them *Tuahine* and *Oito*, that they might attend the school which had been opened there. At a meeting held at Eimeo, after the dedication of a new chapel, in July, 1813, 31 natives declared that they had already cast away their idols, and desired that their names might be written down as those who were determined to worship the true God. To this number 11 others were soon added, among whom were *Taaroarii*, a young chief of *Huahine*, and *Matapuupua*, the chief priest of *Huahine*, who had long been one of the principal supporters of idolatry in that island. The missionaries held frequent meetings with them, for the purpose of explaining to them the doctrines of revelation, and uniting with them in social worship. They had the satisfaction of hearing some of the new converts lead in prayer, and were surprised and gratified with their fluency and fervor, as well as the appropriateness of their language.

On one of Mr. Scott's visits to the residence

of *Taaroarii*, to preach to his people, *Patii*, the priest of *Papetoi*, expressed his intention of bringing out his idols the day following, and publicly burning them. In the forenoon of the next day, the preparations were made; and the news spreading, multitudes assembled to witness what they considered a daring act of impiety.

A short time before sunset *Patii* appeared, and ordered his attendants to apply fire to the pile. This being done, he hastened to the sacred depository of his gods, brought them out, and laid them down on the ground. They were small carved wooden images, rude imitations of the human figure; or shapeless logs of wood, covered with finely braided and curiously wrought cinet, of cocoanut fibres, and ornamented with red feathers. *Patii* tore off the sacred cloth in which they were enveloped, stripped them of their ornaments, which he cast into the fire; and then, one by one, threw the idols themselves into the crackling flames, sometimes pronouncing the name and pedigree of the idol, and expressing his own regret at having worshiped it,—at others, calling upon the spectators to behold their inability even to help themselves.

The example of *Patii* produced the most decisive effects on the priests and people. Many in Tahiti and Eimeo, emboldened by his example, not only burnt their idols, but destroyed their maraes. *Patii* himself became a pupil of the missionaries, and his subsequent life evinced the sincerity of his profession of Christianity.

On the 5th of October, 1813, the native Christians for the first time united with their teachers in observing the Monthly Concert of Prayer. The names of 50 who had renounced idolatry were now recorded, and the number of those who attended public worship was so great, that it was found necessary to enlarge their place of meeting. The department of those who professed to have been converted was most encouraging. They were punctual and regular in their observance of the outward ordinances of religion, in social meetings for prayer, and in seasons of retirement for private devotion.

King *Pomare*, not being successful in recovering his authority at Tahiti, in the autumn of 1814, returned to Eimeo, with a large number of followers, all of whom professed to be Christians. And so rapid was the progress of divine truth among the natives, that, at the close of 1814, no less than 300 hearers regularly attended the preaching of the Gospel, and about 200 were constantly receiving instruction in the different schools.

But the success of Christianity awakened the jealousy of the priests, and of those chiefs who adhered to idolatry, and a persecution broke out against the native Christians. One young man was shot at and wounded; another was seized while in a retired spot for devotion,

carried off, and sacrificed to their gods! The chiefs of several districts on Tahiti entered into a conspiracy to exterminate the Christians; on hearing of which, they fled to Eimeo. But, on being invited by the rebel chiefs to return to Eimeo, Pomare and his people accompanied them, and an apparent reconciliation was effected. But, on the Sabbath, as the king and his people were at worship, they were attacked, and an obstinate engagement followed, in which the king was victorious, and the pagan party completely routed. The king, however, would not allow his men to follow up the victory, according to their former customs, to take vengeance on their enemies, but said, "It is enough."

At the close of the battle, the king directed a number of his people to proceed to the temple in which Oro, the great national idol, was deposited, and to destroy the temple, altar, idols, and every vestige of idolatry. In the evening of the same day, Pomare and the chiefs invited the Christians to assemble, and render thanks to God for the protection he had afforded them. On this occasion, they were joined by many who had, till then, been zealous worshippers of idols, but who now desired to acknowledge Jehovah as the true God.

The party sent by the king to destroy the god Oro proceeded to the temple at Tautira, and, having brought out the idol, stripped it of its sacred coverings and highly valued ornaments, and threw it contemptuously on the ground. The altars were then broken down, the temples demolished, and the sacred houses of the gods, with all their appendages, committed to the flames. The temples, altars, and idols, all around Tahiti, were soon after destroyed in the same way.

Pomare was now by universal consent restored to his government, and to supreme authority in his dominions. His clemency, on this occasion, made a strong impression on the minds of the vanquished, who concluded that it must be the new religion which had produced such a change, and unanimously expressed their determination to embrace it themselves. "The family and district temples, and altars, as well as those that were national, were demolished,—the idols destroyed by the very individuals who had but recently been so zealous for their preservation, and, in a short time, there was not one professed idolater remaining." The people were earnest in inviting the missionaries to come and instruct them in the knowledge of the Christian religion. Schools were established, and places for public worship erected, the Sabbath was observed, divine service performed, and infant murder, with all the abominations of idolatry, were discontinued.

As soon as possible after the battle, tidings of the result were conveyed to Eimeo. The missionaries were almost overcome with joy, when they learned that the Christians were

safe, and hastened to render thanks to God, with feelings which it would be impossible to describe. "In that one year they reaped the harvest of sixteen laborious seed-times, sixteen dreary and anxious winters, and sixteen unproductive summers." A missionary from Eimeo was soon despatched to Tahiti. On his arrival, he found the people so anxious to hear about Jesus Christ, that they would often spend the whole night in conversation and inquiry on subjects connected with religion. The schools everywhere greatly increased, and hundreds who had been among the earliest scholars, were now engaged in imparting to others the knowledge they had received. "Aged priests and warriors, with their spelling-books in their hands, might be seen sitting on the benches in the schools, by the side, perhaps, of some smiling little boy or girl, by whom they were now taught the use of letters. Others might be often seen employed in pulling down the houses of their idols, and erecting temples for the worship of the Prince of Peace, working in companionship and harmony with those whom they had so recently met on the field of battle."

In 1816, Pomare sent most of his family idols to the missionaries, to be either burnt or sent to England. "that the people might know Tahiti's foolish gods." The idols were accordingly sent to England, and deposited in the Missionary Museum. In February of the following year, the mission was reinforced by the arrival at Tahiti of the Rev. Mr. Ellis, who expressed his astonishment at the change that had taken place. Mr. Ellis had brought with him from England a printing-press and types, and at the request of the directors of the Missionary Society had learned the art of printing. The curiosity of the natives to see the printing-press brought persons from different parts of the island, and also from Tahiti, to look at this "wonderful machine." Hundreds who had learned to read were still destitute of a book. Some had written out the whole spelling book on sheets of writing paper, while others had written the alphabet on pieces of cloth made from the bark of a tree. Pomare manifested a strong interest in the press, and rendered much assistance in the erection of the building for its accommodation. He was allowed the privilege of setting the types for the first alphabet, and of making the impression of the first sheet that issued from the press, which gave him great satisfaction.

The curiosity of the natives, excited by the establishment of the printing-press, was not easily satisfied. Pomare visited the printing-office almost every day; the chiefs requested to be admitted inside, and the windows, doors, and every crevice through which they could peep, were filled with people exclaiming, "*Beritania! fenua paari*;" "O, Britain, land of skill," (or knowledge.) Multitudes from every district in Eimeo, and many from other islands,

came to procure books and to see the machine which performed such wonders. For several weeks before the first portion of Scripture was finished, the district of Afareaitu, in which the printing-office was situated, resembled a public fair. The beach was lined with canoes, the houses of the inhabitants were filled to overflowing, and temporary encampments were everywhere erected. The printing-office was visited by such numbers of the strangers, that they often climbed upon each other's backs, or on the sides of the windows, so as to darken the room. So anxious were the people to obtain books, that they were constantly coming from other islands, and many waited five or six weeks rather than return without them. Most of those who received the books made them their constant companions, and read them carefully and regularly, so that they became to them the source of their highest enjoyment.

The greater portion of the inhabitants of the Georgian Islands having embraced Christianity, the missionaries proposed to the king, and to several of the leading chiefs, the plan of forming an auxiliary missionary society, which was at once approved by them, and the 13th of May, 1818, which was the anniversary of the London Missionary Society, was appointed for its organization. At sunrise, the missionaries attended a meeting for prayer in the English language. The natives, also, held one among themselves at the same hour. In the forenoon a sermon was preached in English by one of the missionaries; in the afternoon the services were entirely in the native language. Long before the appointed hour, the chapel was crowded, and the meeting was adjourned to a beautiful grove at a short distance from the chapel. Chairs were provided for the king and chiefs, and a raised stand, four or five feet from the ground, for Mr. Nott. The services commenced with singing and prayer; after which Mr. Nott delivered a short and appropriate discourse from Acts 8: 30, 31. At the conclusion, Pomare rose and addressed the multitude, referring to their former habits, and to the wonderful change which the Gospel had produced in their condition, and showing their obligation to extend the same blessing to others still in heathenish darkness. He concluded by proposing the formation of a *Tahitian Missionary Society*, to aid the London Missionary Society in sending the Gospel to the heathen, and requested those who approved the object to hold up their right hands. Two or three thousand hands were instantly raised. The constitution of the society, previously prepared by the missionaries, was then read; a treasurer and secretaries were chosen, and the people retired to their dwellings with excited and happy feelings.

In 1817, the mission had been reinforced with seven missionaries and their wives; and early in 1818 two of them, Messrs. Wilson and Darling, removed to Tahiti, and commenced

their labors near the place from which the missionaries had been obliged to fly in 1809. New stations were also commenced in three other districts on the island of Tahiti.

Pomare had for a long time been engaged in preparing materials and erecting at Papooa, on the island of Tahiti, a chapel 712 feet in length and 54 feet in width. The roof was supported by 36 massive pillars of the bread-fruit tree, and the sides by 280 smaller ones. The walls were composed of boards fixed perpendicularly in square sleepers, and were either smoothed with a plane or polished by rubbing with coral and sand. The building contained 133 windows and 29 doors. The floor was covered with long grass, and the area was filled with plain but substantial benches. The rafters were bound with braided cord, colored in native dyes, or covered with white-matting, the ends of which hung down several feet from the upper part of the rafter, and terminated in a broad fringe. The chapel contained three pulpits, 260 feet apart, but without any partition between. It was called the Royal Mission Chapel, and was first opened for divine service on the 11th of May, 1819. A sermon was preached at the same time in each pulpit, to an audience of more than 2,000 hearers. The encampment of the multitude extended along the beach on each side of the chapel to the distance of four miles. A long aisle extended from one end of the chapel to the other, crossed in an oblique direction by a stream of water five or six feet wide. The plan of so large a place of worship originated entirely with the king, and the chapel was erected by the united efforts of the chiefs and people of Tahiti and Eimeo. When Pomare was asked why he built so large a house, he inquired "whether Solomon was not a good king, and whether he did not build a house for Jehovah superior to every edifice in Judea or in the surrounding countries."

The first baptism at the islands took place in 1819, and the king was the first subject. The ceremony was performed on Sabbath, the 6th of June, in the new chapel, in the presence of 4,000 or 5,000 people. The exercises were conducted by Messrs. Bicknell and Henry, two missionaries who had arrived in the Duff more than 22 years before. This public profession of religion by Pomare was followed by the baptism of many of the converts.

As the people had now embraced Christianity, they were desirous that their civil and judicial proceedings should be in accordance with the principles of the Christian religion. The missionaries, at the request of Pomare, assisted him and his chiefs in framing a code of laws. On the 13th of May, 1819, when a large number of people from Tahiti and Eimeo were assembled at the anniversary of the missionary society; after the meeting had been opened with prayer, the king read and explained the laws, and afterwards asked the

chiefs if they assented to them. They replied, "We heartily agree to them." Then addressing the people, the king desired them, if they approved of the laws, to signify it by holding up their right hands. Thousands of arms were immediately raised. The meeting was then closed with prayer by Mr. Henry. The laws were subsequently printed on a large sheet of paper, and sent to every chief and magistrate throughout the islands, and posted up in most of the public places. After the promulgation of the new laws, two or three slight insurrections occurred, but they were easily quelled; and their authority firmly established.

In the islands of Tahiti and Eimeo, Christian churches were formed early in 1820, which, though small at first, gradually increased in numbers.

An interesting change had now taken place in the Georgian Islands, and the effects of the Christian religion were becoming more and more apparent. The appearance of the missionary station at Burder's Point, in Tahiti, is thus described by Mr. Ellis, who visited it in April, 1821: "Newly planted gardens and enclosures appeared in every direction; several good houses were finished; some were plastered and thatched, while only the frames of others were completed. A school-house and chapel had been erected. The latter was neatly finished with a gallery, the first built in the South Sea Islands. The congregation on the Sabbath consisted of about five hundred, who were generally attentive. Here, as in other stations, the singing forms an interesting part of the worship. The female voices are usually clear and distinct, but those of the men rather inclined to harshness."

With the introduction of Christianity into the Georgian Islands, a striking change took place in the habits of the natives. The females, who had until this time been treated with contempt or cruelty, and regarded as fit only for the most menial offices, now began to assume their proper station in society.

When the missionaries first went there, they were annoyed with the thievish propensities of the natives; but, after this change, Mr. Ellis, who had resided at Eimeo more than a year, remarked: "Although we had no lock, and for a long time no bolt, on our door, and though sometimes the door was left open all night, yet we do not know that a single article was stolen from us by the natives, during the eighteen months we resided among them."

The observance of the Sabbath was so marked as to attract the attention of the officers of vessels, which visited the islands. A ship arrived at Tahiti on Friday. It was soon thronged with natives, who offered fowls, fruit, and vegetables for sale. On the following day the traffic was continued, but on the third, to the astonishment of all on board, no individual came near the ship. The reason afterward assigned was, that it was the Sabbath. On

Monday the intercourse was resumed again, as briskly as before.

In 1821, two laymen were sent out for the purpose of teaching the natives the useful arts; and they learned to manufacture cotton cloth, and to make lathes, looms, and spinning-wheels.

While these things were taking place at Tahiti and Eimeo, similar events were occurring at Tabuaemann, another of the Georgian Islands. Having heard that the people of the Huahine had destroyed their idols, they resolved to do the same. In 1818, Mr. Davis, while on a voyage to Tahiti, being driven out of his course, spent nine weeks on Tabuaemanu, instructing the natives, and when he left them, appointed two of the best informed to teach the rest. In 1819, nearly all the inhabitants, with their chief, removed to Huahine, to receive religious instruction. The next year they returned to their own island.

Mr. Barff visited this island in 1822, and found the inhabitants living together in great harmony, and diligently endeavoring to improve in knowledge. Those who had been received, while at Huahine, as candidates for baptism, continued to act consistently with their profession, and frequently met together to exhort each other to love and good works. During his stay at Tabuaemanu, Mr. Barff baptized fifty-four adults, and thirty children. Two native teachers from the church at Huahine were appointed to labor among them, and on the departure of Mr. Barff nearly all the inhabitants placed themselves under their instruction. In 1823, a church of thirty-one members was formed at this station, to which thirty-five more were added in 1825. In 1833, Mr. Barff found the outward appearance of the settlement greatly improved by the erection of houses built after the European manner, with neat and well cultivated gardens. The judicious labors of the native teachers had been followed with the divine blessing, and order, harmony, and industry prevailed. A new chapel had also been built, and dedicated to the worship of God. In 1836, the church had increased to ninety members, and there were in the school seventy-six children. All the adults were under instruction, and most of them had learned to read the Scriptures.

Near the close of the year 1821, the mission in the Georgian Islands experienced a heavy bereavement in the decease of the king Pomare II. He was the first convert, and proved a steady friend of the missionaries; but towards the close of his life he contracted a fondness for spirituous liquors, which proved a snare to him. On his death-bed, being reminded of the number and magnitude of his sins, and directed to Jesus Christ, he replied, "Jesus Christ alone," and shortly after expired. He was succeeded by his son, Pomare III., only four years old, who was crowned with Christian ceremonies. He lived, however, but about a year

and a half, and was succeeded by a daughter of his father, who was afterwards married to the young chief Tahaa, to whom her father had given his own name.

In March 1824, the South Sea Academy was established at Eimeo, by the Deputation from the Missionary Society, the primary design of which was to furnish a suitable education to the children of the missionaries. Native children also of piety and talent had access to its advantages, and it was intended as preparatory to a seminary for training native pastors.

In 1829, nineteen years after the natives became Christians, the Rev. Mr. Stewart visited the Georgian Islands, as chaplain of the United States' frigate *Vincennes*. After giving an account of the schools, and the public services on the Sabbath, he adds, "A single glance around was sufficient to convince the most skeptical observer of the success and benefit of missions to the heathen; for it could not be made without meeting the plainest demonstration, that such can be rescued from all the rudeness and wildness of their original condition, can be brought to a state of cleanliness and modesty in their personal appearance, can be taught to read and write; for many, besides the intelligent and familiar use of the Scriptures and their hymn-book, took notes in pencil of the sermon delivered; in a word, can be transformed into all that civilization and Christianity vouchsafes to man."

In 1835, there was an awakening, and the houses of the missionaries were thronged with those who desired to be instructed in the way of life. Some of these were wild men and women from the mountains; but among those who desired admission to the church were the queen, her husband, and her mother. In Dec. of this year, the translation of the Scriptures was completed, and Mr. Nott went to England to superintend the printing, as well as to recover his health. In 1836, there were, in Tahiti, nearly two thousand natives in church fellowship; two-thirds of the people could read; a great number of them had learned to write; and the schools and chapels were well attended.

An attempt was made in 1836 to introduce Catholic priests into the Georgian Islands, but the queen refused them permission to remain, and ordered them to depart in the same vessel in which they came. But Mr. Moerenhaut, the American consul, received them, and placed them in a house where they locked themselves in. The officers of the queen, however, lifted off the roof, and took them out by force, and put them on board the ship. In 1837, a second attempt was made by an American ship, from Boston, commanded by Capt. Williams, who undertook to force two Catholic priests upon the queen, in which he was aided by the American consul. Because she would not receive them, he demanded \$2,000

damages, and threatened to send a man-of-war to enforce the demand. The queen wrote a letter to President Van Buren, complaining of the conduct of Mr. Moerenhaut, and the president promptly removed him, and appointed Samuel R. Blackley in his room.

Mr. Moerenhaut, however, was rewarded for his zeal in behalf of the Catholics, with the French Consulate. The French frigate, *Venus*, was ordered to proceed from the South American station to punish the *insults* offered at Tahiti to the subjects of His Most Christian Majesty. The captain, on his arrival, ordered the queen to send on board his frigate \$2,000; to write to the king of France an humble letter of apology; and to permit all French subjects to reside on the island, on the most favorable terms. The deck of the frigate having been cleared for action, these requisitions, as well as some others, were enforced by threats of the immediate destruction of the town; and the queen was obliged to borrow the money to meet this unexpected demand.

Captain Harvey, master of a whaling vessel who visited Tahiti, in May, 1839, gives the following testimony to the good effects of missionary labor on the island:—"This is the most civilized place that I have been at in the South Seas; it is governed by a queen, daughter of old Pomare, a dignified young lady, about 25 years of age. They have a good code of laws; no spirits whatever are allowed to be landed on the island; therefore the sailors have no chance of getting drunk, and are all in an orderly state, and work goes on properly. It is one of the most gratifying sights the eye can witness on a Sunday in their church, which holds about 5,000, to see the queen near the pulpit, and all her subjects around her decently appareled, and in seemingly pure devotion. I really never felt such a conviction of the great benefit of missionary labors before. The attire of the women is as near the English as they can copy."

Such was the state of things in these islands, previous to the introduction of the French protectorate, which has been the means of opening the floodgates of iniquity, and of embarrassing and finally breaking up the mission. This measure appears to have been brought about, through the combined influence of rum-sellers and Catholic priests. It is stated in the report for 1843, that the French and American Consuls had determined to break through all restrictions; and in spite of law, they had openly forced the sale of spirits. "I have seen more drunkenness," says a missionary, "at Eimeo, the last six months, than in seven years before." The first French outrage was committed, as already stated, in consequence of the Queen's refusing to permit two Catholic priests to remain on the island, in the exercise of her undoubted right of sovereignty. This was in August, 1838. In April, '39, the *Artemise*, another French frigate, put into Papeete for repairs;

and after receiving the aid of the natives, and the kind hospitality of the government, for three months, these acts of kindness were repaid by obliging the queen to abrogate the law excluding Papists from settling on the island, under threat of overturning her government. In May, 1842, Tahiti was visited by the French ship of war, *L'Aube*, under the command of Capt. Dubuset, who compelled the queen to disband her police force, because the commander of a French whaler had been put in confinement for drunkenness and riot. On the first of September, of the same year, the French ship of war, *Reine Blanche*, of 60 guns, Admiral A. Dupetit Thouars, arrived at Papeete, with professions of peace. After a few days, the queen, who was at Eimeo, daily expecting confinement, with the principal chiefs, were invited to come to Papeete, that the Admiral might pay his respects to them. The principal chiefs came and dined on board, on the 8th, it being understood that a meeting or conference was to be held the next day. The same evening, the British vice-consul and the American consul were notified of probable hostilities. During the night, a secret meeting was held between the French and four principal chiefs, at which the latter were induced to sign a document, addressed to the Admiral, soliciting the protection of the French, ostensibly leaving the internal affairs of the government in the hands of the queen, and stipulating for the freedom of religion and the protection of the English missionaries; but leaving all affairs concerning foreign governments, foreign residents, port regulations, &c., with officers appointed by the French government; thus, in reality, nullifying the stipulation concerning the English missionaries. The Admiral demanded the queen's signature to this surrender of her sovereignty, or a fine of \$10,000 for alleged injuries; and if she did not comply with one or the other of these demands in 24 hours, he threatened to plant the French flag and capture the island. The queen signed the document just one hour before the firing was to have commenced. A supreme council of three Frenchmen was appointed, from whom there was no appeal but to the king of France; and a proclamation was issued, threatening with banishment from the island, any person who should, by word or deed, prejudice the people against the French government. Under such laws, we can see how easy it would be, at any time, to find a pretext for annoying the missionaries. This gross outrage called forth protests and expressions of sympathy from most of the Protestant Missionary Societies in Great Britain and on the continent of Europe, as well as of the American Board; and appeals were made by the Directors of the Society to the Governments of France and Great Britain.

On the 15th of January, 1843, Tahiti was visited by the British frigate *Talbot*, Sir Tho-

mas Thompson, Captain, by whom a meeting was convened of the queen and principal chiefs, at which the French and American Consuls were present, to confer upon the changes that had taken place. By request of the queen, the meeting was opened with prayer. A letter was read from the British Admiral, expressing the sympathies of the Queen of England toward Queen Pomare; and, in answer to inquiries, the principal chiefs of each district declared that Queen Pomare was their only sovereign; that they desired to be on friendly terms with all nations, but that, if she required aid of any nation, it was her intention to seek it of Great Britain. And even the chiefs who signed the request for French protection declared that they did not desire the aid of the French, but that they signed the request because they were *teased* to do so.

On the 2d of November, following, Admiral Dupetit Thouars paid a second visit to Papeete, with three men of war, and demanded the removal of the emblem of the queen's sovereignty from the national colors, which she resolutely refused to do; whereupon the *gallant* Admiral declared that she had ceased to reign, and took possession of the island in the name of the king of the French. The queen issued her proclamation, ordering her subjects to offer no resistance. The British Consul struck his flag, and protested against these proceedings. The French government refused to sanction this act; but the French Protectorate still remained, to the lasting disgrace of that nation. The French authorities, allying themselves with the most unprincipled portion of the chiefs, have been able to secure the passage of laws, purporting to come from a native legislative body, to suit their own nefarious designs, and subversive even of the original conditions of their own proposing.

These events were followed by continued acts of aggression, on the part of the French; which, notwithstanding the remonstrances of the missionaries, and the commands of the queen, led to resistance on the part of the natives; and the fairer portions of the island were desolated by the French.

Early in the year 1844, Queen Pomare took refuge from the insults and hostility of the French on board a British vessel, where she remained six months, and afterwards sailed in the *Carysfoot* to Raiatea. On the 2d of May, Rev. Henry Nott, one of the missionaries who first landed at Tahiti, in 1796, was called to his rest, and on the 30th of June, Rev. T. S. McKean was accidentally shot by one of the native soldiers. A number of stations were at this time broken up, and others reduced very low, and several of the missionaries returned to England.

The French continued to exercise full sovereignty, till January, 1845, when, in consequence of instructions from government, this claim was nominally abandoned, but one of

the most corrupt and unprincipled of the chiefs was named "Regent," and affairs were carried on in the queen's name, though really by the French; and many arbitrary regulations were introduced, among which was one, changing the Sabbath from Sunday to Monday; and another prohibiting the missionaries to travel in the island without a passport.

In 1845, the French attempted to introduce the protectorate at the Society Islands, where they met with a decided resistance, in consequence of which they blockaded some of the ports. But subsequently the independence of these islands was guaranteed by the French and English governments; yet the latter, to the surprise and grief of good men, acknowledged the protectorate of the French in the Georgian Islands.

In 1846, in revenge for an attack by the natives on Papeete, Governor Bruat drove them into the mountains, and destroyed every vestige of civilization and fertility in the country below. Every house was leveled, and every tree cut down and burnt. And while the better portion of the natives were thus hewed down, those who submitted to French rule were seduced into the vices of the invaders, and intemperance and licentiousness prevailed in their most loathsome forms.

In December, 1846, the patriot forces of Tahiti, seeing no possibility of successful resistance, surrendered to the French; the queen returned, and an attempt was made to resuscitate the mission. In 1849 the new French governor under the Republic arrived, and at first he appeared friendly to the missionaries, but afterwards he employed his authority and influence to prevent the natives repairing their houses of worship, or making contributions for the diffusion of the Gospel; and from one district, where there were two Catholic priests, they were entirely excluded, lest there should be *controversy about religion!* But amid all these troubles the Tahitian churches received numerous accessions, and exhibited progressive improvements in Christian character; 109 members were added to the church at Papeete, in six months, and 134 at Papeete; and the queen has maintained her Christian character throughout, in these most trying circumstances.

The missionaries continued to be subjected to the harrassing interference of the French authorities, while an influence was exerted by the latter upon the natives, exceedingly prejudicial to good morals and social order. At length, in 1852, a law was enacted, removing the choice of pastors from the members of the churches to the principal chiefs. The missionaries of the London Missionary Society were likewise denied the privilege allowed by others of preaching the Gospel in their own houses. The missionaries regarding this as a violation of treaty stipulations with Great Britain, as well as of every principle of religious liberty,

retired from the island, leaving Mr. Howe in charge of the mission property and of the theological seminary at Papeete. A number of native pastors, educated at this seminary, had, however, previously been ordained, and several of the superannuated missionaries remained at different places, where the churches had native pastors.

It will readily be perceived that the state of confusion into which this group of islands has been thrown by these outrages and oppressive proceedings must have proved disastrous to the missionary work. It has certainly been the means of the dissolution of morals, the destruction of good order, and of strengthening every evil influence. And yet the work of God has not been destroyed. The following table will show the state of the churches before the giving up of the mission:—

STATIONS.	Missionaries.	Church Mem- bers.	Schools.	Scholars.	Hearers.
<b>TAHITI.</b>					
Papeete.....	2	150	6	300	
Papaoa.....	..	250	..	..	
Papeno.....	..	82	..	..	
Point Venus.....	..	81	..	..	
Bunaauia.....	1	251	..	..	
Papara.....	2	136	..	..	
Hitiata.....	..	141	..	..	
Tiarei.....	..	67	..	370	1240
Papeuriri.....	..	194	..	..	
Tautira.....	1	116	..	..	
Puen.....	..	80	..	..	
<b>Eimeo.</b>					
Papetoai.....	1	204	..	300	
Afareaitu.....	..	118	..	..	
Totals.....	7	1870	6	970	1240

The returns in regard to schools and attendance on public worship are very incomplete. The number of communicants is probably below the fact, the churches having been much scattered during these trials. At Bunaauia, there was an extensive awakening in 1850, which was much accelerated by Mr. Darling's farewell sermon, on his departure for England, and which resulted in the addition to the church of about 80. An institution for raising up a native ministry has been maintained for many years at Papeete, which promises to supply native pastors for these churches. Five of them were called to the pastoral office in 1851, and 8 more were in the institution, making good progress in their studies.

*Society Islands.*—When the missionaries were obliged to flee from Tahiti in 1808, they spent some time at Huahine; and in 1814, Messrs. Nott and Hayward made a second visit, and were welcomed, and their instructions listened to with serious attention. Afterwards, Mr. Wilson and Pomare, while sailing from Eimeo,

were driven to Huahine, where they spent three months in preaching the Gospel and persuading the natives to abandon their idols. In June, 1818, Messrs. Davies, Williams, Ormond and Ellis, accompanied by a number of the principal chiefs of Eimeo, sailed from that island to Huahine for the purpose of establishing a mission there. On landing, the missionaries found that, with one or two exceptions, the natives had renounced idolatry, and, in profession at least, had become Christians. Infanticide, and some of the most degrading vices had been discontinued. The people, however, were not yet fully acquainted with the nature of Christianity, and were only partially under the influence of its moral restraints. The outward change which had taken place was owing to the example and efforts of Tamatoa, the king of Raiatea, and certain other chiefs who had been with him at Tahiti and Eimeo. Soon after his return, Tamatoa publicly renounced his idols and declared himself a believer in Jehovah and Jesus Christ. Several of the chiefs and a number of the people followed his example. Here, however, as in Tahiti, the idolatrous chiefs and inhabitants resorted to arms in defence of the gods. Exasperated at the destruction of Oro, their great national idol, they determined to make war upon the Christians and to put them all to death. Having erected a house, and enclosed it with the trunks of cocoanut and bread-fruit trees, they resolved to thrust the Christians into it, and burn them alive. Tamatoa sent frequent overtures of peace, but the invariable reply was, "There is no peace for god-burners, until they have felt the effects of the fire which destroyed Oro." The attack was made by the idolaters in canoes, early in the morning, while the Christians were at prayers. While the idolaters were landing, the Christians rushed to the shore, and extended their little army as far as it would reach. The boldness of this movement filled the assailants with consternation. After a short resistance, they threw away their arms and fled for their lives, expecting to meet with the same barbarous treatment which they would have inflicted had they been the conquerors. Perceiving, however, that those who had fallen into the hands of the Christians sustained no injury, they came forward and threw themselves on the mercy of the victors. As the prisoners were conducted into the presence of the chief, a herald who stood by his side, shouted, "Welcome! welcome! you are saved by Jesus, and the influence of the religion of mercy which we have embraced!" When the chief who had led the heathen party was taken, and conducted, pale and trembling, into the presence of Tamatoa, he exclaimed, "Am I dead?" His fears were, however, soon dissipated by the reply, "No, brother; cease to tremble; you are saved by Jesus!" The Christians soon prepared a feast for them, consisting of a

hundred baked pigs, and a large quantity of bread-fruit. But so overcome were the prisoners by the kindness with which they were treated, that but few of them were able to partake of the food. One of them rose from the table, and declared his determination never again to worship the gods who could not protect them in the hour of danger. "We were," said he, "four times the number of the praying people, yet they have conquered us with the greatest ease. Jehovah is the true God. Had we conquered them, they would at this moment have been burning in the house we made strong for the purpose. But instead of injuring us, or our wives or children, they have prepared for us this sumptuous feast. There is a religion of mercy. I will go and unite myself to this people." A similar feeling seemed to pervade the whole company. That very night they bowed their knees, and united with the Christians in returning thanks to God for the victory he had given them. On the following morning, the Christians and the heathen joined their efforts to demolish the gods and maraes, and three days after the battle every vestige of idolatry was destroyed.

The inhabitants of Tahaa, Borabora, and Huahine soon followed the example of the Raiateans, demolishing their temples and burning their gods. A number of the chiefs and people of Borabora and Raiatea visited Maurua, the most westerly of the Society Islands, and succeeded in persuading the inhabitants to destroy their temples and idols. The reign of idolatry in this group was now at an end. In one year the system of false worship, which had so long prevailed, was abolished, and most of the people adopted the external forms of Christianity.

Soon after the arrival of the missionaries at Huahine, Tamatoa, king of Raiatea, visited them, in order to persuade some of them to remove to these islands; and Messrs. Williams and Threlkeld accompanied him to Raiatea. Immediately on the introduction of the Gospel, the natives began to lay aside their idle habits, and to cultivate the arts of civilized life. They began the cultivation of cotton and sugar-cane; and in October, 1818, they followed the example of the Tahitians in the formation of a missionary society. The missionaries soon acquired a sufficient knowledge of the language to preach to the natives, of whom they had large and attentive congregations. A flourishing school was also sustained.

A carpenter's shop had been erected, the forge was in daily operation, and a large place of worship was building. The missionaries had erected dwellings for themselves, the framework of which was of wood, wattled, and plastered with lime made of coral. "It was my determination when I left England," says Mr. Williams, "to have as respectable a dwelling as I could erect, for the missionary does not go to barbarize himself, but to civilize the hea-

then. He ought not therefore to sink down to their standard, but to elevate them to his."

A house similar to that of Mr. Williams' was soon after built for Tamatoa, which was the first of the kind erected for their own abode by any of the natives of the South Sea Islands. A plastered house was soon after finished on the island of Huahine, in the district of Fare. The success of the individuals who had built houses encouraged others to follow their example, and the settlements in the Leeward Islands soon began to assume a new aspect. The people of these islands were also occupied in building chapels for the worship of God. The edifice erected for this purpose in Raiatea was more than one hundred feet in length and forty-two feet in width. It was completed and opened for divine service early in the year 1820, when upwards of 2,400 inhabitants of that and the adjacent islands assembled within its walls. By the ingenuity of the missionaries, it was subsequently furnished with a rustic set of chandeliers, the frames of which were of light wood and opaque cocoanut shells. The chapel in Huahine, 100 feet long and 60 wide, was also finished and opened in May of this year. The walls were plastered within and without, and the windows closed with sliding shutters. All classes had cheerfully united in the work, and the king of the island, with his son, a youth of seventeen, were daily employed in directing the laborers or using the plane and chisel themselves.

The old chapel was converted into a school-house, and two other buildings were afterwards erected, one for the boys' school and the other for the girls'. Schools were also established in the other islands of the group, and the improvement of the pupils became daily more and more perceptible. The same eagerness to obtain books was manifested here as in the Windward Islands, and nothing could exceed the delight with which the treasure was received by those who were so fortunate as to obtain one. And the same general improvement was manifest in the people as has been described at the Georgian Islands, in the adoption of the dress and habits of civilization. But in no respect was the change in the South Sea Islanders more apparent than in their manner of spending the Sabbath. It was customary for those who resided at a distance to repair to the settlement before the Sabbath. On a Saturday afternoon, parties from every direction were seen approaching the missionary station, either by sea or by land. The shore was lined with canoes, and the encampment of natives along the beach presented a scene of bustling activity. Their food for the Sabbath was all prepared on Saturday, and carefully placed in baskets. Their calabashes were filled with fresh water, their fruit was gathered, and bundles of the broad hibiscus leaf were collected to serve instead of plates. The dwellings of the natives appeared more than usually neat

and clean, and at an early hour the preparations for the Sabbath were completed. No visits were made on the Sabbath, and no company entertained; nor was any fire kindled except in case of sickness. This strict observance of the Sabbath was never directly enjoined by the missionaries. It was no doubt partly attributable to the example of their teachers, but with many it was probably the result of impressions left on their minds by their former superstitious system. While they were heathen, their religion consisted in a great measure in the strict observance of sacred days, and the punctilious performance of ceremonies. But some of them were actuated by conscientious Christian motives.

The private devotions of the natives on the Sabbath were finished by sunrise; and soon after that time the greater part of the inhabitants assembled for their weekly prayer-meeting. Often 600 or 800 were present. The meeting was generally conducted by a native, one perhaps who had formerly been an idolatrous priest. The singing of a hymn, and the reading of a portion of Scripture, were followed by prayers of the most appropriate and touching character. At eight o'clock, the children assembled in the Sabbath-school, where they remained an hour. They were then conducted to the chapel, each class walking in pairs with its teacher. A particular portion of the chapel was assigned to the Sabbath-school scholars, and here they all quietly seated themselves, waiting for the commencement of public worship. In the afternoon they again assembled in the schools to read the Scriptures, and to repeat hymns and the catechism. They were also questioned as to their recollection of the morning sermon, and it was often surprising to see the readiness with which they would repeat not only the text, but the divisions, and often the leading thoughts of the discourse. At the close of the school the afternoon worship was held. A weekly lecture was also delivered, which was always well attended. A sea captain, who was present at one of these meetings, says, "The most perfect order reigned the whole time of the service. The devout attention which these poor people paid to what was going forward, and the earnestness with which they listened to their teacher, would shame an English congregation."

A meeting was held every week for the instruction of those who wished to make a public profession of religion; besides which there were occasional meetings for conversation. At these the natives inquired the meaning of different passages of Scripture, and asked other questions on miscellaneous subjects.

The baptism of the first converts in the Society Islands took place in Huahine, in September, 1819. Mahine, the principal chief of the island, was among the number. The name of every individual was formerly descriptive of some event or quality, and many of them were

significant of something blasphemous, idolatrous, or impure. These the missionaries advised the people to renounce, and select those by which in future they wished to be called. Scriptural names were in general chosen by the adults for themselves and their children. After the first baptism, an address, on the nature of the ordinance and the duties of those who received it, was printed and widely circulated, apparently with good effect. The weekly meeting for those who desired baptism was continued, and, after the first administration of this rite, the number of those attending it was greatly increased. Many, who had previously been indifferent to religion, now seemed in earnest to obtain it, and not only in Huahine but in the other missionary stations, a general desire to obtain the favor of God seemed to prevail among the people. "Often," says Mr. Ellis, "have we been aroused at break of day, by persons coming to inquire what they must do to be saved." Many, who at that time were awakened and professed conversion, have ever since given evidence of being actuated by Christian principle; but some having been baptized, were disposed to rest satisfied without making greater attainments. It therefore became necessary for the missionaries to lengthen the term of probation, and in some instances persons have been candidates more than two years.

This first awakening in the Society Islands occurred in the years 1819 and 1820. Early in May, 1820, the first Christian church in this group was organized at Huahine, and on the following Sabbath 16 persons, who gave evidence of a saving change, united for the first time with the missionaries in the commemoration of the death of Christ, in the presence of several hundreds, who by their thoughtful and serious countenances evinced how deeply they were affected by it. The annual meeting of the Missionary Society in Huahine was held soon after the formation of the church. The subscriptions amounted to between 3,000 and 4,000 gallons of oil, besides cotton and other articles. In February of the following year, four of the converts, who had long been consistent Christians, were set apart to the office of deacons, and proved valuable assistants to the missionaries. So general had the interest in religious things become, that wherever the people were collected, religion was the topic of conversation. The houses of the missionaries were sometimes thronged at day-break by those whose minds were distressed, and often, after they had retired to rest, some would come to their doors and beg for instruction. A great change had taken place in these once degraded islanders. The aged and the sick, who had formerly been treated with the greatest neglect and cruelty, were now nursed with care by their relatives and children. In some of the islands, benevolent societies were formed among the natives, for the purpose of building

houses for the poor, and supplying with food and clothing the sick who had no friends to take care of them. Besides this, they were visited by persons who read the Scriptures and prayed with them, so that their last days were cheered by the precious consolations of the Gospel. Parental restraint and discipline began also to receive attention. The mothers endeavored to influence their children and gain their affection by kindness. The fathers sometimes resorted to harsher measures.

But there were some young men who did not relish the restraints which Christianity had imposed upon them; and they entered into a conspiracy to murder the missionaries and overturn the government. They were, however, detected, and the chiefs held a meeting and determined to put the ringleaders to death. But the missionaries interceded for their lives, and, after a whole day's discussion, the chiefs yielded. In the course of conversation, the chiefs inquired what the English people would do in such circumstances, and were informed that in England there were established laws, by which all offenders were tried before judges appointed for the purpose. They then wished to know what judges and laws were, and when the subject was explained to them, they said, "Why cannot we have the same?" A temporary judge was then appointed, by whom the criminals were tried, and the ringleaders sentenced to four years banishment on an uninhabited island.

A code of laws was soon after prepared by the missionaries, and recognized by the chiefs and people of Raiatea. It was publicly proclaimed in May, 1820. At a national assembly, held in Huahine in May, 1821, a code of laws similar to that adopted in Raiatea was promulgated in that island also, under the authority of the queen, the governor, and the chiefs. These laws met with the approbation of the people; but there were a number of dissolute young men, who did not relish the restraints which these laws imposed on their appetites and passions. The practice of tattooing, on account of its connection with idolatry and with certain vices, had been prohibited. It was discovered that 46 young men had been marking themselves, not from any desire to ornament their persons, but from impatience of the restraint of law. They were publicly tried, and sentenced to build a certain quantity of stoue work, as a punishment. A day or two afterwards, it was discovered that Taaroarii, the king's son, a youth about eighteen years of age, had also been tattooed. This was considered as evidence of a determination to oppose his father, and produced a strong sensation among the people. The father, a venerable old man, was deeply agitated by a struggle between affection and duty. The latter prevailed, and his son was brought to trial. His punishment was the same as that of the others. In the month of

August, he withdrew from the place of punishment, with a number of the culprits, to Parea, in the northern part of the island. There they were joined by the son of the king of Raiatea, a young man twenty-six years of age, and by a large party of associates. These proceedings seemed to indicate that a formidable rebellion was about to break out. A public council of the chiefs and people was held, and, after several interesting and affecting speeches, it was determined that kindness should be mingled with decision. An armed force was sent, with orders to reason with the malcontents, and invite them to return to their duty, and to resort to arms only in case of resistance. The insurrection was quelled without violence. The rebels surrendered and were brought back as captives. Two days after, they were tried and sentenced to public labor, with police officers to guard them. On the evening after the trial, the weekly service was thronged by great numbers of the people, and their attention was directed to the history of Absalom's rebellion. The turbulence of these disaffected young men having been repressed without any bloodshed, the supremacy of the laws was firmly and permanently established.

Slight insurrections, similar to that which was excited in Huahine, occurred in Tahaa and some of the other islands; but, since the introduction of Christianity, peace has prevailed for a much longer period than was ever before known. Their love for peace is expressed in terms like the following: "Let our hands forget how to lift the club or throw the spear. Let our guns decay with rust, we do not want them; though we have been pierced with balls or spears, if we pierce each other now, let it be with the word of God. How happy are we now; we sleep not with our cartridges under our heads, our muskets by our sides, and our hearts palpitating with alarm. We have the Bible, we know the Saviour, and if all knew him, if all obeyed him, there would be no more war."

In 1821, Taaroarii, the king's only son, died, as he had lived, without the Christian hope, much to the grief of his aged father.

During the year 1837, the most happy effects were observable in the improved moral state of the people at Huahine. Numbers came forward and offered themselves as candidates for baptism; nearly all of whom were from that class who had lived in the practice of the most debasing vices. A considerable addition was also made to the church, chiefly from among the young. The schools were better attended by adults and children than in former years, and a desire for knowledge, particularly for religious knowledge, was much increased among all classes. At Borabora, also, a great interest in religious things was manifested, and in 1838, more than 100 members were admitted to church-fellowship.

In February, 1839, the mission at Huahine

sustained a great loss in the death of Mahine, the chief of that island. He was nearly 80 years of age, and, from the time when he became a Christian, he had been a steady, active, and consistent member of the church. For several years he had been a deacon, and had discharged the duties of that office with great faithfulness. He showed a sincere and strong attachment to the missionaries, and on several occasions hazarded his life in defence of the truth which they preached. In the prospect of death, he was calm and composed. In reply to one who asked him how he felt, he said, "Christ is my resting-place; the fear of death is removed; I have taken leave of all things here, and am waiting and praying for the Lord to take me."

Since that time, the mission to these islands has been subject to various vicissitudes of decline and advancement. Their proximity to the Georgian group has subjected them to the injurious influence of the excitement created by the French outrages; and they have not been unmolested, the attempt having been unsuccessfully made to subject them to the Protectorate. There has, however, on the whole, been a steady advancement of the work. In 1851, all the stations were reported in a prosperous condition. But in 1852, owing to the tyranny of the queen of Huahine, she was deposed, and the chief Teururai, a mild man, and a member of the church, was chosen in her place. A young man named Otare, who had been one of the principal agents in bringing about this change, was appointed prime minister, and several of his relations were appointed to offices of trust. These men sought the repeal of the laws prohibiting licentiousness and the use of ardent spirits. This led to a civil war, in which, however, Teururai was victorious, and the laws sustained. Yet, amid this confusion, the church members generally adorned their profession. Raiatea, also, the same year, was afflicted with a civil war, arising out of a quarrel between the king and one of his principal chiefs.

TABULAR VIEW.

STATIONS.	Missionaries.		Church Members.	Admissions the last year.	Schools.	Scholars
	1	2				
Huahine.....	1	5	375	24		240
Raiatea.....	2		189	18		
Tahaa.....			75			
Borabora.....	1		330	58	7	436
Borabora and Maupiti.....						
Totals.....	4	5	969	100	7	676

*Hervey Islands.*—In 1821, two natives were set apart with appropriate religious services, at the Society Islands, and sent to Aitutaki.

Mr. Williams accompanied them, who found the natives exhibiting in their manners all the features of savage life. Mr. Williams related to the chief, to his astonishment, what had transpired on the other islands, and the teachers were kindly received, with promises of protection. For some time, however, they labored in great discouragement, suffering much from the persecution of the natives. But, while the old chief was engaged in an idolatrous feast of several weeks' continuance, his daughter was taken dangerously ill. Offerings were immediately presented to the gods; and to induce them to restore the child to health, their favor was invoked from morning till evening. The disease, however, increased, and the girl died. The old chief, incensed at the ingratitude of the gods in requiting his zeal with such unkindness, determined at once to abandon them, and the next day sent his son to set fire to his marae. Two other marae near it took fire and were also consumed. On the Sabbath, after the death of the chief's daughter, the people of several districts brought their idols to the teachers, and professed themselves worshippers of Jehovah. Others followed their example, and at the close of the week there was not a professed idolater on the island. Fifteen months after the arrival of the teachers at Aitutaki, a general meeting of the inhabitants was convened at the request of Papeiha. In an address to the assembly, he spoke of the immense labor they had formerly bestowed in the erection of their marae and in the worship of their gods, and exhorted them to let their "strength, devotedness, and steadfastness in the service of the true God far exceed." He then proposed that all the marae in the island should be burned, and the idols be brought to him that he might send them to Raiatea, and also that they should immediately commence building a house for the worship of Jehovah. To both these proposals the multitude assented. At the close of the meeting, a general conflagration of the marae took place, and on the following morning not a single temple remained. The whole population then came in procession, district after district, the chief and the priest leading the way, and the people following them, leaving their rejected idols, which they laid at the teachers' feet, and received in return copies of the Gospels and elementary books. The missionaries at Raiatea, hearing of the success of the native teachers at Aitutaki, resolved to visit them, and to attempt the introduction of the Gospel into every island of that group. In July, 1823, Messrs. Bourne and Williams, with six natives who had been solemnly set apart as teachers, sailed from Raiatea, and after a pleasant passage of five days, arrived at Aitutaki. A number of canoes filled with men crowded around the vessel, saluting the missionaries with such expressions as these: "Good is the Word of God; it is now well with Aitutaki!

The good word has taken root at Aitutaki." The teachers soon came on board, and informed Mr. Williams of the destruction of the idols and temples, and added that the Sabbath was regarded as a sacred day, that all the people attended divine service, and that family prayer was very general throughout the island.

Soon after, Messrs. Williams and Bourne, with two native teachers and several natives of Rarotongo set sail for that island; and after six or eight days' fruitless search for it, they landed at Mangaia; where, after being received in a friendly manner, the native teachers were stripped of every thing they had, and obliged to reëmbark. A few months afterwards, two other native teachers went to the island, and found the people prepared to receive them; a fatal epidemic having broken out, which they attributed to the anger of God for their treatment of the teachers. Though meeting with opposition for some time, the Gospel was ultimately successful at this island. When Mr. Williams left Mangaia, after his first visit in 1823, he proceeded to Atiu, where two native teachers had been sent two or three months before. He found them in a most pitiable condition. They had been stripped by the natives of all their property, had suffered exceedingly from hunger, and become very much disheartened by their want of success. The chief came on board, where he met a native convert, who astonished him by relating what had taken place, in the burning of idols, in Aitutaki; and Mr. Williams commented upon what is said by David and Isaiah in reference to idols, by which the mind of Romatane was powerfully impressed; especially by the words, "With part thereof he roasteth roast and is satisfied; and the residue thereof he maketh a god, and worshipeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." The effect of this striking passage of Scripture on the mind of the heathen chief, was powerfully expressed by the language in which it was uttered. There are in that language two words, similar in sound but expressing opposite ideas, *moa* and *noa*, the former meaning sacred, and the latter profane or common. All that pertains to the gods is the superlative of *moa*, and all that relates to food the superlative of *noa*. The chief now saw, for the first time, the folly of making a god and cooking food from the same tree, thus uniting two opposite extremes, the *moa* and the *noa*. For some time he appeared lost in wonder. At length he retired, and spent the whole of the night in conversation with the Aitutakians about the wonderful truths he had heard, frequently rising up and stamping with astonishment that he should have been so long deluded. His idol gods he determined never again to worship. "Eyes, it is true," said he, "they have, but wood cannot see; ears, they have, but wood cannot hear." He expressed a determination to demolish his marae, to burn his idols, and

to commence immediately the erection of a house for the worship of Jehovah. Leaving Atin, Mr. Williams sailed in search of the two small islands Mitiaro and Mauke, taking with him the newly converted Romatane, who was king of those islands also. On arriving at Mitiaro, the king had an interview with the resident chief of the island, to whom he stated that the object of his visit was to exhort him and his people to burn their maraes, and abandon the worship of their false gods. He wished also that they would place themselves under the instruction of a Christian teacher, and convert the house they were erecting for himself into a house of prayer. The people listened with astonishment, and inquired if the gods would not all be enraged and strangle them. "No," replied the king, "it is out of the power of the wood, that we have adored and called a god, to kill us."

Sailing from Mitiaro, Mr. Williams proceeded to Mauke, where he found the people waiting on the shore to welcome their king. The first words of Romatane were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife who will instruct you. Let us destroy our maraes, and burn all the evil spirits with fire: never let us worship them again. They are wood, which we have carved and decorated, and called gods. Here is the true God and his word, and a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." The people listened with astonishment, but said that as the king assured them it was a "good word" which he brought, they would receive it. It was determined to leave here a native teacher with his wife, to whom the king presented a new house which had been erected for himself, and commending them to the care of the chief, he returned to the vessel and shortly afterwards departed. These islands were afterwards visited, and found to have wholly abandoned idolatry, and to have adopted the habits of Christian people.

The Gospel had now been introduced into five of the Hervey Islands, but Rarotonga, the largest island of the group, remained undiscovered. Mr. Williams inquired of Romatane if he had ever heard of it, and learning from this chief the direction in which it lay, he determined to go again in search of it. He sailed on this voyage in 1823, and after having been so long tossed about by contrary winds as to be on the point of giving up all hope of accomplishing his object, he was at last delighted with the sight of the lofty mountains and beautiful valleys of this lovely island. A boat was soon sent on shore with Papeiha, another teacher, and one of the Rarotongans whom Mr. Williams had found at Aitutaki. Meeting with a favorable reception, they immediately stated to the people who gathered around them in great numbers, the object of their visit. Having in-

formed them of the renunciation of idolatry at the other islands of that group, the teachers proposed to the natives that they also should receive Christian instruction, and become acquainted with the way of salvation through Jesus Christ. The proposition was agreed to, and Makea the king came on board to conduct the teachers to the shore. He was introduced to his own people who had come with Mr. Williams, among whom was his cousin. Early the next morning the teachers and their wives came off to the vessel in a most pitiable condition, and related the sad treatment which they, and especially the females, had received during the night. A powerful chief who had conquered the principal part of the island had heard of their arrival, and had come with a large retinue to take away one of the female teachers, for the purpose of making her his wife. He had already nineteen wives, and the teacher was to be the twentieth.

Tapaireu, the cousin of Makea, was a person of much influence, and to her exertions the preservation of the females was owing. Discouraged by the roughness of their reception, the teachers would have abandoned this field of labor had not Papeiha, when the chiefs expressed a desire that they should stay, offered to remain alone on the island on condition that his friend Tiberio should be sent from Raiatea to his assistance. This was readily promised, and Papeiha, after taking leave of his friends, got into a canoe and went on shore carrying nothing with him but the clothes he wore, his native Testament, and a bundle of elementary books.

Papeiha was conducted to the house of Makea, and was followed by an immense crowd, one of whom cried out, "I'll have his hat;" another, "I'll have his jacket;" a third, "I'll have his shirt." Before they were able to carry their threats into execution, they were met by the chief, who, addressing Papeiha, said, "Speak to us, O man! that we may know the business on which you have come." The teacher replied that he had come to instruct them in the knowledge of the true God, and the way of salvation through Jesus Christ, that they might burn their idols as the inhabitants of Tahiti and other islands had done. The multitude cried out with surprise and horror, "What! burn the gods! What gods shall we then have, and what shall we do without the gods?"

After five months, Tiberio, Papeiha's friend, arrived, and they visited together all the chiefs on the island, explaining to them the principles of Christianity. Carrying this plan into effect, at some places they were kindly treated, at others ridiculed, while from some they narrowly escaped with their lives. A few days after their return to the station, a priest came to the teachers and expressed a determination to burn his idols, and requested permission to place his son, a boy of ten years of age, under

their care, lest the gods in their anger should destroy him. Leaving the child with the teachers, he returned home, and next morning came bending under the weight of the god he was bringing to be burned. A crowd followed, calling him a madman, but he persisted in his resolution to embrace Christianity, and threw his idol at the teachers' feet. One of the teachers brought a saw to cut it up, but as soon as the people saw the instrument applied to the head of the god, they became frightened and ran away. In a short time they returned, and in the presence of an immense multitude the first rejected idol of Rarotonga was committed to the flames. So great an effect was produced on the minds of the people by this event, that in less than ten days after it occurred 14 idols were destroyed. Immediately afterwards the chief Tinomana sent for the teachers, and informed them that after much deliberation he had concluded to embrace Christianity, and to place himself under their instruction. He therefore wished to know what was the first step towards becoming a Christian. Being told that he must destroy his maraes and burn his idols, he instantly replied, "Come with me and see them destroyed." The temple was immediately set on fire, and was soon consumed, together with the sacred pieces of wood with which it was decorated. The idols were then brought and laid at the feet of the teacher, who, having disrobed them, threw them into the fire. Some of the people were much enraged with the chief, and called him a fool and a madman for burning his gods. The women became frantic with grief, and made loud and doleful lamentations. But notwithstanding this excitement, an impression was made in favor of the new religion, and in the course of a few days all the idols in the district were brought to the teachers for their disposal. From this time the destruction of the gods and maraes went on rapidly throughout the island. Among the last of the chiefs to renounce his idols was the king. Though many still adhered to their superstitions, the supremacy of idolatry was now at an end. Through the influence of the teachers, a chapel 600 feet in length was built for the worship of the true God, in the erection of which the people were all anxious to assist. When the first post was laid, Tinomana was requested by the king to implore the blessing of God; and in order that all might see and hear, the chief climbed up into a tree and offered an appropriate prayer. While this chapel was building, Rarotonga was visited by Messrs. Tyerman and Bennet, who found that the whole population had renounced idolatry. One year later Mr. Bourne preached to large congregations in Rarotonga, and baptized many converts. Of the progress of the Gospel in this island he observes, "Much has been said concerning the success of the Gospel in Tahiti and the Society Islands, but it is not to be compar-

ed with its progress in Rarotonga. In Tahiti, European missionaries labored for 15 long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know there was such good news as the Gospel. And now I scruple not to say that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island."

The heathen party at Rarotonga, though comparatively small, was sufficiently numerous to annoy the Christians, and at last the personal injuries inflicted on the converts to the new religion led to a conflict between the two parties. In this battle the Christians conquered. Having led their captives to the seaside, the victorious chiefs, instead of putting them to death, ordered them not to be injured, and advised them to embrace Christianity, in order that peace and happiness might be established. The prisoners replied that they were now convinced of the superior power of Jehovah and of the merciful character of the Christians, and that they would therefore unite with them in the worship of the true God. On the following day they demolished all their maraes and brought their idols to the teachers.

The island was soon after visited by Mr. Williams and Mr. and Mrs. Pitman. A chapel was built, well plastered, capable of containing nearly 3,000 people, without a single nail or any iron work. The people were attentive to instruction. Their anxiety to understand the truths of the Gospel, and their punctual attendance on public worship, were very encouraging. Previous to the commencement of public worship on the Sabbath, the people met in classes of 10 or 12 families, and a particular portion of the sermon was assigned to each person, which he was to bring away. One said, "Mine shall be the text, and all that is said in immediate connection with it;" another, "I will take care of the first division;" and a third, "I will bring home the particulars under that head." After public worship the classes met again, and after singing and prayer, one among them began the examination by inquiring, "With whom is the text?" and proposed a variety of questions respecting its meaning. He then proceeded to other parts of the discourse, till the whole sermon had passed in review, and to such habits of attention were the people trained, that a sentiment of importance was rarely omitted. A code of laws was established, and the difficult subject

of polygamy was disposed of, by requiring the converts, from the king down, to select one of their wives, and then be united in marriage to her in public. We think the Gospel rule would explicitly require that the first wife should be retained, and all the others discarded.

The last visit which Mr. Williams made to Rarotonga was in 1834. The contrast between the appearance of the inhabitants at this time and on his first visit is thus stated: "When I found them in 1823, they were ignorant of the nature of Christian worship; and when I left them in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and every evening."

During the year 1838, several native converts were removed by death. Their last days were full of hope and joy, and afforded to surviving friends abundant consolation in the belief that the exchange was their eternal gain. In this year also great additions were made to the churches at Rarotonga. The spirit of inquiry seemed to be general, and the lives of very many testified that they had become sincere Christians.

One of the missionaries, in a letter from Rarotonga dated January 14, 1840, stated that a meeting was regularly held in the chapel at Arorangi, to give opportunity for persons to express their feelings and to exhort one another to diligence and love in the work of the Lord. At one of these meetings an old man who was a candidate for church fellowship, said that he had lived during the reign of four kings. "During the first we were continually at war. During the second we were overtaken with a severe famine, and all expected to perish. During the third we were conquered, and became the prey of two other settlements. But during the reign of this third king we were visited by another King—a good King—a powerful King—a King of love—Jesus the Lord from heaven. He has gained the victory; he has conquered our hearts; we are all his subjects; therefore we now have peace and plenty in this world, and hope soon to dwell with him in heaven."

In 1841, the directors record with satisfaction the progress of their missions in these islands. In Rarotonga, the largest of the group, they say the Christian churches presented a most impressive and animating aspect, both as to numbers and character; and the social and moral character of the population, a few years previous loathsome and terrific, was then pure and peaceful. One of the most consistent members of the church, and an active evangelist, was, in the days of his youth, a cannibal. An institution was commenced about this time at Avarua, for the training of native missionaries, in which young men are instructed in Christian theology and other branches of useful knowledge.

In 1843, the directors say that in the islands

forming the Hervey Group, the people generally evince a sincere attachment to the Gospel. "The entire aspect of society is changed from the savage to the civilized; and misery, strife, and bloodshed have given place to the comforts and amenities of social life. Education is generally sought for, and the members of the church adorn their profession; and the entire Bible is now translated into the Rarotonga dialect."

Since that time the work has been advancing with a steady progress from year to year. In 1851, there was a general awakening at three of the stations, affecting about 300 persons, most of whom gave evidence of a saving change.

Since 1846, the institution for training native evangelists and teachers at Avarua, has sent forth 15 men and 9 women to occupy different spheres of missionary labor.

On the 24th of August, the churches on the island of Rarotonga held a meeting at Ngatangaia, where 700 communicants united in the celebration of the Lord's Supper, and among them were the captain and part of the crew of the missionary ship, the *John Williams*.

TABULAR VIEW, 1853.

STATIONS.	Missionaries.	Native teachers.	Church members.	Additions the past year.	Schools.	Scholars.		
RAROTONGA.								
Ngatangaia, } Avarua,.... } Arorangi,.... }	3 stations..		3	24	700	200	3	800
Aitutaki*.....	1	70	130	..	..	..	..	..
Maugaia.....	2	..	451	32	3	850		
Totals.....	6	94	1281	238	6	1650		

\* 1851.

*Samoan or Navigators' Islands.*—These islands were visited by a French vessel, in 1787, when several of the party were treacherously murdered; and this act created such an impression of their treachery and ferocity, that for many years they seem not to have been visited by any vessel from any part of the civilized world.

The idea of introducing the Gospel into this group appears to have originated with Mr. Williams, who, in 1824, formed the plan of making a voyage to the Navigators' Islands. But the great distance of this group (nearly 2,000 miles) from Raiatea, the ferocious character of its inhabitants, and in the event of his death the desolate condition of his wife and children at so great a distance from their home and friends, naturally rendered Mrs. Williams unwilling that her husband should enter on such an undertaking. At length, however, she gave her "full concurrence," and Mr. Wil-

Williams began to devise the means for carrying his plan into execution. Having no vessel suitable for such a voyage, he attempted to build one, and with the assistance of the natives completed it in about three months. In the prosecution of this work, the ingenuity and skill of Mr. W. was put to the test.

It was indispensable to its accomplishment that he should have a pair of smith's bellows, as well as certain tools for working in iron, which were not to be found in Rarotonga. Having killed, for the sake of their skins, 3 of the 4 goats on the island, he constructed, with much difficulty, a tolerable bellows. But when the rats had left nothing more of his new apparatus than the naked boards, all hope of accomplishing his object in the ordinary way was removed. Unwilling, however, to relinquish his purpose, he persevered in his efforts, and at last hit upon a novel expedient to "raise the wind." It occurred to him that as water is thrown by a pump, air might be projected on the same principle. With two boxes eighteen inches square and four feet high, fitted with valves and levers, and worked by 8 or 10 natives, he contrived to procure such a succession of blasts as answered all his purposes in the building of his vessel. A stone was substituted for an anvil, and a pair of carpenter's pincers for tongs. With very little iron, without a saw, without oakum, or cordage, or sail cloth, he succeeded in launching a vessel sixty feet in length and eighteen in breadth, of seventy or eighty tons burthen. It was named "The Messenger of Peace." The trees were split with wedges, and for adzes the natives used small hatchets. The bark of the hibiscus was twisted into ropes, and native mats quilted for sails, and the rudder was constructed of "a piece of a pickaxe, a cooper's adze, and a large hoe."

In the vessel so constructed, Messrs. Williams and Barff, with 7 native teachers, sailed from Raiatea for the Navigators' Islands, on the 24th of May, 1830. They proceeded first to Tongataboo, where they found Fauea, a chief of one of the Navigators' Islands, who stated that he was related to the most influential families there; that he had been eleven years absent from his home, and that he was now desirous of returning. Having heard that the Messenger of Peace was on a voyage to these islands, and that the object of the missionaries was to convey the Gospel to his countrymen, he offered, if they would take him with them, to use all his influence with his relatives and the chiefs to induce them to receive the teachers kindly, and attend to their instructions. After spending a fortnight at Tongataboo, the missionaries and the chief, Fauea, sailed for the Navigators' Islands. They had not been long at sea, when Fauea came and seated himself by the side of Mr. Williams, and said that he had been thinking of the great work which the missionaries had under-

taken, and though he had no doubt that the chiefs and people would gladly receive them, he feared opposition from a person called Tamafainga, in whom the spirit of the gods dwelt, and who was a terror to all the inhabitants. He further added, that if he forbade it, the people would be afraid to place themselves under Christian instruction. After a protracted voyage, the beautiful island of Savaii was descried in the distance. As soon as the vessel reached the shore a number of natives came off in their canoes, and welcomed Fauea to his native land. After some conversation the chief inquired "Where is Tamafainga?" "Oh!" replied the people, "he is dead, he is dead! he was killed 10 or 12 days ago." Almost frantic with joy at this information, Fauea leaped about the deck, shouting, "The devil is dead! the devil is dead! our work is done; the devil is dead!"

On the first Sabbath after their arrival, canoes came off to the vessel, bringing articles for barter. Fauea informed the people that the ship was *e vaa lotu*, or a praying ship, and that as it was *le aso sa*, a sacred day, they could not trade with them until the morrow. This information surprised them, but Fauea collecting a circle around him on the deck of the ship, stated the object of the missionaries in coming among them, informed them that a number of islands had embraced Christianity, and specified some of the advantages which the inhabitants were deriving from this new religion. "Can the religion of these foreigners be any thing but wise and good?" said the chief to his countrymen. "Let us look at *them*, and then at *ourselves*; their heads are covered, while ours are exposed to the heat of the sun and the wet of the rain. Their bodies are clothed all over with beautiful cloth, while we have nothing but a bandage of leaves around our waists; they have clothes upon their very feet, while ours are like the dog's. Look at their axes, their scissors, and their other property, how rich they are!" This address was listened to with great interest by the natives, who crowded around the speaker, and with outstretched necks and gaping mouths carefully caught the words as they fell from his lips.

While Fauea was thus employed on board the vessel, his wife, who had gone on shore with the teachers and their wives, was equally diligent in describing to the natives the wonders she had seen, and the value of the religion which was now brought to their island. When food was offered, she stood up and asked a blessing in the presence of the assembled multitude. Malietoa, the king, though engaged in a war, to avenge the death of Tamafainga, received them kindly, and declared that it was the happiest day of his life.

In October, 1832, Mr. Williams sailed from Rarotonga on a second visit to the Samoas. The first island that appeared in sight was

Manua, the most easterly of the group. As the vessel approached the shore, a number of canoes put off and advanced towards it. In one of them a native stood up, and shouted, "We are sons of the Word, we are sons of the Word; we are waiting for a *falau lotu*, a religious ship, to bring us some people whom they call missionaries, to tell us about Jesus Christ." One of the chiefs came on board, and finding that the vessel was a "religious ship," appeared highly delighted, and asked for a missionary. On being informed that there was but one, and that he was intended for Manono, he manifested great regret, and begged to be supplied as soon as possible.

The vessel next touched at Tutuila, where it was immediately surrounded by a number of canoes, filled with savage men, anxious to obtain powder and muskets. The missionaries did not land here, but passed along the coast to a district called Leone, where a person came on board, and introduced himself as a "son of the Word." He informed Mr. Williams that about fifty persons in his district had embraced Christianity and erected a place of worship, and that they were waiting his arrival. The heathen party arranged themselves along the beach, and presented rather a formidable appearance. Mr. Williams supposing his life might be in danger, desired the natives to cease rowing and unite with him in prayer. The chief who stood in the centre of the assembled multitude perceiving that the missionaries were afraid to land, directed the people to sit down, and wading into the water, addressed Mr. W. with "Son, will you not come on shore? will you not land amongst us?" Mr. W. replied that he had heard that the inhabitants of that bay were exceedingly savage, and that he did not know that he should trust himself among them. "Oh!" replied the chief, "we are not savages now, we are Christians." "Where did you hear of Christianity?" asked Mr. W. "Oh!" he exclaimed, "a great chief from the white man's country, named Williams, came to Savaii about twenty moons ago, and placed there some *tamafai-lotu* (workers of religion), and several of our people who were there, began on their return to instruct their friends, many of whom have become sons of the Word." Then pointing to a group of persons sitting apart from the rest, each of whom had a piece of white native cloth tied round his arm, he added, "These are the Christians, and they are distinguished from their heathen countrymen by the cloth which you see upon their arms." Mr. Williams then informed him that he himself was the "great chief" he had spoken of, and that he had carried the "workers of religion" to Savaii about twenty moons before. On hearing this, the chief made a signal to the multitude, who instantly sprang from their seats, rushed to the sea, seized the boat and carried both it and Mr. W. to the shore. *Amoamo*, the chief, conducted

Mr. W. to the Christians, by one of whom he was informed that a chapel had been built, and that service was performed every Sabbath day. "And who," asked Mr. Williams, "conducts the worship?" "I do," said he, "I take my canoe, go down to the teachers, get some religion, which I bring carefully home, and give to the people; and when that is gone, I take my canoe again and fetch some more. And now you are come, for whom we have been so long waiting! Where's our teacher? give me a man full of religion, that I may not expose my life to danger by going so long a distance to fetch it." On hearing that he could not be supplied with a teacher, he was affected almost to tears, and would scarcely believe it, for he imagined that the vessel was full of them. Mr. W. inquired of the chief if he had become a worshiper of Jehovah. He replied that he had not, but added, "If you will give me a worker of religion to teach me, I will become a believer immediately." It was with sincere regret that Mr. Williams left this little band without a missionary to teach them, and returned to the ship to prosecute his voyage. He found there a party of natives from an adjoining district who were waiting to present a request that he would pay them a visit. The chief assured Mr. Williams that he and nearly all his people were Christians, and that they had erected a spacious place of worship in imitation of the one at Savaii, and that he was daily engaged in teaching his people what he had himself been taught. Seeing that Mr. W. was inclined to doubt his statements, he placed his hands before him in the form of a book, and recited a chapter out of the Tahitian primer, after which he said, "Let us pray," and kneeling down upon the deck, he repeated the Lord's prayer in the Tahitian language. The next day Mr. W. reached Upolu, when natives from various parts of the island approached the vessel, saying that they were "sons of the Word," and that they were waiting for a "religion ship" to bring them missionaries.

When Mr. Williams reached Manono, the chief, Matetau, whom he had seen on his first visit to this island, came off to the ship and inquired with great earnestness, "Where's my missionary?" Te-ava and his wife, the native teachers who had been set apart for this station, were then introduced to him. He seized them with delight, and exclaimed, "Good, very good, I am happy now!" After a hasty visit to this island, Mr. Williams proceeded to Savaii, where he was received by the teachers and people with many expressions of joy. They informed him that Malietoa, his brother, the principal chiefs, and nearly all the inhabitants of the settlement, had embraced Christianity, and that the body of the people were only awaiting his arrival to follow their example. The next day he addressed about 700 persons in the chapel. He was followed by one of the

native teachers, who was succeeded by Malietoa, who declared that it was his intention to "give his whole soul to the word of Jehovah, and to employ his utmost endeavors that it might speedily encircle the land in which he dwelt."

During his stay at Savaii, Mr. Williams learned from the teachers many interesting particulars respecting the introduction of the Gospel into the island, and especially its reception by Malietoa and his family. A short time previous to the day fixed upon for the opening of the new chapel, the king called together his family, and stated that he was about to fulfil his promise and become a worshiper of Jehovah. His sons replied that if it was good for him it was also good for them, and that they also would receive the Gospel. But to this he objected, saying that the gods would be enraged with him for abandoning them, and endeavor to destroy him, "and perhaps," added he, "Jehovah may not have power to protect me against the effects of their anger. I will therefore try the experiment of becoming his worshiper, and if he can protect me you may with safety follow my example; but if not, I only shall fall a victim to their vengeance—you will be safe." The young men unwillingly consented to wait a month or six weeks; but the third week their patience became exhausted, and going to their father they stated that he had tried the experiment long enough, and as no evil had befallen him, they would immediately follow his example. Not only his sons, but all his relatives, and nearly all his people, abandoned their heathen worship. In connection with this renunciation of their old religion, a singular ceremony was observed. Every chief of note at the Samoa Islands had his *etu*, in which the spirit of the gods was supposed to reside. This *etu* was some species of bird, fish, or reptile, and if any one of that class was cooked and eaten, the *etu* was considered so entirely desecrated that it could never again be regarded as an object of religious veneration. The *etu* of Malietoa's sons was a fish called *anae*. On the day appointed, a large party of friends and relatives were invited to partake of the feast. A number of *anae* were dressed, and a portion laid before each individual, who with fear and trembling ate of the sacred food. The superstitious fears of the young men were so much excited lest they should be punished with death for their presumption, that on returning from the feast they drank a large dose of cocoanut oil and salt water, to prevent the effects which they feared might follow. The people who were spectators of this feast, expected that those who partook of it would fall down dead suddenly, but seeing no harm happen to them they changed their minds, and said that Jehovah was the true God. The result of this experiment produced a decided change in favor of Christianity, and induced many of the people

to place themselves under the instruction of the teachers.

Having completed the object of his voyage, and visited all the islands of the Samoa group, Mr. W. returned to his family with feelings of gratitude and joy. In less than twenty months an entire change had taken place in the habits and character of the Samoans. Chapels had been built in all the islands, and every where the people seemed waiting to receive instruction. The desire of the chiefs and people of this group to receive English missionaries, was communicated by Mr. Williams to the Directors of the Missionary Society, and in November, 1835, six missionaries, five of whom were accompanied by their wives, sailed from London for the Navigators' Islands.

The last accounts from this group of islands is of the most interesting and encouraging character. Mr. Heath estimates that there are now on the island of Upolu 20,000 persons who have embraced Christianity. On Manono all the inhabitants, consisting of about 2,000, are professedly Christians. At Savaii there are from 12,000 to 13,000 converts. On Tutuila there are 6,000, and several hundreds on the smaller islands. What a contrast with the condition of the natives in 1830, when the heralds of salvation first visited their shores! "Then, their beautiful country was 'burned with fire;' rapine, murder, cannibalism, crimes and horrors at which the heart sickens, generally prevailed; now, with wonder and gratitude the messengers of mercy exclaim, 'Behold how good and pleasant a thing it is for brethren to dwell together in unity.' And this change, as great as it is blessed, has been effected within the short space of ten years. Truly may we exclaim, 'What hath God wrought!'"

In 1843, there were some painful defections among the members of the churches at Savaii and Palauli; and this was followed by a disturbance between two villages, which threatened to embroil the whole group in a general war. In November, 1843, the party at Sapapalii declared open war against the inhabitants of Palauli. The missionary and members of the church at the former place used every means in their power to turn the war party from their evil course, without effect. When the attack was made, the people of Palauli, unwilling to shed blood, fled to the district beyond, while the invaders wasted the plantations, cut down the bread-fruit and cocoanut trees, killed and devoured the domestic animals, and burnt or removed every house in the district, except the chapel and the houses of the missionaries. On the return of the party, they began to persecute the members of the church, and threatened to burn their houses and drive them from their lands. But, out of 430 members, there was a defection, during these trying times, of but about 35. This war continued to distract the coun-

try and disturb the operations of the missionaries, for several years; producing the most disastrous results, desolating many fertile districts. And yet, God overruled it for good, as it led many of those opposed to the war to seek an asylum at the station, and thus increased the attendance upon the word. Mr. McDonald wrote, in 1849, that there were nearly 400 candidates for admission to the church. This war was not brought to a close till April, 1851, when a battle was fought, which resulted in the complete triumph of the injured party; but such was the influence of Christianity upon the victors, that not a single act of retributive vengeance was perpetrated upon the vanquished, though their provocations were very aggravated. The missionaries say that the means they have used to restore peace and harmony have commended themselves to all, and convinced them that they were their friends. Yet, the war had produced a very demoralizing effect, and led to the revival of heathen customs.

The Samoan Seminary at Malua, forms one of the most interesting features of the mission. In the course of seven years from its commencement, this institution had under its instruction 53 teachers, 34 women, wives of teachers, and 50 boys; many of whom are now employed in the missionary work. And, to a considerable extent, it has been a self-supporting institution. In 1852, there were in the institution 4 Erromangans, 4 natives of Savage Island, 4 from Faté, 1 from New Caledonia, 1 from Clarence Island, 18 Samoan youths, and 36 teachers, with their wives and children, making 146 in all.

The Papists have made a descent upon these islands, but as yet have been unable to obtain a footing.

TABULAR VIEW, 1853.

STATIONS.	Missionaries.	Native teachers.	Church members.	Added last year.	Schools.	Scholars.
SAVAII:						
Lafaasalealeaga	1	22	260	14	..	..
Matautu	1	..	179	32	16	457
Sapapali	1	..	280	33	1	33
Saluaa	1	20	147	46	..	326
UPOLU:	8	..	..	..	..	..
Apia	..	11	120	..	13	300
Fasitootai	..	9	42	14	8	229
Malua	..	..	59	..	2	123
Ulemoeaga	..	..	32	..	..	..
Taluafata	..	..	53	8	..	218
Talealii	..	..	77	..	..	..
Lepa (1848)	..	34	220	..	..	668
MANONO:	1	9	54	10	8	450
TUTUILA:	2	..	..	..	..	..
Pago-Pago	..	17	212	6	7	400
Leone	..	20	286	..	..	476
MANUA:	..	1	120	..	..	..
Totals	15	143	2141	163	55	3680

Several stations, where churches existed before the war, are not mentioned in the latest reports, and probably have been broken up; and some of the stations noticed above have a number of out-stations. Near *Lepa*, for instance, there are 40 villages, with a population of 15,000. It is impracticable, from the imperfect returns, to ascertain the number of native teachers, or to distinguish between teachers and preachers. The number is undoubtedly much larger than appears in the table. So also in regard to the schools, many of the stations only reporting the number of scholars, not of schools.

*Austral Islands.*—In 1821, a fatal epidemic prevailed at Rurutu, and *Auura*, a young chief, with some of his companions, fled from the island, and remained for some time at Tubuai, about 100 miles distant. On their return they were drifted about for 3 weeks, and after the loss of some of their crew, they landed at Maurua, the most westerly of the Society Islands. Here they were shown the demolished temples, prostrate altars, and broken idols, and informed that the inhabitants of these islands had become worshippers of Jehovah, the one living and true God. They immediately determined to proceed to Borabora, to see the missionaries, and from this place they went to Raiatea. They were filled with wonder at what they saw.

On the Sabbath they were conducted to the chapel, and beheld with astonishment the assembled multitude. The songs of praise in which the people joined, and the sermon from one of the missionaries, excited the deepest interest in their minds. They were at once convinced of the superiority of the Christian religion, and desired to be instructed in the knowledge of the true God. They became pupils in the school, and soon learned to read and spell correctly. *Auura* was exceedingly diligent in learning, and made very rapid progress. In a little more than three months he was able to read and write well, and had committed to memory the greater part of the catechism. Having publicly renounced their idols and professed themselves worshippers of Jehovah, the strangers became anxious to return to their own island, that they might carry to their countrymen the knowledge of the true God and of his Son Jesus Christ. An opportunity occurring for them to go in a vessel bound for England, *Auura* and his friends were delighted with the prospect of returning to their country, but they objected to going to their "land of darkness without a light in their hand." Hastening to the missionaries, the chief earnestly requested them to send instructors to his native land. On assembling the people and inquiring who among them would go, two of the native deacons, *Mahamene* and *Puna*, came forward and said, "Here are we; send us." Every member of the church at Raiatea brought something as a

testimony of his affection, which they presented to the teachers. The missionaries supplied them with elementary books and a few copies of the Gospel in the Tahitian language, from which their own does not essentially differ. Thus equipped, the Raiatean Christians embarked on the 5th of July, 1821, with Aoura and his friends, and on the third day after their departure arrived at Rurutu, where Aoura was welcomed by the remnant of his countrymen. The tidings of his return soon spread through the island, and the whole population came to offer their congratulations. On the night of his arrival, Aoura conveyed his own idol on board the ship in which he had returned, and on the following day convened a meeting of his countrymen. The little band of Christians entered the assembly, and Aoura demanding attention, informed them of the incidents of his voyage, and the islands he had visited, and of the knowledge he had obtained respecting the true God, the destiny of man, and the means of happiness in a future state. He declared that the god whom they worshipped was the foundation of all deceit, that their idols were mere images, and their priests impostors. He therefore proposed to his countrymen to follow his example by renouncing their false religion, and adopting that which would lead to immortality. The priests opposed this startling proposition, but the king and chiefs replied, "We will receive the word of life; we will burn the evil spirits; let every thing made by our hands as an object of worship be totally charred in the fire." An aged man, who had listened to Aoura with deep interest, arose and said, "Behold you say, O Aoura, that we have souls; till now, we never knew that man possessed a soul." The chief then introduced the two missionaries from Raiatea; stated their object in coming to Rurutu, and recommended them to the kind attentions of the people. The missionaries then briefly addressed the meeting, and concluded by recommending to the chiefs to provide an entertainment the next day of a number of kinds of food which were considered as sacred, and of which it was thought a female could not partake without instant death. The feast was accordingly prepared, and Aoura, his wife and friends, with the Raiatean Christians, unitedly partook of the sacred food. The chiefs and people stood around, expecting to see those who had thus openly violated the law of the gods, either fall into convulsions or expire in agony. But when they saw that no harm befel them, they simultaneously exclaimed, "The priests have deceived us," and hastening to their temples, they hurled the idols from the places they had so long occupied, burnt to the ground their sacred buildings, and then proceeded to the demolition of every marae in the island.

In October, 1822, the island was visited by Messrs. Tyerman and Bennet, who found the

results of a little more than one year's exertion surprising. Many had learned to read, and some to write. The teachers had erected neat plastered dwellings for themselves, and under their direction the people had built a chapel eighty feet long and thirty-six feet wide. The railing around the table, in front of the pulpit and by the side of the stairs, was composed of the handles of warriors' spears. "The people here," says a missionary, "learn war no more, but all submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols."

In 1823, Rurutu was visited by Mr. Williams. He found that the industry and improvement of the people had been progressive. "Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety. Not a vestige of idolatry was to be seen, not a god was to be found in the island."

In 1825, the Falcon, a large American ship, commanded by Captain Chase, was wrecked at Rurutu. The chief officer and crew remained some time on the island, and the captain on his departure left the following testimony with the native teachers: "The natives gave us all the assistance in their power, from the time the ship struck to the present moment. The first day, while landing the things from the ship, they were put into the hands of the natives, and not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to have plundered us of every thing. Since I have lived on shore, myself, officers, and people have received the kindest treatment from the natives, for which I shall ever be thankful."

Captain Chase afterwards rewarded the natives for their assistance, by giving them a portion of the oil. They immediately formed a native missionary society, and contributed a considerable part of the oil in aid of the funds of the Parent Society. It was afterwards sold for £66, and the proceeds sent to the Society in London.

In 1829, this island was again visited by Mr. Williams, who found that the people, although their teachers had left them, continued to observe all their religious services, and that Aoura officiated as minister. During the previous year, they had contributed to the Missionary Society 750 bamboos of cocoanut-oil. They earnestly requested that another teacher might be sent them, saying that "one-handed people were very good, but that two-handed people were much better."

On the return of Aoura to his native island, he found there a number of the inhabitants of Rimatara. These followed the example of the Rurutuans in destroying their idols and receiving Christian instruction. They shortly afterwards sailed for their own island, and induced

many of their countrymen to abandon their idols and embrace Christianity.

In June, 1822, two native Christians were sent from Borabora, to instruct the inhabitants of Rimatara in reading, writing, and the first elements of religion. These teachers labored with so much diligence and success that, when the island was visited by Mr. Williams in October, 1828, the inhabitants had renounced their idols, and were living in harmony with their teachers. A chapel had been erected for the worship of the true God, which was opened during Mr. Williams's visit. The females were neatly dressed in white native cloth, with bonnets which the teachers' wives had taught them to make. The entire population were receiving instruction, and the school for children contained one hundred and thirty scholars. In 1825, Rimatara was visited by Mr. Bourne, who was delighted with the appearance of the station, and in 1819, Pomare, king of Tahiti, left a man on the island of Raivavai, who, though ignorant and immoral himself, undertook to teach the people; and in 1821, when visited by Capt. Henry, they had made such improvement of this poor instruction that the renunciation of idolatry had become general throughout the land; and he says of them, "The very quiet, devout, and orderly manner in which they conducted themselves, not only in church but during the Sabbath, excited my highest admiration. They sent a request for suitable teachers, and in 1822, three native missionaries were sent from Eimeo. In 1826, a Christian church was formed among this people, and sixteen persons, after examination, were admitted to its privileges.

The inhabitants of the neighboring island of Tubuai, hearing that the people of Rurutu and other islands had renounced their idols and embraced Christianity, sent a deputation to Tahiti, requesting teachers and books. Two native teachers, with a supply of useful articles, embarked, in June, 1822, for the island of Tubuai, accompanied by Mr. Nott. On arriving at Tubuai, they found the whole population engaged in war and on the eve of a battle. They went immediately to the king, acquainted him with the design of their visit, and requested that hostilities might be suspended. The king expressed a willingness to accede to their proposal, provided the consent of the opposing party could be obtained. A chief having been despatched with a message of peace, his proposal was accepted, and the next morning, the two parties met, and peace was concluded. The chiefs then embraced each other, and the warriors, perceiving the reconciliation of their leaders, dropped their implements of war, and rushing into each other's arms, presented a scene of joy, far different from the conflict in which they expected to be engaged. The next day, the inhabitants of Tubuai were invited to attend public worship,

when Mr. Nott delivered the first Christian discourse to which they had ever listened. In 1826, when this island was visited by Mr. Davies, the profession of Christianity had become general throughout the island, and the chiefs and people were assisting the teachers in erecting comfortable dwellings, and a substantial house for public worship.

In the year 1825, *Rapa* was visited by a vessel from Tahiti, which on its return carried two of the inhabitants to that island, who were astonished and delighted at the strange objects presented to their notice. Having attended the schools and places of public worship, and learned the alphabet, they soon after returned to their own island, accompanied by two Tahitians, to whom the inhabitants became so much attached, that they were invited by the chiefs and people to reside among them permanently. In January, 1826, two Tahitian teachers with their wives, accompanied by a schoolmaster and a mechanic, sailed from Tahiti for Rapa. They carried with them not only spelling-books and copies of the Tahitian translation of the Scriptures, but also a variety of useful tools, seeds, and-plants, together with timber for a chapel. Mr. Davies, one of the senior missionaries at Tahiti, accompanied the teachers to their new station. The chiefs received them with every mark of respect, and promised them protection and aid. On the first Sabbath after their arrival, Mr. Davies preached in the Tahitian language to a number of the natives, who seemed impressed with the services. This island was visited in 1829 by two missionaries, who found that four chapels, in which religious instruction was steadily given, had been erected at different stations. The people manifested an increasing interest in religious things, and their improvement exceeded the expectations of their visitors.

TABULAR VIEW.

STATIONS.	Church Members.	Additions reported the last year.
Raivavai.....	40	11
Tubuai.....	36	
Rurutu.....	36	19
Rimatara.....	47	7
Totals.....	159	37

The work has continued to be carried on by native agency alone, except the occasional visits of missionaries; and, owing to their remote situation, it is seldom that any intelligence is received from the mission. Mr. Rodgeron visited Raivavai and Tubuai in 1838, and Mr. Orsmond, Rurutu and Rimatara, in 1839; when they observed many signs of improvement. In May and June, 1846, they were again visited by Mr. Barff, of Huahine, who was greatly encouraged by what he witnessed.

Peace and purity prevailed among the native believers; and the native agents were faithful and zealous in their work, and their labors appeared to have been crowned with the divine blessing. The population of these islands is small, probably not exceeding 1,000.

*Paumotu or Pearl Islands.*—In the early part of the reign of Pomare II., king of Tahiti, many of the inhabitants of the Paumotu or Pearl Islands fled to the Georgian Islands for security during a war. They were protected and hospitably entertained by Pomare, and when the Tahitians renounced idolatry, they also cast away the idols they had brought with them, and placed themselves under the instruction of the missionaries. In 1827, they returned to their own islands, and immediately after their arrival, Moorea, one of the number, who had learned to read and had been hopefully converted, began to instruct his countrymen. He met with such success, that with the exception of the inhabitants of one district, the whole population agreed to renounce heathenism. Moorea was subsequently charged with having deceived his countrymen, in the accounts he had given of the change at Tahiti, and, to save his life, was obliged to leave the island. But when the people afterwards became convinced that they had accused him falsely, they burnt their idols and demolished their temples. Several hundreds of them soon after sailed to Tahiti, a distance of three hundred miles, for the purpose of obtaining books and receiving instruction, and, before they left the island, several of them were admitted to Christian fellowship. Early in the year 1822, Moorea and Teraa, another Christian native, were publicly set apart as teachers, and soon after sailed for Anaa, or Chain Island. Shortly afterwards, a canoe from this island arrived at Tahiti, bringing the pleasing intelligence that the inhabitants were willing to receive Christianity; that war, cannibalism, and idolatry had ceased, and that a place of worship was building in every district. Two other native teachers were afterwards sent to these islands.

Mr. Orsmond visited Chain Island in 1839; where he addressed congregations of 300 or 400, and formed a church of 43 members.

*Marquesas Islands.*—In 1797, Captain Wilson, after landing the missionaries at Tahiti and Tongataboo, sailed for the Marquesas. At Santa Christina he left Mr. Crook, who, after residing on the island about a year, became discouraged and returned to Tahiti. In 1825, Mr. Crook returned to Santa Christina with two native teachers from Huahine, and one from Tahiti. He found that some of the inhabitants had destroyed their idols, but the greater part were exceedingly rude, vicious, and disorderly in their behavior, and strongly attached to their superstitions. After remaining about a month among them, Mr. Crook left the native teachers under the protection of

a friendly chief. Their prospects of usefulness were at first encouraging, but the wickedness of the people was so great, and their conduct so violent and alarming, that the Tahitians (whom they threatened to kill and devour) were obliged to return. They were succeeded by others in 1826, who were obliged to leave in 1828. In the following year, Messrs. Pritchard and Sampson visited the islands, but so turbulent and repulsive was the conduct of the natives, that they deemed the establishment of a mission impracticable. In 1831, Mr. Darling, one of the missionaries stationed at Tahiti, visited the Marquesas, and in consequence of his report, the Directors of the Missionary Society, in 1833, sent two missionaries, Messrs. Rodgers and Stallworthy, to commence a mission in those islands. Having been joined at Tahiti by Mr. Darling and four Tahitians, they were kindly received at Santa Christina by Iotete, the king, who promised to protect them, and gave them half of his own house for their residence.

These missionaries labored for a number of years, in great discouragement, and at the peril of their lives. In 1838, Mr. Rodgers, coming to the conclusion that he could not remain there with his family, removed to Raiatea; Mr. Stallworthy continuing his labors alone. In August, 1838, two Roman Catholic missionaries from the Popish College at Valparaiso were brought to the island by the French frigate *La Venus*. Mr. Stallworthy made strong objections to their settling at any station where missionaries had been placed by the London Missionary Society, but without effect. The chief having received several presents from the captain of the frigate, cordially received the priests, and gave them a piece of land for a garden. He, however, evinced an unshaken attachment to the missionary who resided on the island, but the people showed the same indifference to the Gospel which they had always done. Early in the following year seven more Romish missionaries arrived at Santa Christina, and established themselves in various parts of the island. The imposing ceremonies connected with their worship, their insinuating manners, and their skill in operating on the self-interested motives of the people have not been without effect.

This mission was continued, in the face of great discouragement, and without any visible fruit, till 1841, when the missionaries, Messrs. Stallworthy and Thompson, abandoned the field, and removed to Tahiti. The group has since been seized by the French; but the Romish missionaries have been no more successful than the Protestants. Native teachers have recently been sent from the Sandwich Islands. (See *Sandwich Islands*.)

*New Hebrides.*—*Mr. Williams's last Voyage and Death.*—After seventeen years of unremitted toil, the illness of both Mr. and Mrs. Williams obliged them, in 1833, to leave the

Islands. In June of the following year, they arrived in England. His own health and that of Mrs. Williams having been recruited by the voyage, and by a residence of four years in England, Mr. W. became anxious to return to the scene of his former labors. The plan proposed by him was to undertake an exploring voyage among the groups situated between the Navigators' Islands and New Guinea, and to place on them native teachers. For the prosecution of this object, it was deemed advisable to purchase a ship which should be exclusively devoted to missionary purposes. And for this purpose an appeal was made to Christians in England, which was speedily responded to in a very generous manner. The interest which Mr. Williams' narrative excited throughout England, seconded by his personal representations, was so great that he found easy access to the hearts and the charities of those whom he addressed.

A sum more than sufficient for the purchase of a ship was soon raised, and the Directors of the Missionary Society purchased the *Camden*, a vessel of two hundred tons burthen. Every arrangement for the safety of the vessel and the comfort of the passengers was made as soon as possible, and on the 4th of April, 1838, a meeting was held in London, at which Mr. and Mrs. Williams and ten other missionaries, one of whom was Mr. John Williams, Jun., received their parting instructions. The meeting was one of intense interest. On the 11th of April, 1838, these missionaries embarked, being escorted to the vessel by an immense crowd of the friends of missions, who followed them with their prayers.

After visiting the Navigators', Georgian, and Society Islands, Mr. Williams, in conformity with his original plan, proceeded to visit the New Hebrides. He was accompanied by Captain Morgan, Mr. Cunningham, vice-consul for the South Sea Islands, and Mr. Harris, who was intending to go as a missionary to the Marquesas.

On the 19th of November, 1839, this apostle of the Pacific unfurled the banner of peace on the island of Tanna, one of the New Hebrides group, where the barbarous people showed him no little kindness, and received the Christian teachers from Samoa gladly. In the evening, having recorded his gratitude to God, who had done such great things for them, he assembled with his beloved companions for the solemn exercise, which Captain Morgan so appropriately styles their "family prayer," and Mr. Harris, in the orderly course of their Scripture reading, read the 15th chapter of the first Epistle to the Corinthians—the sublime record of the believer's triumph over death!

The next day they proceeded to Erromanga, another island of the same group. The natives appeared quite different from those of the other islands, being more rude and barbarous in their behavior. They were at first averse to holding

any intercourse with the strangers, but having received presents of fish-hooks and beads, they brought the missionaries some eeoanuts. They were still, however, exceedingly shy. Thinking that they had gained the confidence of the natives, they all went on shore. While Capt. Morgan stopped to see the boat safely anchored, the missionaries walked up the beach. The captain soon followed them, but had not gone far before the boat's crew called to him to come back. He looked round and saw Mr. Williams and Mr. Cunningham running towards the sea, the former closely pursued by a native. Captain Morgan immediately returned to the boat, from which he saw a native strike Mr. Williams, who had just reached the water. The beach was stony and steep, and in consequence of the blow, Mr. Williams fell backward to the ground. Other natives soon came up, one of whom struck him with a club, and another pierced his body with several arrows. Mr. Harris was also overtaken and shared the same fate. Captain Morgan made several attempts to obtain the bodies, but neither of them could be procured. The natives seeing the boat approaching the shore for this purpose, attacked the persons remaining in it, and left one of their arrows sticking in its side.

The news of this sad event reached England a few days before the annual meeting of the Missionary Society. The particulars respecting it were communicated to the assembly, and resolutions passed by the Society expressing the deepest sympathy with the bereaved families of their lamented missionaries. A subscription was soon after commenced in aid of Mrs. Williams and her children, and a handsome sum was raised and appropriated to their use.

On the 1st of February, 1840, the British ship *Favorite* sailed from Sydney to search for the remains of Messrs. Williams and Harris. The expedition was accompanied by Mr. Cunningham, and a Samoan chief to act as interpreter. At Erromanga they had an interview with the natives, and by means of presents and threats obtained from them part of the bones of the two missionaries. The vessel then sailed for the Samoas, where the recovered bones were interred, amid the respectful regrets of the officers of the *Favorite*, and the tears of their brethren, and of hundreds of Samoans, who remembered Mr. Williams as the first herald of salvation to their shores.

After the death of Mr. Williams, Mr. Heath of the Samoa mission was requested by his brethren to make an exploring voyage in the *Camden*. He visited the New Hebrides, and left native teachers at four of the islands, one of which was Erromanga, the very island on which the missionaries were murdered.

One object which Mr. Williams had in view in his last voyage to the South Sea Islands, was the establishment of a college for the education of native teachers. The missionaries

at the different stations entered fully into his plans respecting it, and one was immediately commenced at Rarotonga, which soon numbered eleven students. A large piece of ground on which to erect the building, was purchased of the king, and there is every reason to hope that the institution will prosper.

Messrs. Turner and Nisbet, having been appointed to this mission, arrived at Tanna on the 30th of June, 1842, and having assembled the principal chiefs, and made known their object, were kindly received, with assurances of protection; and on the following Sabbath they held the first religious service, and preached to over 200 people. They soon found, however, that the character of the people was depraved and cruel in the extreme, and that they were distracted with internal division and strife. The natives with whom they were immediately located, manifested some attachment to them; but by all others they were regarded with distrust and hatred. More than once their destruction was secretly attempted. At length the chiefs in the interior, under pretext that a fatal disease which prevailed, was to be attributed to their arts, demanded their expulsion from the island. This was resisted by their few adherents, and led to a savage war, which compelled the missionaries to quit the island in their small open boat. They were driven back, where death in its most horrid form seemed inevitable. But a merciful Providence prepared them an ark. Just as they were entering the harbor, an American vessel appeared off Tanna, in which they embarked for the Navigators' Islands.

In the Isle of Pines, where native teachers were stationed in 1840, the result was still more tragical. In 1842, the crew of the brig *Star*, being treated with apparent friendship, went on shore to cut timber, when they were treacherously murdered and devoured by the natives. After which the Samoan teachers, after assisting to tow the vessel ashore, were murdered at the command of the chief. This was done, however, not from opposition to the teachers or to what they taught, but as an act of revenge for the outrages previously committed among them by European and American traders. This is believed also to have been the cause of the death of the lamented Williams. The visits of these trading vessels have been marked by robbery and murder. The natives, on one occasion, having offered some resistance to these outrages, they were attacked with deadly weapons, many of them slain, and others, having taken refuge in a cave, were suffocated by fire at its mouth. The immediate cause of the death of these native teachers is supposed to have been that some traders presented them with forged letters from missionaries, directing them to assist in promoting the objects of the traders, thereby exciting the jealousy of the people against them.

In 1845, the mission at the New Hebrides

was renewed. Messrs. Murray and Turner landed at Tanna with 15 native teachers, where they were most cordially welcomed and kindly treated by the inhabitants. They left four new teachers at this island, and two native evangelists at Nina; after which they proceeded to Erromanga; but, from the appearance of the natives, they came to the conclusion that the island was still closed against the Gospel, and did not land. They next proceeded to Sandwich Island, a beautiful island about 50 miles from Erromanga, teeming with a population of noble aspect and gentle manners, where they introduced four native evangelists, who were received with hearty good will by chiefs and people. They also left teachers at two of the New Caledonia group; but at the large island of New Caledonia they found things in such a state from the influence of Matuku, chief of the Isle of Pines, that they thought proper to withdraw the native teachers who were there before.

The last intelligence from the Western Polynesian Islands was obtained by a visit of Rev. Messrs. Murray and Sunderland, of the Samoa mission, in 1852. They took with them five native teachers, with their wives, from the Hervey Islands, two unmarried teachers from Samoa, four natives of Savage Island, four Erromangans, and four Fatese, who having been for years under Christian instruction at Samoa, were now returning to carry the Gospel to their native isles. In nearly all the islands they found an extraordinary change in the sentiments and habits of the people had taken place since the previous voyage of the John Williams; and large numbers had renounced idolatry and put themselves under Christian instruction. Commodious places of worship and dwellings for teachers had been erected, congregations and schools gathered, and a few were hopeful candidates for church fellowship.

**PRESBYTERIAN CHURCH OF NOVA SCOTIA.**—*Anciteum* is an island of the New Hebrides group, situated, according to Captain Cook, in lat.  $20^{\circ} 3' S.$ , and long.  $170^{\circ} 4' E.$  It is about 30 or 35 miles in circumference, and contains a population of 3,000 souls. Its exterior appearance is pleasing and rather imposing, rising to the height of 2,000 feet above the level of the sea, and presenting an interesting variety of mountain and valley, large tracts of low land in some parts of the coast, and a bold shore in others; high land and deep ravines running to a great distance inland; well wooded and watered, having streams of considerable size, and valuable timber, available for almost any purpose. The soil is not remarkably rich in general, though in some parts it appears very fertile. The natives of *Anciteum* are very low in civilization, and their moral and social condition, like that of all other heathen tribes, is such that it cannot fully be brought out to light. They do

not live together, like the Eastern Polynesians, in regular villages. In language, in color, in manners and customs, in religion, in almost every thing that distinguishes one race of men from another, they differ from the eastern tribes. They are generally of small stature, very dark, slender, and lacking in the spirit and energy which characterize adjacent tribes; yet there are some fine-looking people among them, and the mental capabilities of many of them are of a very fair order. They are not destitute of ingenuity, as appears from their ornaments, their war weapons, their plantations, &c. War was very frequent among them before the introduction of the Gospel. Cannibalism is found in all the islands of the New Hebrides group. One of the most revolting practices found on Aneiteum, and one which appears to be confined to this island, is the strangling of widows. Till very lately, an old woman was scarcely to be seen on the island. Even since the English missionaries have been located there, as many as 11 widows have been known to be strangled within a single year. The monstrous deed is done by the brother of the woman, if she have a brother, and when that is not the case, by some other relative or friend. The idea of the people is, that the soul of the wife should accompany that of her husband to the other world. It is remarkable that the greatest difficulty in removing this practice, has all along arisen from the widows themselves. What an amazing hold must their religious belief have upon their minds! Here is one of the very strongest instincts of our nature—the love of life, fairly overmatched by it. Something, however, is to be attributed to other than religious influences. It would be considered disgraceful not only to the party herself, but to the whole family to which she belongs, were she to continue to live. How potent is public opinion even among savages! Of late years, this inhuman practice has received an extensive check, and, as the last heathen district has abandoned idolatry and besought the aid of missionary teachers, it may now be said, to have almost ceased to exist. From what has been said, it will be seen that the people of Aneiteum believe in a future state of existence. They believe in gods many and lords many. They have gods of the sea and gods of the bush; and among themselves are men who pretend to have, and are believed to have, power over diseases, over the sea, the winds, thunder, rain, &c. They make a difference between the future abode of the righteous and the wicked; but their hell lacks, and their heaven abounds with such sensual gratifications as they most prize on earth. It does not appear that the island was much visited prior to the introduction of the Gospel. That important event took place in March, 1841. On the 20th of that month, the London Missionary Society, by their zealous agents, succeeded in obtaining

a footing, and introducing Christian teachers. This was a work of no small difficulty. The people were in a state of pure barbarism; they were shy and suspicious of the missionaries, and the missionaries had no confidence in them. It was by the aid of an individual, himself a savage, and chief of a neighboring island, that communication was held with the natives, and they were induced to receive the teachers. The names of these teachers, who began the work of evangelization, were Tavita (David) and Fuaieve. They were natives of the island of Savaii, Samoan group. During the early years of the mission, no visible impression was made. The teachers passed through great hardships and difficulties. One of them, with his wife, died, after a short course of service. The mission was sustained by a reinforcement from Tanna, sent by Messrs. Turner and Nisbet, of the London Missionary Society, who were on the island at the time. Apolo (Apollos,) and Simeona, (Simeon,) who were thus introduced, labored usefully on the island for several years. It was not till 1845, that any visible success was obtained. In April of that year the island was visited. The teachers had suffered severely from scarcity of food, frequent attacks of illness, the unkindness of the natives, &c. They had, however, been sustained under all their trials, and enabled not only to keep their ground, but to make a little advancement. A few of the natives had attended for some time on their instructions, and one man had decidedly attached himself to them, and had acted towards them with great kindness. Up to this time, only one station had been occupied, viz., Ipeki, on the north-west side of the island. Now, operations were commenced at another part. Two teachers were placed at Aniligauihat, where is the principal harbor. After this visit, the prospects of the mission were again overcast, and when the island was visited in 1846, about twelve months after, it appeared as if it must be abandoned altogether. The teachers had, from various causes, suffered so severely, and their labors had been so unproductive, that they were greatly discouraged, and were ready to give up in despair. Two of them, however, were induced to stay, and thus the door was kept open till it was possible to locate English missionaries. In July, 1848, the Rev. John Geddie and a catechist from Nova Scotia, N. A., and the Rev. Thomas Powell, from Samoa, were placed on the island. Aniligauihat was thought the most eligible place at which to commence their labors, and they accordingly settled there. Difficulties and trials, similar to those which had been encountered by the teachers, were experienced by the missionaries, and a considerable time passed before any marked impression was made. In July, 1849, the mission was visited, and slight symptoms of an improved state of things had begun to appear.

A small plastered chapel had been erected, and a plastered dwelling-house. Services were being regularly conducted by the teachers in the native language, and, though the attendance on these was both small and irregular, yet a little progress was being made. Five or six individuals had begun to exhibit symptoms of an awakening interest in the truths of religion. The night was passed; the morning had dawned. New troubles, however, awaited the mission; circumstances led to the separation from it of the catechist, and Mr. Powell returned to Samoa. Thus, Mr. Geddie was left to struggle, single-handed, with the great and formidable difficulties through which the mission was destined to pass. It is found, in the history of missions, that the most severe trials do not generally occur till the Gospel begins to take effect. So long as all remains in the stillness of spiritual death, the missionary is generally permitted to carry on his work with comparatively little molestation; but when the power of divine truth begins to be felt on the heart, and decided symptoms of spiritual life show themselves, then it is found that the Lord of missions did not say in vain, "Suppose ye that I am come to give peace on the earth? I tell you, nay; but rather division." It was thus with the Aneiteum mission. The opposition encountered in its early years was trifling, compared with what it had to pass through after the truth of God actually took hold of the hearts of men. When that was the case, parties among the heathen, generally official characters, whose craft was in danger, and other parties also besides the natives, whose proceedings and pursuits were incidentally interfered with by the new religion, were greatly enraged against the faithful missionary and his adherents; and many and formidable were the combinations entered into, and the attempts made, to rid themselves altogether of his unwelcome presence. In one instance, the infatuated heathen vented their rage on one of their own countrymen. They entrapped and killed a young man, named Waievai. Thus, martyr blood has flowed on Aneiteum. The mission property and lives of the mission family were seriously endangered by incendiarism. On this subject, Mr. Geddie says: "We often look back on those days of trial with trembling and with thankfulness to God. This hostility to the mission seemed to have reached its crisis in 1851, when an attempt was made on my own life and that of my family, by setting fire to my house at midnight; but the arm of the Lord was stretched out for our protection, and no harm was permitted to befall us. The excitement which that act caused among the Christian party was very great, and it required all the influence that I possessed among them to control it. The enemies of the cause of God were then convinced that the truth had taken a stronger hold of the hearts of the na-

tives than they had expected, and if they opposed it by violent means, it must be at their peril. The last exciting event occurred about two years ago, (August, 1852,) when the heathen district of Anan-un-se contemplated an attack on the people of a Christian village. The Christian party from all parts of the island assembled at the hostile district, with a view to reason with the heathen and warn them. The meditated attack was abandoned, and all parties returned peaceably to their homes. We have ever since been permitted to labor without interruption or harm."

The truths of the Gospel first took decided hold on a few individuals in the immediate neighborhood of the missionary. Among them were five or six men adapted to be useful to their countrymen. These were employed by the missionary to assist in diffusing the truths of the Gospel in such ways as they were able. In the warmth and zeal of their first love they went forth to beseech their fellow-countrymen to turn from the vanities and abominations of pagan idolatry and embrace the pure and holy religion of the Bible. Astonishing results followed their labors in connection with those of the missionary. A spirit of inquiry was awakened, large numbers abandoned heathenism and embraced Christianity, and a goodly number there is reason to believe became anxious inquirers after salvation. Heathen worship and heathen practices were extensively abandoned, and a series of changes commenced which have already led to the most beneficial results, and promise to continue till every vestige of heathenism be swept away, and the religion of Jesus fill the island with its own blessed fruits. The Rev. A. W. Murray and Rev. J. P. Sunderland of the London Missionary Society, visited the island in June, 1852, and again in company with Rev. W. Gill, in December of the same year. Mr. Murray had several times visited it before, and knew it as it was while the reign of heathenism was unbroken. He had it before his mind as it was under that reign, and though he had heard something of a change being in progress, his expectations were not highly raised. Let the reader judge of the grateful surprise, when, on approaching the shore, instead of a crowd of naked, wondering, rude, suspicious savages, with long hair and painted bodies, and armed with clubs, spears, and other weapons, he found a company of quiet, orderly people, all more or less clothed, with confiding, affectionate countenances, long hair, and other marks of heathenism almost entirely gone, and not a weapon of war to be seen—all pressing forward, each eager to be foremost in giving the most cordial welcome. The visitors did not need to be told that a mighty change was in progress, and all they saw and heard during their stay in the island tended to confirm their first impressions. A large number, probably about half the population of the island, had embraced

Christianity. The services and schools were being attended by large numbers; many had learned to read, and hundreds were striving with the utmost diligence to do so. A moral change, moreover, was in progress, corresponding to the great external one that was everywhere visible. A considerable number were professedly seeking the salvation of their souls, and some among them had, according to the opinion of the missionaries, really found the pearl of great price. Mr. Geddie was waiting the arrival of the John Williams, that he might constitute a Christian church. Accordingly it was the high privilege of the deputation to witness the baptism of 11 of the natives of Aneiteum on the Sabbath following, and to unite with them in commemorating the Saviour's dying love. The occasion was one of the deepest and most hallowed interest. It was an era not only in the history of Aneiteum, but of the entire group to which it belongs. The work is now fairly begun. God has unmistakably affixed the seal of his approbation and given a pledge of ultimate and complete success. In December, 1852, the little church had increased to the number of 24, and every thing indicated a healthy and advancing state.

The Rev. John Inglis, a missionary from the Reformed Presbyterian Church of Scotland, who had been several years in New-Zealand, had joined the mission. Mr. Inglis had been about six months on the island, and Mr. Geddie and he were most harmoniously and zealously prosecuting their interesting and delightful work. These esteemed brethren are contemplating great things. In addition to plans now in operation, they are about to commence an institution for the training of native teachers to assist them in carrying forward and extending their operations in Aneiteum, and also on the neighboring islands. This is to be at Ipeki, under the care of Mr. Inglis. Mr. Geddie is at Aniligauhata; and in addition to his other duties, manages the printing department. Thus Aneiteum is fully embraced, and if the lives and health of the devoted and excellent men who occupy it are continued, we may anticipate the happiest results, not to Aneiteum alone, but also to the extensive region beyond. They expect a reinforcement from their respective churches, ere a great while, and when that arrives, they will, Providence permitting, extend their operations to the neighboring islands. Under date October 1, 1853, Mr. Geddie writes to the effect, that the church erected at his station about 15 months previously, and in dimensions 62 feet by 25, was found quite too small, and an enlargement was contemplated to be made in the course of a few months. A mission house of stone, 56 by 19, with a room attached to the rear 19 by 13, has taken the place of the former temporary and incommensurable building. The attendance at both stations is on the increase, and the

hearts of the missionaries are cheered with the most attractive prospects.

The home churches are earnestly at work in their efforts to send additional laborers, and it is gratifying to know, that while there are few found to respond to the call, "Who will go for us?" there has never yet been found any difficulty to defray most liberally all necessary expenditure. Besides the annual salaries of the missionaries, funds to a large amount have been raised for boats and other contingencies. Last year, and the earlier part of the present year, the free-will offerings of the church in Nova Scotia, in clothing and other supplies, additional to the necessary expenditure, amounted to £400, a sum more than equal to the salary of two missionaries. The Synod, at its recent meeting, instructed the Board of Foreign Missions to secure, if possible, the services of two additional missionaries, besides the present candidate for the same field now engaged in preparatory study. Should their efforts be successful in procuring this large accession to the mission staff, the island of Aneiteum will soon become the centre of a very widely extended scene of missionary effort. It is presumed that the Reformed Presbyterian Church in Scotland, whose zealous agent, Mr. Inglis, has within so short a period exercised great and permanent influence on the prospects of the mission, will soon secure a similar reinforcement. The churches in Sydney, New South Wales, have raised £2,000 for the permanent support of two missionaries on the same group; and as there are peculiar facilities of communication between Australia and the New Hebrides, the amount of effective aid from that prosperous colony is capable of great extension.—REV. J. BAYNE, of *Pictou, N. S.*

TABULAR VIEW OF WESTERN POLYNESIA.

ISLANDS.	Missionaries.	Native teachers and evangelists.	Church members.
Aneiteum.....	2	3	24
Tanna.....	..	..	..
Erromanga.....	..	..	..
Fatec.....	..	..	..
Lifu.....	..	..	..
Mare.....	..	..	..
Toka.....	..	..	..
Nine.....	..	..	..
Totals.....	2	21	24

Owing to the difficulty of access to these islands, several years frequently elapse between the communications received from them, and hence the returns must be very imperfect.

WESLEYAN MISSIONARY SOCIETY.—The missions of the Wesleyans in the South Seas are situated in the *Friendly Islands* and neighboring groups, and also in the *Feejee Islands*; the

former mission was begun in 1822, and the latter in 1835.

*Friendly Islands.*—The Friendly or Tonga Islands are situated in the Pacific between lat. 18° and 25° S., and long. 173° and 176° W. They consist of three separate groups, which are said to contain more than 150 islands. Fifteen of them rise to a considerable height, thirty-five are moderately elevated, and the rest are low. The most southern group, the *Tongataboo* Islands, were discovered by Tasman in 1643. Tonga, the largest of them is about 20 miles long and 12 wide, in its broadest part. The highest part of Tonga, the little mount of Nukualofa, on which a chapel stands, rises about 60 feet above the sea. The surface of the island generally is only a few feet above the level of the ocean. The central group, called the *Huatai* Islands, is composed of a considerable number of small islands. The most populous of them is Lefuka, about 8 or 9 miles long and 4 broad. These islands are very fertile. The most northern group is formed by the *Havai* Islands, which are somewhat larger and higher than the *Habai* Islands. The island of Vavau, which is a fine island, is about 36 miles in circumference; its surface is uneven, and, on the northern side, rises to a considerable elevation.

The *climate* of the Friendly Islands is humid, and the heat rather oppressive, rising frequently to 98° in the shade. Much rain falls periodically. The trade-winds are not constant, and westerly winds occasionally blow in every season, which, from their variable character, have obtained from the natives the name of "foolish winds."

These islands are remarkable for their *fertility*, and the variety of their vegetable productions. Ewa is so fruitful as to be designated the granary of "Tongataboo." The island of Tongataboo, which is nearly a dead level, with the exception of a few hillocks, 30 or 40 feet high, has a rich and fertile vegetable mould, which is not composed of sand, as in the other coral islands. The Friendly Islands abound in tropical fruits and productions. The inhabitants of these islands belong to the same general stock, and resemble those of the other South Sea Islands, already described. The population is estimated by missionaries at about 50,000.

Their *political constitution* is despotism, supported by a hereditary aristocracy. In one view, however, the government may be considered as a kind of family compact; for the persons holding offices and titles address one another by the names of father, son, uncle, and grandfather, without any reference to kindred. Their ranks are, *king, chiefs, matabooles, toos, and tamaoeikis*, or slaves. The matabooles rank next to the chiefs, and are a sort of ministers. They are always looked up to as men of experience, and superior information. The sons and brothers of matabooles assist at pub-

lic ceremonies, under the direction of the matabooles. The matabooles attend to the good order of society, and look to the morals of the younger chiefs, who are apt to run into excesses, and oppress the lower orders. They are much respected by all classes. The commonalty are called *Tooas*.

The present king of these islands is an exemplary Christian, and a preacher of the Gospel. The inhabitants are in a transition state. A new order of things is springing up. Club arbitration, which formerly prevailed, has been laid aside; a code of laws has been framed; governors are appointed to the different groups, and courts of justice instituted.

The first attempt to introduce Christianity into the Friendly Islands was made in the year 1797, when Captain Wilson of the "Duff," left ten mechanics at Hihifo, a town on Tongataboo, in the capacity of missionaries. After having resided together some time, they separated, for the purpose of being more extensively useful. The chief under whose protection they resided, was murdered by his own brother, and the island involved in a sanguinary and desolating war. Three of them were murdered by the natives; the others were obliged to take refuge among the rocks and dens of the island. They were plundered of their property, stripped of their clothing, and subjected to various kinds of insult. When the strife terminated, the missionaries endeavored to support themselves by hard labor. The natives, however, having stolen every thing they possessed, it was with great difficulty they succeeded in constructing a forge. When this was accomplished the thievish inhabitants brought the articles they had stolen, in order to have them manufactured into some other form that pleased them better. In 1800 an English ship arrived among the islands, the captain of which offered the distressed missionaries a passage to New South Wales; and they being utterly destitute, and having but little prospect of usefulness among the natives, gladly accepted the proposal. For 20 years after this, no missionaries visited these islands.

The Rev. Walter Lawry, of the Wesleyan Missionary Society, arrived at Tongataboo in August, 1822. He was kindly received by the people, and for a time well treated. Like his predecessors, however, he experienced but little encouragement. The natives received him as the harbinger of soldiers who would shortly come to kill them, and seize their island; and consequently treated him with suspicion. In 1823 he was obliged to remove to the colony of New South Wales, on account of domestic circumstances. In 1825, the Rev. Messrs. John Thomas and John Hutchinson were appointed to Tongataboo, where they arrived in June, 1826. They fixed their residence at Hihifo, where they erected a substantial dwelling-house, and commenced the study of the language and the instruction of the people. They

also met with great opposition and with little success.

In the year 1827 they were reinforced by the arrival of Rev. Nathaniel Turner, Rev. William Cross, and Mr. Weiss. They found at Nukualofu, one of the chief towns of the island, two native teachers from Tahiti, who had been some time employed in that locality, preaching to the people in the Tahitian language. They had erected a chapel, and 240 persons attended their teaching.

In January, 1830, Mr. Thomas proceeded to Lifuka, the chief of the Habai Islands. On his arrival he found that the king *Taufaahau* had renounced idolatry, and acknowledged Jehovah as the true God, and that the houses that were formerly held sacred were used as common dwellings. The chief had visited Tonga a few months before, and on his return he was accompanied by a young man and his wife, who had been baptized, as teachers. Immediately on his arrival, Mr. Thomas began to preach to the natives. He also opened schools both for males and females, which were well attended, chiefly by adults. They were taught principally by the natives themselves. Such as had learned a little taught others what they knew. The king and others of the chiefs attended, and stood up in the same ring with their people, to be catechized every morning.

Mr. Thomas, after being some months in the Habai Islands, baptized a number of the natives, among whom was *Taufaahau*, the king. He and his people erected a large building for public worship, which was usually attended by great numbers of the natives, there being generally from a thousand to fifteen hundred persons present. The king was very zealous in bringing over the people from idolatry, and young and old, rich and poor, masters and servants, might now be seen renouncing the worship of idols, and turning to the true God. Among others was *Tamaha*, a female chief of the highest rank, who had been regarded as a deity, and was one of the pillars of the popular superstition.—*Meth. Mag.* 1832, p. 144; *Miss. Not.* Vol. VII., p. 513.

Idolatry also received a heavy blow in the island of Vavau. Three years before, *Finau* the king appeared anxious for a missionary, but afterwards he acted the part of a persecutor, and was mad on his idols. The king of the Habai Islands, and some of his people had, however, gone on a visit to Vavau, with 24 canoes, and the missionaries wrote a friendly letter to *Finau*. The king of Habai exhorted him to turn to God, and put away his lying spirits, and he at length yielded, saying, "Well, I will; and I will spend the Sabbath with you, in worshipping your God." He then gave orders to his servants to worship Jehovah, and to set on fire the houses of the idols. These orders were promptly obeyed. Some of the houses of the idols were taken by the people for their own use; others, to the num-

ber of 18, were burnt to the ground, and their gods in them. Some, however, were much alarmed at these proceedings; but a thousand people at least, it was supposed, joined with the king in renouncing idolatry. They showed great eagerness to hear about the new religion. The Habai people had no rest from them day nor night. When they had done with one company another would come for instruction, and thus they were kept constantly employed.

In March, 1831, Messrs. Nathaniel Turner, J. Watkin, and W. Woon, three new missionaries, arrived at Nukualofa, in Tongataboo, the last of whom was a printer. Hitherto the missionaries had had great trouble in writing out books for the natives; but now a press was established, at which were printed large editions of several school-books, select passages of Scripture, hymn-books, catechisms, and other useful works. The people were greatly delighted, and not a little surprised when they first saw the press in operation. Thousands of these little books were in a short time circulated, and were read by them with great interest. The desire for books was very great, and the missionaries, availing themselves of this, did not think it advisable to give them generally gratuitously. But the people were so poor that many found it difficult to purchase them. The missionaries were greatly assisted by a host of native helpers, not only teachers of schools but class-leaders, exhorters, and even local preachers. The overthrow of idolatry and the reception of Christianity in the various islands was in fact effected very much through the instrumentality of the natives themselves. In the schools were some thousands of scholars, of whom a large portion were adults, and about one-half females. Several hundreds of the natives, both male and female, were employed as teachers, among whom were some of the most influential of the chiefs, and their wives. Many of the females, besides learning to read, were taught to sew by the wives of the missionaries, and it was truly surprising to see the rapidity with which they acquired this useful art, and the neatness of their work. There was a great desire among them to adopt the style of dress worn by English women. The religious instruction communicated by the natives contributed essentially to the overthrow of idolatry, not only in their own and neighboring islands, but even in islands at a great distance. One day the missionaries in Vavau observed three canoes approaching the shore, which proved to be from the island of *Nina-Fo-ou*, 300 miles distant, where no missionaries had ever visited. Some of the Vavau converts, however, had been there, and such was the effect of their statements that the whole of the inhabitants had cast away their idols. One of their visitors they had detained to afford them further instruction.

In July, 1834, a powerful religious move

ment began in Vavau, which quickly extended to the whole of the Habai Islands, and afterwards, though in a less degree, to the Tonga group. Thousands of the natives had before been nominally Christians; yet, the number who gave evidence of true conversion was not considerable. Now, hundreds of men, women, and children, including some of the principal chiefs, might be seen in deep distress, weeping aloud and crying to God for mercy. Often as soon as the service commenced, the cries of the people began. Many trembled as if they were about to be judged at the bar of God. For a time, the people laid aside their ordinary employments, and gave themselves up entirely to religious exercises. The missionaries went about among them, imparting instruction, and pointing them to Christ, and many of them soon found peace in believing. The work was not confined merely to the principal islands, but spread, like fire among stubble, through the whole of them. In a short time, every island had caught the flame: everywhere the people were earnestly seeking the Lord, or rejoicing because they had found him. This religious movement was followed by a remarkable reformation of manners. Among other sins, polygamy was now abandoned; marriage became general; and they were more decent and modest in their apparel, many of them dressing in the English style. They set a high value on the means of grace. They kept the Sabbath with remarkable strictness, resting from labor; and employing the whole day in the public and private exercises of religion. They also maintained morning and evening worship every day. In their prayers there was an affectionate simplicity. Their former hatred of each other was now exchanged for love. The missionaries had great pleasure in laboring among a people so affectionate in their dispositions, so attentive to their instructions, and so tractable in their manners. To assist the reader in judging of the character of the work, we shall here give a few extracts from the letters of the missionaries:

"On Tuesday, July 27th," says Mr. Turner of Vavau, "we believe that not fewer than 1000 souls were converted; not now from dumb idols only, but from the power of Satan unto God. For a week or two we were not able to hold the schools, but had prayer meetings six times a day. We could not speak five minutes before all were in tears, and numbers prostrated before the Lord, absorbed in deep concern about salvation. Frequently their words were, 'Praise the Lord! I never knew Jesus until now, now I do know him, he has taken away all my sins; I love Jesus *Kalaise*.' Some were so filled with joy that they could not contain themselves, but cried out for 'hearts to praise the Lord.' This has not been like the dew descending upon the tender herb, but as the spring-tide, or as the overflowing of some mighty river; all the mounds of sin have been

swept away; the Lord has bowed the whole island to his sway. We have to hold two prayer meetings daily. We have ascertained that the total number in society, is 3066: and the number converted, for the most part, within the past six weeks, is 2262."

"In the morning," says Mr. Tucker, of the Habai Islands, "we repaired to the house of prayer as soon as it was light. The Lord made 'the place of his feet glorious,' the stout-hearted began to tremble, there was a mighty shaking among the dry bones. As soon as service began, the cries of the people commenced—what a solemn but joyful sight to behold! One thousand or more individuals bowed before the Lord, weeping at the feet of Jesus, and praying in agony of soul! I never saw such distress, never heard such cries for mercy, or such confessions of sin before. These things were universal, from the greatest chiefs in the land to the meanest individuals, and of both sexes, old and young. The Lord heard the sighing of the prisoners, he bound up many a broken-hearted sinner in that meeting, and proclaimed liberty to many a captive. We were engaged nearly the whole day in this blessed work. I attended four services and witnessed hundreds of precious souls made happy by a sense of the Saviour's love, on that day and the preceding evening. We have not yet received an account from all the islands of those who have obtained peace with God during this revival, but from the number already brought in by the leaders, we believe that upwards of 2000 were converted to God in the course of a fortnight."—*Miss. Notices*, Vol. VIII., p. 149.

Not the least remarkable of the converts was *Taufaahau*, the king both of the Habai and Vavau Islands, and who, at his baptism, was called *George*, while his queen was named *Charlotte*. They both adorned their Christian profession, and were truly zealous, devoted persons. They both met classes and superintended schools. The king is a very excellent local preacher, and never sought to be preferred before others, but went wherever he was sent, fulfilling his appointments with the greatest cheerfulness. Mr. Tucker, having one day in the course of conversation, stated his views on the subject of slavery, and mentioned the emancipation of the negroes in the West Indies, he (King George,) said several of his servants were slaves, having been given to him by his father and other chiefs; but that he would liberate them that very day. In the evening, he accordingly called them all together and set them at liberty. The scene was very affecting. He told them of the many evils which were practised among them during the reign of heathenism, and spoke of the love and mercy of God, in sending the Gospel to them with all its attendant blessings. He told them how much he loved them, and then said, "You are no longer slaves: you are your own masters, and may go and reside where you please."

They all burst into tears and wept aloud; the king himself and his queen could not refrain from tears. Two of them begged to be allowed to live and die with him; but he would not consent to their remaining as slaves. "If you wish," said he, "to reside a little longer with us, well; if you desire to go and dwell in any other island, just please yourselves."—*Miss. Not. Vol. VIII. p. 315, 317, 320.*

The missionaries were indebted to the king for the erection of a very large chapel in Habai. It was 110 feet by 45 inside, and was expected to be capable of holding all the inhabitants of the island. It was probably the largest and most elegant building ever erected in the Friendly Islands, and was a fine monument of the zeal and good taste of the king. It was built in little more than two months, and for several weeks there were about a thousand people engaged in the work. Most of the chiefs were employed in plaiting kafa or cinet, while the common people did the heavier work. The pillars and other timber used in the frame work were brought from other islands. The labor was regularly divided among the inhabitants of the whole group, and each party tried to excel the others in their workmanship. As they had no nails the timbers were fastened with kafa, made of the fibres of the cocoa-nut husks, and dyed black, red, and other colors. These colors they interweave with almost mathematical accuracy, which makes their work appear to great advantage. The king gave several beautifully carved spears which were left to him by his predecessors, and had often been used in war, to be converted into rails for the communion-table, and two beautifully carved clubs, which were formerly worshiped as gods, were now fixed at the bottom of the pulpit-stairs.

At the opening of the chapel, the natives assembled in great numbers from all the islands, on many of which the sick and aged only were left. On this occasion, the king delivered a very appropriate sermon from Solomon's prayer at the dedication of the temple. King George is one of nature's noblemen: he is six feet four inches high, well made, with an intelligent and benevolent countenance.

*Commander Wilkes*, of the "United States' Exploring Expedition," describes his late reception by the Friendly Islanders in terms of great interest. He says, "On the morning of the 24th, I landed at Nukualofa with all the officers that could be spared from other duties. We were received on the beach by Mr. Tueker, one of the missionaries, and were at once surrounded by a large number of natives. It was impossible not to be struck with the great difference between these people and those we had left in New-Zealand; nothing of the morose and savage appearance, so remarkable there, was seen. Here all was cheerfulness and gayety; all appeared well fed, and well formed, with full faces and muscles. The number

of children particularly attracted our notice, in striking contrast with the New-Zealand group, where but a few were seen. We waited some minutes for King George. When he made his appearance, I could not but admire him; he is upwards of six feet in height, extremely well proportioned and athletic; his limbs are rounded and full; his features regular and manly, with a fine open countenance, and sensible face; all which were seen to the greatest advantage. He at once attracted all eyes; for, on approaching, every movement showed that he was in the habit of commanding those about him. With unassuming dignity he quietly took his seat."

King George is now about fifty years old. He was converted during the great revival in Tonga, in July and August, 1834. He succeeded to the sovereignty of all the islands in 1845. He has thrown the whole weight of his influence in favor of Christianity. Mr. Lawry says, "What God declares to be wrong, he causes to be refrained from, or punished when done; but religion, in all its operations, he leaves, where God leaves it, between God and the conscience."

In February, 1835, Mr. Peter Turner, accompanied by some of the natives, sailed from Vavau for Niua-Tubu-tabu, or Keppel's Island, about 170 miles distant. After the arrival of Mr. Turner, a work similar to that which had lately occurred in the Habai and Vavau Islands, commenced here. Mr. Turner remained on the island between three and four months. He baptized 514 adults and 200 children, united the former into a Methodist Society, and married 240 persons, while in the schools there were 557 scholars, male and female, old and young. He now left them under the care of the native teachers. Mr. Thomas, on a subsequent visit to the islands of Niua-Tubu-tabu and Niua-fo-ou, baptized 778 adults and 403 children, forming, with those previously baptized, the greater part of the population.

In 1836, auxiliary Missionary Societies were formed in the islands of Habai and Vavau. Great numbers of the natives were present at the meetings for their formation, and their speeches were deeply interesting. The contrasts which they drew between their past and present condition, were affecting. The subscribers were very numerous, and included persons of all ages, and of all ranks, from the king down to the poorest of the people. In the absence of a circulating medium, their contributions consisted chiefly of articles of native manufacture. The most valuable of these were fine mats, which many of the chiefs presented. A few gave pigs, many gave native cloth, some native fish-hooks, others oils, yams, arrow-root, tortoise-shell, baskets, ornaments, &c. The king was particularly zealous in carrying on these auxiliary societies, and on one occasion he and his queen gave a donation of ten sovereigns, which had been received

by King George as a present from the captain of an English war ship.

In March, 1839, King George promulgated, in a large assembly of the chiefs and people, a *code of laws*, which had been drawn up for their government, and appointed judges to hear and decide all cases of complaint which might arise among them. No one, whether chief or private person, was now to take the law into his own hand; but must bring every matter of importance before the judges. It is evident, from the character of this code, that the missionaries had some hand in its formation. And, although it may not be free from defects, yet its adoption was an important step in the progress of civilization, laying the foundation for the security of life and property, and for the future improvement and happiness of the people.

In Tongataboo, Christianity had made much less progress than in Habai and Vavau Islands. There heathenism had all along maintained itself in vigor, particularly in the district of Hihifo, where the missionaries originally settled, but which, after two or three years, they left in consequence of the opposition they encountered. Tonga was, in fact, the centre of the superstition of the Friendly Isles. Its very name, Tongataboo, or Tonga, the holy or consecrated, would seem to mark it out as a stronghold of the ancient religion. Though many of the natives, particularly at Nukualofa, embraced Christianity, yet there were thousands throughout the island who clung to idolatry, and from time to time they manifested determined hostility to the Christians.

In June, 1840, the heathen chiefs of Tonga broke out in rebellion. Capt. Croker, of the British ship *Favorite*, happening to arrive just at this time, united the force under his command to that of King George, in the hope of bringing the quarrel to a speedy conclusion. But he, with two of his officers, were killed, and the first lieutenant and 19 men dangerously wounded. By this unfortunate occurrence the mission was broken up for a time, but was resumed again at the restoration of peace.

Of late years, Christianity has greatly extended itself in the Friendly Islands, notwithstanding the opposition of heathenism and popery. Quite lately the character and actions of the Christian king of these islands has attracted considerable public attention. Tonga, the principal island, has been again the scene of a rebellion, instigated by a few chiefs who still adhere to heathenism. The rebels were aided by Romish priests, who, for some years, have had a settlement on the island. An ecclesiastic, said to be a bishop, was prominent in the quarrel, and went in search of a French ship of war to chastise King George. Fears were excited that there might be a repetition, in the Friendly Isles, of those acts of despotic tyranny practiced by the same power in Tahiti

a few years ago. In the interval many prayers were offered up to God in behalf of King George and his people. During the bishop's absence, the British war ship *Calliope*, commanded by Sir E. Home, came into the harbor of Tonga. Meanwhile King George's efforts for suppressing the rebellion were successful; the rebels surrendered, and were magnanimously pardoned, and the war was brought to a happy termination. The king by his forbearance and generosity, in the hour of triumph, and by the practical wisdom of other parts of his conduct, has eminently adorned his Christian profession. The chiefs of the fort called *Hownd*, having first notified their intention to submit, a day was appointed to receive this submission; and as the custom of the nation is to destroy the vanquished, the missionaries thought it right to be present at the ceremony, that they might intercede for the captives, if needful. But their good offices were not required. The king caused it to be proclaimed that he did not intend to take from these chiefs either their lives, their dignity, or their lands, but that he "freely forgave them for the sake of *lotu* alone." The clemency of Christianity, which thus shone so conspicuously in the king's conduct towards the rebels is the more marked when we remember that they had barbarously murdered some of his own relatives, among the many victims that fell into their hands. His conduct on this occasion won the hearts and allegiance of even his bitterest enemies. The pardoned chiefs returned from the assembly to the king's house, and that same night renounced their heathenism, and at the family altar of King George, for the first time in their lives, they bowed their knees to the Lord Jesus Christ. More than 100 persons followed their example when Mr. West visited the fort a few days afterward. On the 16th of August the remaining fortress surrendered, and was destroyed; and mercy again triumphed in saving the lives of the vanquished. The Romish priests who had persisted in remaining in it to the last, notwithstanding the remonstrances addressed to them both by the king and Sir E. Home, escaped without injury, and their property was saved from destruction by the personal exertions of the king and the baronet, who went through the midst of burning houses and falling trees to save their goods. Thus did Providence guard this worthy king, and reward his Christian courage and consistency and mercy. Sir E. Home was surprised and delighted, and afterwards said to one of the missionaries, "I saw the noble and Christian conduct of King George. He can only be compared to Alfred the Great, of blessed memory. He is worthy of being called a king. He is the greatest man in these seas."

These events took place in August, 1852. In November, Sir E. Home returned in the *Calliope* to the Friendly Isles, that he might

learn the result of the visit of the French ship of war. He seemed very anxious that no harm should happen to the Friendly Islanders or the king. His visit was an occasion of much joy to all parties. However, the French ship had not arrived. But on the 12th of November, two days after Sir E. Home left Tonga, the Moselle made her appearance. Her commander, Captain Belland, was commissioned by the Popish governor of Tahiti to inquire into certain complaints lodged against King George by the captain of a French whaler, the Gustave of Havre-de-Grace, and also by the Romish priests residing in Tonga. The king obeyed the summons of the captain, and went on board the Moselle, taking with him his state paper box, in which he had copies of all his correspondence, especially that with the Romish priests. This correspondence he laid before the captain, who viewed the king and his papers with astonishment. At the close of their long interview, which lasted five hours, and throughout which the king conducted himself with the greatest Christian propriety, the French captain expressed himself entirely satisfied, and stated to the king that "the French government, through him, acknowledged George as king of the Friendly Islands; and that the only condition he would impose was that, if any Frenchman chose to reside in his dominions, he should be protected, so long as he obeyed the laws; and that if any of the king's subjects chose to become Roman Catholics they should be allowed to do so." To these conditions the king agreed, and the dreaded French war ship took her departure, the captain declaring that he "had seen and conversed with many chiefs in the South Seas, but that he had not seen one to be compared in knowledge and ability, in courage and dignity, to George, the king of the Friendly Islands."

And thus this man, who 29 years ago was a savage, noted through the South Seas for his bravery and fierceness of disposition, has become "a wonder unto many"—a monument of the enlightening and transforming power of the Gospel of Christ. In 1844, he lost his peace, and became a "backslider in heart;" but it was only for a short time. Publicly, at a love feast, he penitently acknowledged his fall, and immediately found peace anew, and ever since he has maintained a walk conformable to the Gospel.

The war, thus brought to a close, had an unfavorable influence on the mission; but much is hoped for from the moral influence of the events connected with its termination. In the month of October a great council was held, at which all the ruling chiefs were present, and many important regulations were enacted. The following extracts will speak for themselves: "The system of *tabu* is abolished. All slaves are hereby set at liberty; and no man is to keep a slave or other person

in bondage. All persons are to dress modestly and becomingly. All crime will be punished; and the laws already printed are to be enforced throughout the land. All children are to be sent to school, for on this depends the future welfare of our nation."

In no other mission of the Wesleyans has so large a number of *native preachers* been raised up to proclaim the Gospel to their countrymen as in this mission. Nearly 500 of the Friendly Islanders are regularly licensed to preach. In this great result, the institution for training a native ministry has exerted an important influence, and was early brought into operation.

The printing-press also is worked with great efficiency, and so is also their system of day schools, in which are nearly 8,000 children. Altogether this mission is worthy to stand by the side of that to the Sandwich Isles, as a witness before the world of what the religion of the cross can effect, even among a savage people, in the short space of thirty years.

The Rev. Robert Young, the deputation lately sent from London to visit these missions, has just returned, and in his report bears the most delightful testimony to what the religion of Christ has done for this people. Among other things he says: "With the exception of about 50 persons, the entire population have embraced Christianity. It is true they have not all felt its saving power, yet they have all been more or less benefited by its influence, and some thousands of them have experienced its transforming power, and are now, by the grace of God, adorning the doctrine of God their Saviour. There were many things that delighted me during my visit to that interesting land. I was pleased with the reverence of the people for the *Lord's day*. On that day nothing is heard or seen infringing upon its sacred right. If people are beheld coming from their habitations, it is that they may go to the house of the Lord and inquire in his holy temple. If a canoe is seen in the offing, it is conveying a local preacher to his appointment on some distant island, that he may preach Jesus to the people. If noises occasionally fall upon the ear, they are not those of revelry and strife, but songs of praise and earnest prayer to the God of heaven. I was also delighted with the attention of the people to *family worship*. That duty is strictly attended to, there being very few families throughout the length and breadth of these islands bearing the Christian name where they have not a domestic altar on which is presented the morning and evening sacrifice. I was also pleased with their proficiency in learning. Not less than 8,000 of them can read the sacred Scriptures, and 5,000 can write their own language, and some of them very elegantly. I examined several of our schools; and many of the pupils, in addition to reading and writing, had acquired

a very respectable knowledge of geography, arithmetic, natural history, and some other branches of learning. A few of them were even making attempts to master astronomy. I had also the pleasure of examining the students of our normal institution, and was greatly delighted with their proficiency.

"Though as a nation they are, after all, but in a transition state, yet, in point of truthfulness, and honesty, and hospitality, and temperance, and chastity, they might be placed in most advantageous contrast with the refined and polite nations of the civilized world. King George is a most decided and exemplary Christian. I had the privilege of being with him for nearly two months, and during that period I never heard a foolish word drop from his lips, nor did I ever see anything in his spirit or deportment inconsistent with the most entire devotedness as a disciple of the Lord Jesus Christ. He is a local preacher, and I heard him preach in Feejee a most interesting, powerful, and effective sermon. On his arrival in *Sydney*, to which place he accompanied Mr. Young, he attended a missionary meeting. It appears that some years ago he gave to Mr. Rabone, a missionary in the Friendly Islands, an idol god which he and his family had been accustomed to worship. That idol god had been preserved by Mr. Rabone, who being at the mission in *Sydney*, showed this to the king, and requested him to take it with him to the meeting. King George did so, and on the platform he held up the idol and said, 'This is the thing which I and my family were accustomed to worship.' Then holding up first one hand and then the other, each of which was minus two joints of the little finger, he said, 'My father cut off these fingers and offered them in sacrifice to this very thing.' But the king had been amply revenged upon his idol gods. On his embracing Christianity, he had them all collected, and, to the indescribable alarm of his people, he hanged the whole fraternity of them in his kitchen, and left them dangling in evidence of their inability to save themselves or those who had put their trust in them."

*Feejee Islands.*—The Feejee Group is situated about 360 miles north-west of the Friendly Islands, between lat.  $15^{\circ} 30'$  and  $19^{\circ} 30'$ , and long.  $177^{\circ}$  and  $178^{\circ}$  W. It comprises 150 islands, about 100 of which are inhabited. The remaining islands are occasionally resorted to by the natives for the purpose of fishing, and taking the *biche-de-mer*, or sea-slug. There are also numerous reefs and shoals. Two are large islands, stretching north-east and south-west, nearly throughout the whole extent of the group; and are supposed to be each about 300 miles in circumference. This group of islands comprises seven districts, and is under as many principal chiefs. All the minor chiefs, on the different islands, are more or less connected or subject to one of these, and as the one party

or the other prevails in war, they change masters. War is the constant occupation of the natives and engrosses all their time and thoughts. The introduction of fire arms brought about a great change of power. This happened in the year 1809. A brig was wrecked on the reef off Nairai, which had both guns and powder on board. The crew, in order to preserve their lives, showed the natives the use of the new instrument. They joined the Mban people, instructed them in the use of the musket, and assisted them in their wars.

The people are divided into a number of tribes independent of, and often hostile to, each other. In each tribe great and marked distinctions of rank exist. The classes, which are readily distinguished, are as follows:—1, kings; 2, chiefs; 3, warriors; 4, mataivanua, literally "Eyes of the land." They are the king's messengers; 5, slaves, (*kaisi*.) The last have nominally little influence.

The climate of the different sides of the islands may, as in all the Polynesian islands, be distinguished as wet or dry, the windward side being subject to showers, while to the leeward it is remarkably dry, and the droughts are of long continuance. The difference of temperature is, however, small. Earthquakes are not unfrequent, generally occurring, in the month of February. Several shocks are often felt in a single night. By observing the plants whose flowers succeed each other, the natives are guided in their agricultural occupations.

Next to war, agriculture is the most general occupation of this people. To this they pay much attention, and have a great number of esculent fruits and roots, which they cultivate, in addition to many spontaneous productions of the soil.

The population of these islands has been estimated at 300,000. This computation, however, proceeds upon the supposition that the interior of the islands is thickly inhabited, which seems very doubtful. It is probable that the number may be about 200,000.

The Feejeans are generally above the middle height, and exhibit a great variety of figure. The chiefs are tall, well-made, and muscular, while the lower orders are meagre, from laborious service and scanty nourishment. Their complexion, in general, is between that of the black and copper-colored races, although instances of both extremes are to be met with, indicating a descent from two different stocks. They are inferior to the natives of Tonga in beauty of person. In the Tonguese there is a native grace combined with fine forms, and an expression and carriage as if educated; while there is an air of power and independence in the Feejeeans, that makes them claim attention. They at once strike one as peculiar, and, unlike other Polynesian natives, they have a great deal of activity both of mind and body, which may be ascribed, in some measure, to their constant wars, and the necessity of their being

continually on the alert to prevent surprise. They are much more intelligent than those of other parts of Polynesia, and express themselves with great clearness and force. They excel the inhabitants of Tonga in ingenuity, as appears from their clubs and spears, which are carved in a very masterly manner, neatly formed, and ponderous; cloth beautifully checkered; variegated mats; earthen pots; wicker-work baskets, and other articles; all of which have a cast of superiority in the execution.

The faces of the greater number are long, with a large mouth, good and well-set teeth, and a well formed nose. Instances, however, are by no means rare, of narrow and high foreheads, flat noses, and thick lips, with a broad, short chin. Still, they have nothing about them of the negro type. Their eyes are generally fine, being black and penetrating. The expression of their countenances is usually restless and watchful; they are observing and quick in their movements. Their hair is somewhat curly and rather disposed to be woolly. Their whole external character, viewed generally, is fierce and warlike, rather than brave and noble. For an account of their cannibal propensities, see *Cannibals*.

A feast frequently takes place among the chiefs, to which each is required to bring a pig. On these occasions, Tanoa, king of Mban, from pride and ostentation, always furnishes a human body. A whale's tooth is about the price they put on a human life, even when the party slain is a person of rank. This is viewed by the relatives of the victim as a sufficient compensation. It is, therefore, not to be expected, that a people who set so little value upon the lives of their own countrymen should much regard those of foreigners. Hence the necessity, while holding intercourse with them, to be continually guarded against their murderous designs, which they are always meditating for the sake of the property about the person, or to obtain the body for food. Several instances are related of crews of vessels visiting the islands, having been put to death and eaten.

The *pantheon* of the Feejeeans contains many deities. "Many of the natives," says Mr. Hunt, in his *Memoirs* of Mr. Cross, "believe in the existence of a deity called *Ové*, who is considered the maker of all men; yet different parts of the group ascribe their origin to other gods. A certain female deity is said to have created the Vewa people; and yet if a child is born malformed it is attributed to an oversight of *Ové*." The god most generally known next to *Ové* is *Ndengei*. He is worshiped in the form of a large serpent, alleged to dwell in a district under the authority of Mbau, which is called Nakauvandra, and is situated near the western end of Viti-Levu. To this deity they believe that the spirit goes immediately after death for purification, or to receive sentence.

All spirits, however, are not believed to be permitted to reach the judgment seat of Nden-

gei; for, upon the road it is supposed that an enormous giant, armed with a large axe, stands constantly on the watch. With this weapon he endeavors to wound all who attempt to pass him. Those who are wounded dare not present themselves to Ndengei, and are obliged to wander about in the mountains. Whether the spirit be wounded or not, depends not upon the conduct in life; but they ascribe an escape from a blow to good luck. They have four classes of gods besides their malicious deities.

The occasions on which the priests are required to officiate are usually the following: to implore good crops of yams and taro; on going to battle; for propitiatory voyages; for rain; for storms, to drive boats and ships ashore, in order that the natives may plunder them; and for the destruction of their enemies. Their belief in a future state, guided by no just notions of religious or moral obligation, is the source of many abhorrent practices; among which are the custom of putting their parents to death when they are advanced in years, suicide, the immolation of wives at the funeral of their husbands, and human sacrifices. (See *Human Sacrifices*.)

*Mbau*, the metropolis and imperial city of Feejee, is situated on a small island about two miles in circumference. It contains nearly one thousand inhabitants, most of whom are chiefs. The houses are of a very superior description.

In October, 1835, Rev. Wm. Cross and D. Cargill proceeded from Vavau, one of the Friendly Islands, to Lakemba, one of the Feejee Islands. It was but a small island, being only about 22 miles in circumference, and did not contain above 1000 inhabitants. With a view of ascertaining the disposition of the chiefs and people, it was agreed that the two missionaries should go ashore in the boat. As they approached the beach, many of the natives were running hither and thither on the sand; and as they drew near the landing-place, nearly 200 men were standing at the distance of about 100 feet from it, some armed with muskets, others with bayonets fastened to long sticks, some with clubs and spears, others with bows and arrows, their faces painted some jet black, others red, some after one fashion, others after another. This was rather a formidable array. However, being told that the chief wished to know who they were, and what they wanted, the missionaries went on to his house, a large building within a fortress, nearly a mile from the shore. Having had their object explained to him, he appeared friendly, gave them a piece of land on which to live, and built a temporary dwelling for each of their families.

The missionaries soon began to preach to the natives, and in a few months they baptized a number of them, some of whom had previously obtained a knowledge of divine truth in the Friendly Islands. The Gospel silently made its way among the people; and every week one or more turned their backs upon

idolatry. A desire to embrace the new religion prevailed among many of the inhabitants of Lakemba; but they were afraid openly to declare themselves, as the chief, notwithstanding his first profession, threatened and persecuted those who first embraced it. He himself was only a tributary chief, and appeared unwilling to take any step in favor of Christianity until he knew the mind of the more powerful chiefs of Feejee. "When Tanao," said he, referring to one of the most renowned chiefs, "leads the way, I and all my people will embrace the new religion."

In the course of a few years, the missionaries, with the aid of native teachers and preachers, some of whom came from the Vavan Islands, introduced the Gospel into various other islands of the Feejee Group, beside Lakemba, as Rewa, Vewa, Bua, Naudy, and some others of less importance. Though in some instances they had many difficulties to contend with, yet, generally speaking, they met with a favorable reception from the chiefs and people. Their motives, however, for this kind of reception of the missionaries were very various, and, in some instances, altogether of a secular character. But the missionaries labored on, trying to enter every open door, and sow "the seed of the kingdom" even on Feejeean soil. Nor did they toil in vain. In 1845 and the following year, there was a religious movement in the island of Vewa, which extended also to others of the islands, similar to that at the Friendly Islands, already described. "Business, sleep, and food," says Mr. Hunt, in describing it, "were almost entirely laid aside. We were at length obliged almost to force some of the new converts to take something for the sustenance of the body. Some of the cases were the most remarkable I have ever heard of; yet only such as one might expect the conversion of such dreadful murderers and cannibals would be. If such men manifested nothing more than ordinary feelings when they repent, one would suspect they were not fully convinced of sin. They literally roared for hours, through the disquietude of their souls. This frequently terminated in fainting from exhaustion, which was the only respite some of them had till they found peace. They no sooner recovered their consciousness than they prayed themselves first into an agony, and then again into a state of entire insensibility. The results of this work of grace have been most happy. The preaching of the word has been attended with more power than before the revival. Many who were careless and useless have become sincere and devoted to God. The experience of most has been much improved, and many have become by adoption and regeneration the sons of God."

Says Mr. *Watsford*, "The people, old and young, chiefs and common people, were broken-hearted before the Lord. The cries for mercy drowned every other sound, and the struggling

and roaring for deliverance evinced indescribable agony and bitterness of spirit. They felt themselves great sinners, and their repentance was deep and genuine. The joy of those who were pardoned was as great as their distress had been. At some of our meetings the feeling was overpowering, and the people fell before the Lord, and were unable to stand, because of the glory." Perhaps the most remarkable instance of the mercy of Heaven which this revival witnessed, was the conversion of a chief, whose name was Varin. He had long acted as the human butcher of *Seru*, called "the Napoleon of Feejee." He was a man of a dreadful character. But by the faithful warnings and instruction of the missionaries his guilty conscience was aroused, and his haughty looks were humbled; and now, like another Paul, he is preaching "the faith he once labored to destroy."

The missionaries continued to pursue their work in the midst of dangers, and scenes of blood and cruelty, which make the flesh creep at the bare recital, and were cheered to find that the Gospel was, even in Feejee, "the power of God unto salvation to every one that believeth." God wonderfully protected them from every evil, and the little flocks which they have gathered have grown in grace, and in numbers far beyond the most sanguine anticipations of those who projected the mission. Mr. Young, who has just returned from Feejee, bears the following testimony to the state of things: "After visiting *Lakemba* and *Vewa*, I proceeded to *Bau*, the capital of the country, and doubtless the deepest hell upon earth. Here I was shown six hovels in which 18 human beings had recently been cooked, in order to provide a feast for some distinguished stranger, and the remains of that horrid repast were still to be seen. I next went to one of the temples, at the door of which was a large stone, against which the heads of the victims had been dashed, previous to their being presented in the temple, and that stone still bore the marks of blood. I saw—but I pause. There are scenes of wickedness in that country that cannot be told. There are forms of cannibalism and developments of depravity that can never be made known. No traveler, whatever may be his character, could have the hardihood to put on record what he witnessed in that region of the shadow of death. I went to see *Sakembow*, the king of Feejee. He received me with great politeness, and got up and handed me a chair; and his queen knowing I was from England, at once made me a comfortable cup of tea—a thing hardly expected in the palace of a cannibal king. Before I left, King George (of Vavau) arrived at the palace, and I requested him to deal faithfully with *Sakembow's* conscience, and I believe he attended to my request, and did it with good effect, and I hope the fruit of that visit will be found after many days.

TABULAR VIEW OF THE FRIENDLY ISLANDS DISTRICT.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Number of Chapels.	Number of Preaching-places, other than Chapels.	Missionaries and Assistants.	No. Sub. Paid Agents.	Number of Unpaid Agents.			Number of Full and Accredited Church Members.	On Trial for Membership.	Number of Sabbath-Schools.	Number of Sabbath-Schools of both Sexes.	Number of Day-Schools.	Total Number of Scholars, deducting for those who attend both Sabbath and Week-day Schools.		No. of Attendants on Public Worship, including Members and Scholars.
					Day-School Teachers.	Sabbath-School Teachers.	Local Preachers.						Male.	Female.	
1. Tonga.....	28	30	2	2	120	..	120	*	..	..	61	2,307	*	2,307	2,500
2. Habai.....	19	..	2	..	312	..	165	*	..	..	82	2,560	*	2,560	2,600
3. Varau.....	32	..	3	..	294	..	150	*	..	..	71	3,061	*	3,061	3,000
4. Niua-tubu-tabu.....	7	4	1	1	*	..	28	*	..	..	*	*	*	*	400
5. Niua-fo-ou.....	9	9	1	5	*	..	84	*	..	..	*	*	*	*	700
Totals.....	95	43	9	8	726	..	487	*	..	..	174	7,928	*	7,928	9,100

TABULAR VIEW OF THE FEEJEE DISTRICT.

1. Akeba.....	46	8	4	35	309	..	32	1,770	491	..	92	3,168	*	3,168	4,000
2. Vava.....	7	9	4	13	30	..	9	250	50	..	14	350	*	350	850
3. Uva.....	2	9	3	6	16	..	6	290	33	..	7	280	*	280	410
4. Nandi.....	2	6	2	6	22	..	6	216	..	..	7	270	*	270	500
5. Korumb.....	*	*	1	*	*	..	*	*	*	..	*	*	*	*	*
Totals.....	57	32	14	60	377	..	63	2,626	574	..	120	4,068	*	4,068	6,760
Total in Fijee.....	152	75	23	68	1,103	..	640	9,687	674	..	294	11,996	*	11,996	14,860

But notwithstanding the darkness and impiety, and sin and cannibalism in Feejee, a great work is being effected in that country. The foul birds of night are hastening away, and the Sun of Righteousness is about to arise with majesty and glory in that benighted land. Much good has already been accomplished. We have 3,000 of the people in church-fellowship; 4,000 in the schools; and 6,000 regular attendants on the ministry. We have 50 native teachers, who are valiant for the truth, and who in different parts of the land are making known the power of Christ's salvation." Then the people in general are beginning to understand and to value the character, the motives, and the objects of the missionaries; and the conviction gains ground, even in the minds of the priests themselves, that the idolatry of Feejee is doomed to fall before the conquering religion of the Son of God. Both in the Friendly Isles and in Feejee, the printing-press is in active operation; and by the assistance of the British and Foreign Bible Society, the natives of both have been well supplied with the Word of God, and this fact accounts for the failure of Popery among the Wesleyan missions in Polynesia. AUTHORITIES: *Annual Reports and Missionary Notices*; *J. Hunt's Life of Mr. Cross*; *Brown's History of Missions*, Vol. I.; *Missions in Tonga and Feejee*, by *Walter Lavery*, and *Wilkes' United States Exploring Expedition*.—REV. W. BUTLER.

*Temperance*.—The introduction of spirituous liquors into the South Sea Islands has proved one of the greatest obstacles in the way of the Gospel. The Tahitians were early taught by some natives of the Sandwich Islands to distil ardent spirits from the *ti* root, and they soon acquired such a fondness for it, that no sacrifice was deemed too great by which the gratification of their appetite might be secured. Whole districts frequently united to erect a rude still, of which, at one time, there were on Tahiti alone, 150. The first spirit that issued from the still, on account of its being the strongest, was called *ao*, and was carefully preserved and given to the chiefs. The less powerful liquor which was subsequently obtained, was distributed among the common people. A temporary house was erected over the still, where the men and boys assembled, and spent several days in rioting and drunkenness, and where they often practised the most atrocious barbarities. When they were either preparing a still or engaged in drinking, it was impossible to obtain from them the most common offices of hospitality. "Under the unrestrained influence of their intoxicating draught, in their appearance and actions they resembled demons more than human beings. Sometimes in a deserted still-house might be seen the fragments of the rude boiler, and the other appendages of the still, scattered in confusion on the ground, and among them the dead and

mangled bodies of those who had been murdered with axes or billets of wood in the quarrels that had terminated their debauch." It was not among themselves only that they quarreled; vessels were sometimes seized, and their crews murdered. The most daring acts of outrage and cruelty occurred from time to time, and led the missionaries to feel that if these immoralities were not suppressed, the most disastrous consequences would ensue, not only to the natives but to themselves. A meeting of the missionaries was convened in 1831, for the purpose of considering what could be done to counteract the existing evils. Each one made a report respecting his station, and deeply lamented the comparative smallness of his congregation and the little regard paid to divine things. The cause which had operated in producing so sad a change was sought for, and it was found in the use of spirituous liquors among the people. The formation of a Temperance Society was proposed and agreed to by the missionaries, who all resolved to use their influence to induce the natives to engage with them to abstain entirely from all ardent spirits. Papers were immediately drawn up, stating the object of the Society and signed by the missionaries at each station. At Pajara, a district on the island of Tahiti, the chief *Tati* entered cheerfully into the plan, and in a short time the society at that station numbered 360. "The vacant seats in the chapel began again to be filled, the schools were well attended, and attention to religion revived; the happy state of things prior to the introduction of spirits re-appeared." The people were so much delighted with this change, that they called a meeting of the inhabitants of that district, and agreed among themselves that they would not trade with any vessel that should bring ardent spirits to their shores. The chiefs and people of other districts, seeing the favorable results of this measure at Pajara, followed the good example. Soon after this the "Parliament" met. Before proceeding to business, the members sent a message to the queen to know upon what principles they were to act. She returned a copy of the New Testament, saying, "*Let the principles contained in that book be the foundation of all your proceedings*," and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale. It was some months after the formation of the Temperance Society at Tabiti before it was joined by the queen and her attendants. In March, 1834, a meeting of the *Irite Ture*, or law-makers, was held to prohibit the importation of spirits, at which it was agreed that if any one was found to have used even *one glass*, he should be tried, and that if proved guilty he should suffer a penalty, which was, for a native, ten hogs, and for a foreigner, ten dollars, and banishment from the country. Notwithstanding this penalty, the runaway scamen who were living at

Tahiti, continually smuggled liquor on shore, but whenever they were discovered their rum was poured upon the beach.

In 1831, during the absence of Mr. Williams from Raiatea, an unprincipled captain brought a cask of spirits to the island, and sold it to the natives. Encouraged by their chief, the people gave way to almost universal dissipation. As the cask which had been imported was sufficient only to awaken a desire for more, they prepared stills and commenced the distillation of spirits from the *ti* root. Mr. Williams, on his return, found the people in a dreadful state. A meeting was immediately called, which Mr. Williams attended, and resolutions were passed that all the stills should be destroyed. A new judge was chosen, the laws were re-established, and persons selected to go round the island and carry the resolutions into effect. In some districts they met with considerable opposition, but they made repeated circuits, and, in the course of a few months, every still was demolished, and every still-house burnt to the ground. A law was also enacted, inflicting a heavy penalty on any one who should be found engaged in the work of distillation. A temperance society was soon after formed at Raiatea, which was joined by the dissipated young chief, who said, in a letter to Mr. Williams after his return to England, "The spirits, about which your thoughts were evil towards me, I have entirely done away with, because my heart is sick of that bad path, and I am now 'pressing towards the mark for the prize of my high calling.' These are now my thoughts, that God may become my own God. This is really my wish. I am commending myself to God and to the word of his grace."

Daniel Wheeler, a member of the Society of Friends, who visited these islands in 1834, states that, though great efforts were made to suppress the traffic, yet spirituous liquors were introduced clandestinely, and in some of the islands, produced most disastrous results. He states, also, the disgraceful fact that much of this traffic is carried on by *American* vessels, many of them denominated "temperance ships."

During the visit of the American Exploring Expedition at the Feejee Islands in June, 1840, a series of commercial regulations were agreed to by the principal kings and chiefs on the one part, and Commodore Wilkes and some of his officers on the other, the 6th article of which is as follows :

"All trading in spirituous liquors, or landing the same, is strictly forbidden. Any person offending, shall pay a fine of twenty-five dollars, and the vessel to which he belongs shall receive no more refreshments. Any spirituous liquors found on shore shall be seized and destroyed."

If these untutored natives had been left to themselves, they might have been saved from

this scourge. But one of the missionaries writes, in 1841 : "We have had peace in the islands for several years, and, for the last six or seven, we have had but little drunkenness. But, of late, the French and American consuls have determined to break through all restrictions. I have seen more drunkenness at Eimeo the last six months than in seven years before." The establishment of the French Protectorate at Tahiti has removed all restraints ; and the chiefs at Raiatea have followed the example of the French, and given encouragement to the traffic, which has exerted a most baneful influence, upon the young people especially. But it is gratifying to know that the members of the church have, for the most part, escaped the seductive influence.

## GENERAL SUMMARY.

GROUPS OF ISLANDS.	Stations.	Missionaries.	Native Teachers and Evangelists.	Church Members.	Additions last year reported.	Schools.	Scholars.
Georgian Islands.....	13	7		1,870		6	970
Society Islands.....	4	4	5	969	100	7	676
Hervey Islands.....	5	6	97	1,281	238	6	1,650
Samoa Islands.....	15	15	143	2,141	163	55	3,680
Friendly Islands.....	5	9	1,221	7,161		174	7,928
Austral Islands.....	4			159	37		
Feejee Islands.....	5	14	490	2,526		120	4,068
Western Polynesia.....	8	2	21				
Panmotu.....			4	43			
Totals.....	59	57	1,981	16,150	538	368	18,972

These returns are deficient in several important points. The number of schools is not given at half the stations, and at some of them, the number of scholars is not given ; though the latter item approximates somewhat to the fact. The number of European missionaries is correctly given from the latest reports ; but the number of native helpers falls far below the truth. The returns, in regard to the number of church members, are full ; but some of them are several years old, so that the number here stated must fall somewhat below the fact. Taken as it is, it furnishes a very encouraging result, when compared with the labor bestowed upon the missions. Here are 283 communicants to each European laborer, which is probably much more than the average among us. And the results of the last year reported, show that the work is still progressing in an encouraging manner. Here is an increase on an average of 10 to each missionary of the London Society, that of the Wesleyans not being given.

But the peculiar feature of this mission is, that so much of the work has been accomplished by native agency. Here are 59 stations, and but 57 European missionaries ; while many of the stations embrace a large

number of out-stations, served by natives. And, on a large number of islands, there has never been any labor but that of natives, with the occasional visits from missionaries. Institutions for training native teachers and evangelists, were established at an early period of the mission, at Avarua, on Rarotonga, in the Hervey Group; at Griffith's Town, ou Eimeo, in the Georgian Group; at Malua, on Upolu, and Leone on Tutuila, in the Samoan Group. There is, also, one or more sustained by the Wesleyans. And these institutions have been constantly turning out teachers and evangelists. Although we cannot suppose them to possess the high qualifications required for these offices in this country, yet they appear to have labored with great zeal and success, and generally to have sustained an excellent character, both in view of the natives and of the missionaries.

A missionary ship has been employed most of the time, since the establishment of the mission, in furnishing supplies, and in making voyages among the islands for the purpose of introducing the Gospel. The *John Williams*, the ship employed for a number of years past, was purchased by the contributions of children.

In all these islands, the languages have been reduced to writing by the missionaries, and a literature given them. The entire Scriptures have been translated and printed in the language of the Georgian, and also of the Hervey Islands, and the New Testament, in Samoan; and many thousand copies of these, and of elementary books, have been printed and sold in these islands.

Soon after the formation of churches in these islands, the natives were encouraged to make contributions for the missionary cause; and the amount contributed for the last year reported was £445.

Almost every year, since the Gospel obtained a foothold in these islands, there have been reported, at some one or more of the different stations, such seasons as, among us, are technically termed *Revivals*, when a community generally are simultaneously moved by the special presence of the Holy Spirit, to an awakened and earnest attention to the great concerns of the soul. And, in the wonderful events that have transpired in this mission, has been literally fulfilled the prophetic declaration, "*The isles shall wait for his law.*"—(For a portion of this article, the author is indebted to a small work entitled, "*South Sea Islands,*" published in Boston, by Tappan & Whittemore.)

**SOUTH AMERICA:** South America covers an area of 6,500,000 English square miles, its greatest length being 4,550 miles, and its greatest breadth 3,200. Three-fourths of this area lie between the tropics, one-fourth in the temperate zone. The long chains of the Andes exercise great influence over the climate of a large portion of the country. Two millions of square miles are fertilized by the Ama-

zon, and large tracts by the rivers Orinoco and Plata. Prairies cover a large extent of country, and afford, during a part of the year, sustenance to immense herds of horses and cattle. The Pacific shore, the basin of the Orinoco, the basin of the Amazon, the country watered by the Plata, and Brazil, form five natural divisions, comprehending the whole continent.

**BRAZIL.**—After the Russian Empire, China, and the United States, this state has the most extensive contiguous territory of any in the world. It possesses more than 4,000 miles of sea-coast, and the coast commerce of the country is second only to that of the United States. The climate is remarkably even and healthy for a tropical country, owing to the great elevation of the whole empire. Until Dec. 1849, the yellow fever was not known, and at Rio Janeiro it was said, proverbially, that physicians could not live. The fever seems now to have left the country. In mineral and vegetable productions, Brazil is exceedingly rich. Coffee, sugar, cotton, furniture and dye-woods, india-rubber, hides, and drugs, are the principal articles for export. The coffee crop more than doubles that of the rest of the world. The Chinese tea-plant is quite extensively cultivated in some of the southern provinces, also the *matte*. Fruits and flowers abound, and the greater part of the empire enjoys a perpetual summer.

**History.**—Brazil was discovered by the Portuguese, under Cabral, in 1500. In 1530, it was divided into captaincies, by the king of Portugal. De Souza entered the bay now called Rio de Janeiro in January, 1531; and, supposing it to be a river, named it the *River of January*. The city founded a few years after this discovery, was called San Sebastian, a name now rarely used. Of the various early colonies, that which possesses the most interest, in a historical as well as missionary point of view, is the French Protestant colony, sent out in 1555, to Rio Janeiro, under the auspices of the great and good Admiral Coligny. The idea of building up a Protestant community on the new-found and fertile shores, excited great interest among the persecuted European reformers. Geneva sent two clergymen and 14 students to accompany the colonists. But the enterprise seemed to be attended with misfortunes at every step. Through the treachery of Villegagnon, the leader of the first expedition, the colony was soon broken up, and the whole plan frustrated. Various colonies were attempted by the French and Dutch; but finally the whole country of Brazil came under the dominion of Portugal. In 1808, Brazil became the residence of the Portuguese court, Rio Janeiro being the capital. In 1822, under Don Pedro I., it became an independent empire. In 1823 an excellent constitution was framed. The government is *decentralized*. Each of the 21 provinces has its own governor and legislature, besides which there is an imperial parliament, consisting of a Senate and

House of Representatives. The emperor, now Don Pedro Segundo, is the constitutional head; a fine man, descended from the houses of Braganza and Hapsburg, and connected with the Bourbon and Orleans families. The great cities of the empire being situated on the seacoast, there is little narrow-mindedness and bigotry prevalent among the people. All denominations are free to worship God according to the dictates of conscience.

#### MISSIONS.

The American Seamen's Friend Society have, for many years, maintained chaplains in the cities of Brazil. The Methodist Episcopal Church in the United States have also, for a considerable time, had a mission there. In 1833, the subject of a mission to South America came before the Missionary Board.

In 1834, an invitation was received from a few pious persons in *Buenos Ayres*, and in the hope of being useful to the Protestants of that city, and of gaining a foothold in that land of unmitigated Romanism, the committee resolved to obey the call. Accordingly, the Rev. *F. E. Pitts* was sent out, and the next year Rev. *John Dempster* (now President of the Biblical Institute, Concord, N. H.,) was appointed to follow him. A congregation was soon formed, and a church built; and after that a parsonage, and now there is a very flourishing Society and Sabbath-school in that city. In 1837, the Board sent out Rev. Dr. P. Kidder and Rev. J. Spaulding. Much was done by Dr. Kidder in the dissemination of the Scriptures, which were everywhere gladly received. Just as he was ready to commence preaching in the Brazilian language, Mrs. Kidder died, and he was compelled to return with his family of young children. The mission is still continued, and all its expenses are borne by the people. The present missionary is Rev. G. D. Carrow.

The next missionary effort was made under the joint auspices of the American Seamen's Friend Society and the American and Foreign Christian Union. Rev. J. C. Fletcher was stationed at Rio, and labored between two and three years, both among his own countrymen, who flock to that port for purposes of commerce, and among the natives. He found copies of the Bible in the Portuguese language, which had doubtless been given or sold by Dr. Kidder. He found tracts especially useful; and in the city, in the foreign hospitals, and in the country, tracts and Bibles were always gladly received. He there made journeys from 30 to 200 miles into the interior, always having with him a supply of Bibles and tracts. In some instances, he had discussions with the priests, some of whom were induced to receive the Bible. One not only with joy received the Word, but demanded Bibles and tracts, for distribution among his people. Mr. Fletcher heard this priest read the Bible to his people in their

own vernacular. The priests, as a general thing, are ignorant, lazy, impure, and not very devoted to their own religion. Infidelity prevails among them, and an English Roman Catholic priest, of Rio de Janeiro, informed Ex-Governor Kent, American Consul at Rio, that a priest of his acquaintance died a few years ago refusing the sacrament to the last. Dr. Kidder found a few excellent priests, who seemed to appreciate the Bible; and one or two were very desirous to see it introduced into the schools of the empire. Sen. Feijo, formerly regent of the empire, was once a priest, and even a bishop; but he wrote the most powerful book against the celibacy of the Brazilian priesthood and of the Romish clergy in general, that has appeared from any other pen either Romanist or Protestant. Through the influence of Feijo, Montezuma, and other Brazilian statesmen, this important step towards breaking from Rome, *i. e.*, the marriage of the clergy, nearly became a law. There is a great deficiency of priests in Brazil, and for years the presidents or governors of the different provinces when delivering their messages, make this the subject of much complaint. Some parishes have been twenty years without a priest, and the country is constantly increasing in wealth and population. The priests are corrupt and the people have very little of what the French call *religiosité*.

An attempt was made by some foreign priests, to prevent Dr. Kidder from circulating the Bible; but their efforts made the Bible more sought for. In 1846, an American gentleman residing in one of the southern provinces, received from the United States a number of Portuguese Bibles, from the American Bible Society. Some foreign priests persuaded a few of the people to give up these, and they were burned; but the Brazilian priests were indignant, and at a great festival, borrowed a large gilt Bible, belonging to this American gentleman, and bore it at the head of one of their processions. During a part of 1852 and 1853, Mr. Fletcher was Secretary of the U. S. Legation at Rio, and enjoyed unusual facilities among the higher portion of the Brazilians for promoting religion. He was beginning to reap the advantage of such a position for religious influence, when he was called away by sickness in his family. During his residence there, the yellow fever raged, and he was called to witness many deaths among his countrymen, and also, to behold, in the midst of this terrible pestilence, the spiritual birth of many.

The Roman Catholic religion in Brazil, has been several times almost severed from the authority of the Pope. It is characterized by great indifference in its devotees, and by great theatrical splendor on festival occasions—the only occasions, except funerals, when the churches are full. Mr. Fletcher says: "I have seen the Romish Church in France, Germany, and Italy; but in show, glitter, and the-

atrical effect, Brazil takes the lead. The slave trade in Brazil was formally put down by British cruisers in 1850. Slavery will soon be done away with, (though nearly two-thirds of the population are slaves,) because color is not a qualification for respectability. Some of the first officers of the government, civil and military, are tinged with African blood. On the whole, there is no part of the Roman Catholic world, except the United States and England, where missionary labors are so unimpeded, or where they would be better rewarded.—The press is entirely free. There are three or four English chaplains in the coast cities. Railroads are being built, and other indications of progress are manifest.

"In 1852 and 1853, treaties were made by the United States, through our ministers, Hon. Messrs. Schenk and Pendleton, with the republics of *Uruguay*, the *Argentine Confederation*, and *Paraguay* (so long shut up), and clauses permitting Protestant worship and the burial of the Protestant dead, were insisted on and agreed to.

"*Patagonia* is still heathen ground, and so far as known, the inhabitants have very few religious rites and no idols. The *Teerra del Fugians* are sunk very low in barbarism, though the few that I saw in the straits of Magellan appeared as capable of elevation as our North American Indians." An attempt was made in 1850 and 1851, by some English missionaries, to labor among them; the sad account of whose sufferings and death from starvation, has appeared in the newspapers.

"*Chili*," continues Mr. Fletcher, "is the most peaceful, and perhaps the most flourishing of the Spanish-American republics. But, at the present time, the priests' party rule. There is no freedom of opinion in religious matters. The press is muzzled; the Bible in the Spanish language is forbidden to be circulated. Out of Valparaiso, the Protestant dead are buried like dogs. Such abject devotion to the Church of Rome does not exist even in Rome itself, as I have witnessed among the Chilians at Valparaiso. Rev. David Turnbull labored there a number of years, as a missionary of the American and Foreign Christian Union; but he now has a regularly organized church of his own. Rev. Mr. Williams, formerly of the Presbyterian church at Uniontown, Pa., is now laboring in Chili for the American and Foreign Christian Union, and has a flourishing school of Chilian youth, who are also under Gospel influences. Mr. Turnbull also has a successful school for young ladies, taught by Mrs. T. and his sister. Chili is progressing rapidly in material improvements, railroads, mining, &c."

*Peru and Bolivia* are both bigoted to the extreme, and nothing has been done beyond individual effort.

*New Grenada*.—In this state, a few years ago, religious liberty was proclaimed, and the

Jesuits were banished, giving the Pope a great deal of trouble. Still, however, the priestly party is very strong, and the recent overturning of the constitutional government has given great pain to all lovers of civil and religious liberty. All the South American governments, with the exception of Brazil, have had bloody revolutions. The influence of the Americans on the Isthmus of Panama, which belongs to New Grenada, has been felt throughout the whole republic. The American Seamen's Friend chaplain, at Panama, Rev. Mr. Ravel, has done something toward distributing the Spanish Scriptures and tracts. Rev. Mr. Mont Salvatge, a converted Spanish monk, has recently been sent to New Grenada, by the American and Foreign Christian Union.

*Venezuela*.—This country has been almost constantly involved in revolutions, and is now under the government of two tyrants, the brothers Monagas. An agent of the American Bible Society is now at work there.

*Guiana*.—For the missions in British and Dutch Guiana, see *West Indies*.

*Aborigines*.—The aboriginal tribes of South America still exist in large numbers. Thousands of them are still in heathenism; but by far the greater part are very loosely connected with the Church of Rome. In the N. E. portion of the continent are the "*Arromack*" Indians, for whom a portion of the Bible has been translated. But these tribes, as to Protestant missions, constitute an almost unbroken field.

**SPANISH TOWN**: The seat of government of the island of Jamaica, W. I. It is very pleasantly situated in the interior of the island, 16 miles from Kingston. A station of the Wesleyan Missionary Society.

**ST. EUSTATIUS**: (See *West Indies*.)

**ST. KITTS, or ST. CHRISTOPHER'S**: (See *West Indies*.)

**ST. THOMAS**: (See *West Indies*.)

**ST. VINCENT**: (See *West Indies*.)

**STELLENBOSCH**: A station of the Rhensish Missionary Society in South Africa.

**STRONG'S ISLAND**: An island in Micronesia, where is a station of the American Board.

**SUGANA**: A station of the London Missionary Society on the Island of Upolu, one of the Samoan group.

**SUMATRA**: (See "*Indian Archipelago*.")

**SUNDAY-SCHOOLS**: The institution of Sunday-schools was inaugurated by a humble layman, a little more than seventy years ago; and it has been mainly conducted and sustained by laymen since that time, and has proved itself a powerful adjunct to the ministry and church of Christ. God has blessed it with wonderful success, and we may safely expect it has far greater blessings in store for our race. Said the late venerable Dr. A. Alexander, "Although this method of teaching the young and ignorant is so simple, yet it deserves to be ranked *second to no discovery of our age*. I do

not know that the beneficence of Providence has been more manifest in anything that has occurred in our day, than in the general institution of Sunday-schools. Other benevolent institutions provide the means of religious instruction; but the Sunday-school *makes the application of them.*" Says Dr. Drew, of England, most eloquently—"Honor rest upon our age. A wonderful machinery has sprung up into existence from humble and feeble sources. God gave the word, and since that blessed hour a million of teaching men and women arose on Sabbath mornings to tell infauy of Jesus, and to lead with loving hand the poor man's child onward on Zion's road. *In human history no institution of man holds such an honored place.* The unpaid, untiring, and unceasing efforts of Sunday-school love, are of the kindest, strongest and most effective doings of modern times. How do such teachers aid the responsibilities of parents; relieve and gladden the pastor's heart; bring Christ and all Christ's truth to warm young hearts, and captivate listening ears, and penetrate earth's dark places, led by the light of their own Bible, and cheered by the faith of their Christ-sustained souls."

The following interesting account of the origin of the first Sabbath-school is from the graphic pen of Mr. Lancaster, to whom it was communicated by Mr. Raikes when far advanced in life. "He said," observes Mr. L., "about the year 1782 he had taken a garden and wanted a gardener. He went to the outskirts of the city of Gloucester to hire one; and while waiting for the man, he was greatly disturbed by a troop of wretched, noisy boys, who interrupted him while conversing with the man's wife. He anxiously inquired the cause of those children being thus miserably neglected and depraved. 'O sir,' said the woman, 'if you were here on a Sunday, you would pity them indeed. They are then much more numerous, and a hundred times worse—it is a very hell upon earth. *We cannot read our Bible in peace for them.*' It was this affecting answer which moved every feeling within him. He immediately asked, 'Can nothing be done for these poor children? Is there any body near that will take them to school on a Sunday?' He was answered there was a person who kept a school in the lane who perhaps might do it. At this important moment, while revolving the matter in his mind, the word 'TRAY' was so powerfully impressed on his mind as to decide him at once to action. He went and entered into treaty with the school-mistress to take a number of these poor destitute children. *Here was the first Sabbath-school Britain ever saw.*

"When two years had elapsed after the commencement of the first school, on retiring to rest one evening, Mr. Raikes began to consider that his schools had now been fully tried, and that it was time for the public good that they should be made generally known. On

this, instead of going to bed, he directly wrote a paragraph and had it inserted in his newspaper, the Gloucester Journal, Nov. 3, 1783, in which he described the good effects of the Sunday-schools already in operation, and recommended their extension over the country. This paragraph was copied into many other papers, and in consequence he had applications from all parts of the empire; an answer to which he published in his paper. The result was, that the dormant zeal of many was called into action, and the establishment of these schools proceeded throughout the nation with the rapidity of lightning.

"Sept. 7, 1785, a society for the support and encouragement of Sunday-schools in the different counties of England was formed in London. This society engaged the coöperation of the Bishops of Salisbury and Landaff, the Deans of Canterbury and Lincoln, and other distinguished persons, and was the means of greatly advancing the cause.

"Before his death, which took place in 1811, Mr. Raikes had accounts of the establishment of similar schools in various parts of the country, embracing no less than 300,000 children. Well might he say, '*I can never pass by the spot where the word TRAY came so powerfully into my mind, without lifting up my hands and heart to heaven, in gratitude to God, for having put such a thought into my heart.*'"

The schools were at first conducted by hired teachers, who were paid thirty-three cents a Sabbath. This entailed a load of pecuniary difficulty upon the plan. The Sunday-school society alone expended, during the first 16 years of its existence, no less than £4,000 sterling in the salaries of teachers. Gratuitous instruction was an astonishing improvement upon the system, laying a solid basis for its efficiency, and ensuring its success. The exact time when this was first introduced was not known, nor where it commenced; but about the year 1800 this plan became very general.

The institution of Sunday-schools was now become universal throughout England. Every city and every town had warmly espoused the cause; and on July 13, 1803, the London Sunday-school Union was formed, which gave the cause an additional impulse.

Scotland, as early as 1797, entered spiritedly into this good work, enrolling 34 schools that year, and the next year adding 20 more. Wales, at a very early period, entered with eagerness into the scheme, and adorned her romantic and picturesque valleys with numerous asylums for the instruction of the poor. And the necessity of supplying these schools with Bibles, suggested the idea and led to the formation of the British and Foreign Bible Society. So great was the progress of Sunday-schools in Wales, that in three years 177 schools were established, containing more than 8,000 children.

The Sunday-school system was introduced

into Ireland in 1793; but its progress was not rapid until the formation of the Hibernian Sunday-school Society, in Dublin, in 1809. In April, 1815, there were 232 schools, containing more than 25,000 children, under the care of this institution. Since that time the number of schools has been greatly augmented. The first adult Sunday-school was planted by Mr. Charles, upon the mountains of Wales, in the summer of 1811.

The first Sunday-school in Asia was established by the Wesleyan missionaries in Ceylon, June 4, 1815, and gained them great favor in the eyes of the people. In the Annual Report of the London Sunday-school Union, May 1, 1818, they give us an account of Sabbath-schools in successful operation in Bordeaux and La Garde, near Moutauban, France; also in Holland, in Rotterdam and Zeist; also in Sidney, Richmond, and seven other places mentioned in New South Wales, and further cheering accounts from the cause in Ceylon.

*First Sunday-schools in the United States.*—The Sunday-school Repository of August, 1818, states that the first Sunday-school in the city of New York (and it is believed in this country,) was instituted in 1791, and incorporated in 1796. Its object was to instruct children to read and write, gratuitously, who were unable to go to school during the week; but their instructions were carried on by means of hired teachers, and their design did not extend to the religious instruction of the scholars. In the Sunday-school Teachers' Magazine for 1824, it is stated that Mr. and Mrs. Bethune had spent part of the years 1801 and 1802 in Great Britain, where they had observed the progress Sunday-schools were then making in that country; and on their return, they conversed on the subject with their pious and excellent mother, Mrs. Isabella Graham of New York, who resided with them, and it was determined that as soon as possible they would try to introduce them here. Accordingly, in the autumn of 1803, these three Christian philanthropists opened the first Sabbath-school in this city, for religious and catechetical instruction, at their own expense, at the house of Mrs. Leech in Mott Street, which was attended by about forty male and female scholars; and their punctuality of attendance was rewarded on Monday mornings, by frequent donations of tracts, shoes &c., to a considerable amount. Mrs. Graham and Mr. and Mrs. Bethune then established two other Sabbath-schools in other parts of the city; which they attended every afternoon during the summer, and during the winter between the services of the church, when they brought their provisions with them from their residence in Greenwich, as there was no time to return to dinner. Mrs. Graham opened the first adult school at Greenwich, on the second Sabbath of June, 1814, only about two months before her departure from this scene of active benevolence to her promised rest. It

was not until 1809, however, that churches or public bodies began to institute and patronize Sabbath-schools in this country. The first school on this plan, was probably one organized August 22, 1809, in the city of Pittsburgh, Pa., which met for the first time, on the first Sabbath of September, in the jury room of the Court House. It was regularly organized under an excellent constitution, and was attended by 240 children and adults. This school was formed without a knowledge of the mode of organization in Europe, and coincided in its principal features with the schools now established. In 1811 a similar school was established in Philadelphia, under the auspices of the Rev. Robert May, a missionary of the London Missionary Society, who does not appear to have had any knowledge of the school at Pittsburgh. In 1813, a school was established by a gentleman in Albany, and continued for some time. In the autumn of 1814 a school was established in Wilmington, Delaware. In April, 1815, schools were commenced in the Northern Liberties of Philadelphia, which in a few months contained 500 scholars. In 1816 they began to be generally introduced.

The citizens of New York claim the honor of forming the first society for the regular organization and conduct of Sabbath-schools. The first proposition for the formation of the Female Union Society, for the promotion of Sabbath-schools, was made by the benevolent ladies of the several denominations in this city, assembled by public invitation on the 24th of January, 1816. On the 12th of February following, the gentlemen of New York, assembled by public notice, adopted measures for the formation of a similar society for boys; and on the 26th of that month, the New York Sunday-school Union Society was instituted. Schools were immediately established; and during the first year, more than 6000 scholars were entered in their schools.

About this time Sunday-schools multiplied rapidly all over the United States. In May, 1824, the *American Sunday-school Union* was formed in the city of Philadelphia. This Society has been doing, as rapidly as means have been furnished, a great work for our country in exploring its waste places, establishing schools everywhere, and publishing and circulating a juvenile literature of great value and extent. Its operations during the past year embrace the organization of 2,012 new schools, containing not less than 60,000 children, with 8000 voluntary teachers in them; besides encouraging and aiding 2,961 other schools, and putting into circulation about 50,000 dollars worth of Sunday-school publications. The whole missionary work above referred to, cost \$20,071 68 for the work done, or at the rate of \$36 50 per month; \$284 37½ for their expenses; being, in the aggregate, \$1 50 per day, or 75 cents a day less than the wages for which the dressers of brown stone are said to have lately "struck"

in Philadelphia. This Society has already published, and is now circulating a catalogue of 872 bound volumes of choice juvenile religious books, and an assortment of other Sabbath-school requisites. It also publishes the *Sunday-school Journal*, a semi-monthly paper for teachers, and the *Youths' Penny Gazette*, every other week for scholars. The latter has a circulation of 135,000. The sales during the year ending March, 1854, amounted to \$172,041 30, or an average of 1,720,000 18mo volumes of 120 pages each.

*The General Protestant Episcopal S. S. Union.*—From the Annual Report of this Society, for 1853, it appears that it is quite rapidly increasing in means and influence. In 1851, its donation and collection list was reported as only \$28 15, while in 1853 the amount had run up to \$1,375 95. Its list of Sunday-school books numbers about 224 volumes, and receipts from cash sales in the Depository, \$20,793 82. This society embraces the denomination in the U. S.; and is located in the city of New York.

*The Sunday-school Union of the Methodist Episcopal Church.*—This Society has its head quarters in the Methodist Book Room, 200 Mulberry-street, New York. It reported in 1852 in the different states, 9,074 S. Schools; 98,031 officers and teachers; 504,679 scholars; 1,402,010 volumes in libraries; 7,213 Bible classes; 45,632 scholars in infant classes; 100,584 S. S. Advocates taken; 13,242 conversions; and expenses of schools \$69,094 00. Raised for the S. S. Union, \$7,258. It has an extensive list of excellent juvenile books and tracts, and is constantly adding valuable works to its catalogue.

*The American Baptist Publication Society* reports 103 Sunday-school books on its catalogue, while three years ago it had only 28. The society is more largely engaged in publishing and selling books and tracts for general purposes, and the Sunday-school publications are mingled with other sales.

*The New England Sabbath-school Union* is an organization in connexion with the Baptist denomination in New England, and has its centre of operations in the city of Boston. They have issued the past year 30 reprints, 28,000 copies, and 12 new books. They also issue the "Young Reaper," which has a monthly circulation of 16,000 copies. The entire receipts of the society for the past year were \$1,803. It has increased its schools about 50 per cent. within the year, and has encouraging prospects for the future.

*The Massachusetts Sabbath-school Society* is the Sabbath-school publication society for the Congregational denomination throughout the country. It has received an act of incorporation from the Legislature of Massachusetts, and its capital for its publishing operations was raised some years ago by the friends of the cause, in the vicinity of Boston, where it is located.

Of late that society has made vigorous and praise-worthy exertions towards extending its Sabbath-school missionary labors and libraries among the destitute of the West. The rapid demand for Sabbath-schools and a wholesome juvenile literature has made the co-operation of this society on an enlarged scale, both timely and grateful to the public. The society has published 658 bound volumes, for the libraries. It has also an extensive series of Scripture questions, of which many hundred thousand copies have been circulated. Its juvenile paper, the "Well-spring," has an extensive circulation, and is, we believe, the only Sabbath-school paper that is published weekly. From the annual report of 1853, it appears that its sales of books amounted to \$23,872 17, the last year, and its donations and legacies were \$2,910 95.

Every city and almost every county in our States has a Sunday-school Union, but unfortunately they have lost the habit of reporting regularly to the parent society, so that it is impossible to give with accuracy the extent of our Sunday-school efforts in the United States. We, however, know the numbers in our cities and some of the counties, and from these we have made an estimate that approximates as nearly as our resources and judgment enables us to do. The result is, we think, all the Sunday-schools of our country contain at the present time not less than 1,800,000 children, with a noble army of 200,000 voluntary unpaid teachers and officers. Great Britain includes in her schools, it is estimated, not less than 2,000,000 children, and 200,000 voluntary teachers—a noble army of 400,000 in these kindred countries, who, with ceaseless energy, are making a vigorous onset upon Satan's kingdom. (Rev. Mr. McClure estimates the children in our Sunday-schools at 3,000,000. See *United States*.)

*Mission Schools.*—The original Sabbath-school of Robert Raikes was preëminently a *Mission school*; and for many years, both in England and this country the Sabbath-school effort was mostly of this character. In both countries the earliest efforts were confined to paid teachers, and the teachers or teachings were not always of a strictly religious character. Soon, however, the Sabbath-school enterprise found its home and resting-place among the churches; and the tendency of things of late years has been to gradually relinquish the mission schools, and remain satisfied with teaching the children of the churches, and such others as could conveniently be brought into company and association with them. Some noble exceptions in different parts of our country ought here to be named, among which stands preëminently the *New York Sunday-school Union*, and its enterprising and devoted officers and teachers. Besides some 125 church Sabbath-schools, this Union embraces between 50 and 60 mission schools, with about

1,500 teachers and 10,000 scholars. About one-fourth of these schools were formed in 1853, and their present efforts are designed to increase the number still more rapidly in future. This union comprises members and churches of 20 different denominations, or shades of denominations, and is well adapted to reach the destitute by its combined influence. About 20 mission schools are also in successful operation in Brooklyn. Some of these schools have been in operation more than thirty years, and they can refer to their well-trained children now standing at the head of the professions. Many are in the Christian ministry, some of whom are missionaries of the cross, in pagan lands, and one or two are presidents of colleges. Whole neighborhoods of the lowest classes are every year in a measure purified and elevated by the influence of these mission schools. The personal intercourse of intelligent, refined and Christian teachers and visitors, with even the most polluted and criminal, has the happiest effect in restraining, and now and then of saving. The most bitter hostility against the upper classes is thus checked and changed, so that the great book of remembrance alone can reveal how much the privileged classes are indebted to such teachers for the safety of persons and property. The poor emigrant melts into tears of joy as he witnesses the first act of kindness in this strange land, in the approach of the gentle teacher for his children. Said one old man recently, "I thought there was no religion in America until you came and led my children to the Sunday-school." And said a poor Catholic woman with a bursting heart, "Oh, you Protestants are kinder than the Catholics." There is imperative need everywhere of Christians turning their attention and labors more in the direction of this mission school movement.

In all our principal cities, and even in our country towns, there are multitudes of children, whose religious instruction is neglected. Their Sabbaths are spent in idleness and vice, and they are rapidly preparing for their appearance in our criminal courts, gaols and penitentiaries. The Sabbath-school is almost the only instrumentality that can reach them. Its success in reclaiming and saving them has often been tested; and it must occupy a prominent place in any system of measures that may be adopted for the evangelization of our great cities.—R. G. PARDEE, ESQ.

**SURAT:** A large and populous town on the south bank of the Tuptee river, 177 miles north of Bombay. It is the head-quarters of a considerable military force, the residence of the British collector, judge, &c., and the chief tribunal for the entire presidency of Bombay. The London Missionary Society had a station at this place from 1813 to 1845.

**SURI:** Capital of the district of Birbhum, in the province of Bengal, 130 miles N.N.W.

from Calcutta. Station commenced by the English Baptists in 1818.

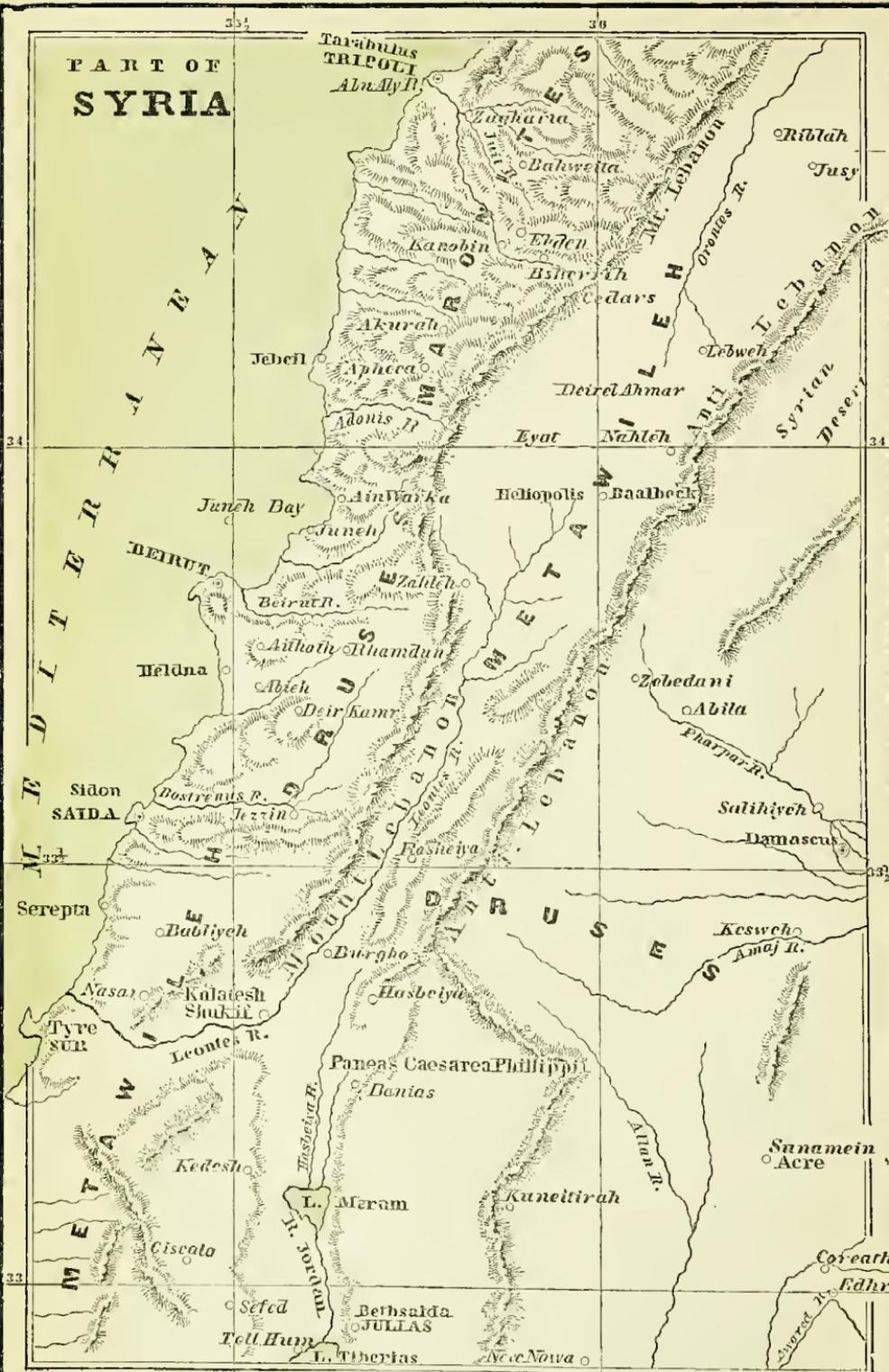
**SURINAM:** (See *West Indies*.)

**SUTTEE:** The name given in India to a woman who immolates herself on the funeral pile of her husband, and denotes that she is considered true and faithful to him. The term is also applied to the horrid rite itself. The origin of the practice is supposed to have been the voluntary sacrifice of a widow, who was inconsolable for the loss of her husband, her affection for the deceased making life a burden; the Brahmins taking advantage of the novelty and admiration it excited to recommend the practice as most meritorious and productive of good effect to the souls of the widow, her husband, and the surviving friends, in order to turn it to their own advantage. W. Ewen, Esq., superintendent of police in the lower provinces of Bengal Presidency, was of the opinion that the widow can rarely be considered voluntary in the sacrifice. Few widows, he says, would ever think of sacrificing themselves, unless overpowered with force and persuasion, very little of either being sufficient to overcome the physical or mental powers of Hindoo females. A crowd of hungry Brahmins represent to her that, by becoming a Sutte, she will remain so many years in heaven, rescue her husband from hell, and purify the family of her father, mother, and husband; while, on the other hand, disgrace in this life, and continual transmigration into the body of a female animal will be the certain consequence of this refusal. In this state of confusion, a few hours quickly pass, and the widow is burnt before she has had time even to think on the subject.

The details of this practice have often been given in our missionary periodicals. We need not repeat them here. But the extent to which this abomination has been carried, and the terrible sufferings which it has occasioned, will appear from the fact that, in ten years, from 1815 to 1825, no less than 5,997 widows were thus immolated. For a long time the Sutte was winked at by the British government in India. Dr. Scudder says that in 1819, when he first went to India, no order had been issued against it. In 1828, a society was formed at Coventry, England, called the Human Sacrifice Abolition Society, the object of which was to effect, by appeals to British humanity and justice, the abolition of widow-burning, infanticide, and other superstitious murders in India. In their report for 1834, they state that the Sutte was abolished in the Bengal Presidency in 1829, and in the other Presidencies the following year. In 1848, Dr. Scudder stated that the practice still prevailed in the native States of Meywar, Votah, Marwar, Beekaneir, Kishengur, Ulwar, and Boondee, a portion of the country larger than New-England. He says Suttees are rooted in the affections of the people; as an evidence of



PART OF  
**SYRIA**



which he states that the Rajah of Ihallawar issued a proclamation denouncing any one who should assist at a widow-burning. He soon after died, and the first victim after his proclamation was his own widow. But he says that, whenever a province is taken possession of by the British government, the Sutte is immediately abolished; and that government is exerting its influence with the native kings to secure its entire abolition; in consequence of which some of them are issuing their orders against it.—*The Sutte's Cry to Britain*, by J. Beggs; *Miss. Her.*, Sept., 1834, p. 347, and *March*, 1848, p. 90.

**SWAN RIVER:** A settlement in Australia, on the river of this name, occupied by the Wesleyan Society.

**SYDNEY:** The capital of Australia. It is situated upon a cove which opens from the spacious basin of Port Jackson. The town is built upon the head of the cove, on a rivulet which falls into it, and in a valley between two opposite ridges. The best houses are of white free-stone, or brick plastered, and have a light, airy appearance. Population about 8,000. It is occupied by the Wesleyans and the Propagation Society.

**SYRIAN CHRISTIANS:** Called also *St. Thomas's Christians*. They inhabit the interior of Malabar and Travancore, in the S.W. part of Hindostan. They extend from N. to S. 150 or 200 miles, and in breadth 40 or 50. Between 50 and 60 churches belong to this ancient branch of the Christian church, which has preserved the Syriac Scriptures, in manuscript, from Christ and the Apostles, and, unconnected with the rest of the Christian world, has stood for ages amid the darkest scenes of wickedness, idolatry, and persecution. The tradition among them is, that the Gospel was planted in Hindostan by the apostle Thomas. Landing at Cranganore, or Changanore, from Aden in Arabia, he was well received by Masdeus, king of the country, whose son, Zuzan, he baptized, and afterwards ordained deacon. After continuing some time at Cranganore, he visited the coast of Coromandel, and preached the Gospel at Melapour, and finally at St. Thomas's Mount, near Madras, where he was put to death. His tomb long remained an object of veneration. Dr. Buchanan entertained a decided opinion that we have as good authority to believe that the apostle Thomas died in India, as that the apostle Peter died at Rome.

That Christians existed in India in the second century, is a fact fully attested. The bishop of India was present and signed his name at the Council of Nice, in 325. The next year, Frumentius was consecrated to that office by Athanasius of Alexandria, and founded many churches in India. In the fifth century, a Christian bishop from Antioch, accompanied by a small colony of Syrians, emigrated to India and settled on the coast of Malabar.

The Syrian Christians enjoyed a succession of bishops, appointed by the patriarch of Antioch, from the beginning of the third century till they were invaded by the Portuguese. They still retain the Liturgy, anciently used in the churches of Syria, and employ in their public worship the language spoken by our Saviour in the streets of Jerusalem.

The first notices of this people in modern times are found in the Portuguese histories. In 1503, there were upwards of 100 Christian churches on the coast of Malabar. As soon as the Portuguese were able, they compelled the churches nearest the coast to acknowledge the supremacy of the Pope; and, in 1599, they burnt all the Syriac and Chaldaic books and records on which they could lay their hands. The churches which were thus subdued, are called the *Syro-Roman Christians*, and, with the converts from other tribes, form a population of nearly 150,000. Those in the interior would not submit to Rome; but after a show of union for a time, fled to the mountains in 1653, hid their books, and put themselves under the protection of the native princes, by whom they have been kept in a state of depression. These are called the *Syrian Christians*. About 10,000 persons, with 53 churches, separated from the Catholics; but in consequence of the corrupt doctrines and licentious manners of their associates, they have fallen from their former estate, and very few traces of the high character which they once possessed can now be discovered. Their number was estimated in 1825 at about 50,000. (See *Hindostan*.)—*Chapin's Missionary Gazetteer*.

**SYRIA AND THE HOLY LAND.**—Throughout the Old and New Testaments there is a frequent reference to Syria, a country which has been subject first to one conqueror and then to another, and made the bloody theatre on which ambition and tyranny have displayed their fiercest energies. The Chaldees, the Persians, the Romans, the Saracens, the Mohammedans, were successively its masters. In 1517, the Sultan of Turkey took possession of Syria, and his successors held sway there without interruption till 1832, when Ibrahim Pasha fought his way into the country, and brought it under the dominion of Egypt. In 1841, with the aid of the European powers, Syria was again restored to Turkey, and it is still subject to the Sultan, though a dark uncertainty hangs over its future destiny.

In the south-west part of Syria, with the Dead Sea and the river Jordan on the right, and the Mediterranean Sea on the left, lies Palestine, or the Holy Land, which has been the scene of those great events which involve the destinies of mankind. Of the present condition of Syria and Palestine so much has been said by modern writers, that it is unnecessary to go into particulars here. But as there is a constant reference in the missionary records to

the leading religious sects which occupy the country, some statistics on this subject may be of use to the reader, in the right understanding of the succeeding pages. From the statements of a missionary, as late as 1840, who had enjoyed unusual facilities for obtaining correct information, the following facts are gathered.

The population of Syria, including Palestine and Lebanon, does not vary much from one million and a quarter. Of this population, including the wandering tribes, the following is a tolerably correct division.

Moslems.....	565,000
The Antioch or Orthodox Greeks.....	240,000
Maronites.....	180,000
Greek Papists.....	40,000
Druses.....	100,000
Jews.....	30,000
Metewalies, a sect of Moslems.....	25,000
Ansaireea and Ismayeleea.....	200,000
Armenians and other sects.....	20,000

The Moslems are spread over the whole country, except Lebanon and the large mountainous regions of the Ansaireea, in both which districts they are so few as scarcely to merit attention. The orthodox Greeks extend to every part of Syria and Palestine. The Druses occupy Lebanon, and particularly the southern half of it. The Ansaireea and Ismayeleea occupy the large and fertile region north of Tripoli, and spread over mountain and plain all the way round the head of the sea to Tarsus and the plain of Adona. The Maronites reside chiefly in Lebanon, while about 2,000 are found in Aleppo, a few in Damascus, and small communities in other places. The Greek Papists are confined chiefly to Aleppo, Damascus, Beirut, Sidon, and different villages in Lebanon, and a few in the Haouran. The Armenians reside chiefly in Jerusalem and Aleppo. They increase along the southern frontier of Syria. The Jews, who are chiefly Spanish, German, and Polish, are confined mostly to Jerusalem, Hebron, Tiberias, Damascus, and Aleppo. Small communities are found in some of the other cities. Small Arab tribes occupy portions of nearly all the great plains in Syria and Palestine, but chiefly along the eastern frontier and in the Haouran. There is a sect called Yezzidees, worshipers of the devil, but they are few, and occupy the extreme north-east frontier.

*The Druses.*—This sect, though not the most numerous, yet holds a very conspicuous place. They derive their name from Mohammed Eben Ismael, surnamed El Drusi, who came from a foreign country, and became a follower of Hakem, the supposed founder of the sect in the eleventh century. The Druses acknowledge seven law givers: Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Said. They believe in ten incarnations of God, the last and most important being that in the person of Hakem. They call Hakem the creator of heaven and earth, the only God worthy of reverence in heaven, and the only Lord on

earth. "He is one, the only one, who knows no consort and no number. He neither begets nor is begotten. He does what he will and as he will. He tears down and builds up. He lifts up and throws down. He says to all things, be; and they are. He is the beginning and the end of all things. He is the beginning and the end, the powerful, the excellent, the victorious. I am, he says, the foundation of religion, the way, the Lord of the resurrection and the new life, &c." This Hakem, they believe, will appear again in human form, at the judgment, to give to every man according to his desert. The time of his coming is pointed out to be when kings rule with unlimited power, and Christians get the superiority over the Moslems. At the judgment those who are called Muwahhidin, *i. e.* Unitarians, in opposition to Polytheists and Christians, will be rewarded, and all apostates punished. There are two classes of Druses, viz., the Akkal, or the learned and initiated; and the Jahal, or the ignorant and uninitiated. The initiated are very strict in regard to food, not eating with strangers; in regard to marriage, not marrying out of their own order; and in the use of oaths, using only the expression, "I have said it." They form a sort of sacred or aristocratic order, and perform the ceremonies of their religion in secret. From them is taken the *imam*, the spiritual or ecclesiastical head of the Druses. The uninitiated, comprehending the greater part of the Druses, and even the emir himself, who is not permitted to interfere in matters of religion, are very different as to religion and religious usages. They make no distinctions of meats, drink wine, marry wives out of their own sect, and wear a variegated dress. They conform to the religion which happens to predominate. With the Mohammedans they are Mohammedans; with the Christians they are Christians. This conduct is said to be commanded them in their sacred books, in order to conceal the fact that they belong to a particular sect. This class of the Druses are exceedingly ignorant and degraded, knowing but little about God, and still less about the Saviour; yet they are teachable, and not being subject to ignorant and bigoted priests, they have been found more ready to receive the Gospel than the nominal Christians of Syria.

MISSIONS OF THE AMERICAN BOARD.—Rev. Messrs. Levi Parsons and Pliny Fiske, embarked at Boston, Nov. 3, 1819, for what was then denominated the mission to Palestine, and on the 15th of the following January, they entered the harbor of Smyrna. In December of the same year, Mr. Parsons embarked for Jerusalem, where he arrived in March—the first Protestant missionary who had entered that field with a view of making it the centre of his own evangelical operations. He had, however, scarcely surveyed his field, when disease undermined his constitution, and he em-

barked for Alexandria, where he died, February 10, 1822. In April, 1823, Mr. Fiske entered Jerusalem, accompanied by Rev. Jonas King. They spent some time in explorations in and around the holy city, and in excursions to Lebanon and other places, meanwhile distributing Scriptures and tracts, and studying the prevailing language. In November, 1823, Rev. William Goodell and Rev. Isaac Bird, with their wives, arrived at Beirut. As this city holds a conspicuous place in the history of the Syrian mission, a particular description of it seems desirable. Soon after their arrival the missionaries wrote :

"Beirut is pleasantly situated at the foot of Mount Lebanon, on the western side of a large bay, in latitude 33° 49' N. and long. 35° 50' E. It has a fertile soil, and is abundantly furnished with good water from springs that flow from the adjacent hills. The houses are built of mud, and of a soft, crumbling stone, and are dark, damp, and inconvenient. The streets are narrow and dirty, and during the winter are seldom dry. They were once paved, in a slovenly manner with stones of irregular shape, which are now wide apart, and simply furnish stepping stones in rainy weather. The filth of the city, together with its dampness in winter and its heat in summer, renders it a very undesirable place for a family. Ships are forced to lie at anchor at the eastern extremity of the bay, about two miles from the city. The port is choked up with sands, and with some of the pillars of granite, which remain as almost the only relics of the ancient magnificence of the place. On the north and north-west Beirut is entirely open to the sea, and at no great distance to the east is Lebanon, which stretches far to the north and to the south. Nearer to the city on the south, is a large and beautiful plain, varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees, and enlivened by numerous cottages. From the terrace of the house we occupy we can count more than 200 of these cottages, scattered here and there among the trees. Besides three large mosques and several smaller ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic Greek church."—(See *Beirut*.)

In view of this beginning of Protestant missions in a quarter of the world the most interesting and sacred, the Board say in their report for 1824: "In Jerusalem, the ancient capital of the visible Church, the standard of truth and righteousness has been erected, it is hoped, never more to be permanently removed. Among the mountains of Lebanon, the Gospel has been proclaimed to Druses, Maronites, Syrians, and Greeks. Jordan and the Dead Sea have heard the sound, and Bethlehem, Capernaum, and Nazareth. In that most interesting portion of the world, the light of life, after having been for ages quite extinguished, has been rekindled—and by whom? The mission-

aries of the Board—thanks unto our merciful God for the unmerited privilege—have been among the first and principal instruments. A great crowd of witnesses upon earth, and doubtless many more on the heights of the heavenly Zion, contemplate this enterprise." A prominent feature in the mission for the first few years, was the determined and systematic opposition to the circulation of the Bible, made by the Romish church; and not to the Bible only, but to the preaching of the Gospel, the establishment of schools, and the diffusion of knowledge generally. In spite of the opposition, however, a school was established and continued at Beirut, and the Scriptures were put into the hands of many, notwithstanding a proclamation from the Grand Signior forbidding their distribution. In the fall of 1825, Mr. King left the mission, having engaged in it only for a limited period. About the same time a severe loss was sustained in the death of Mr. Fisk. He had been preparing an Arabic and English dictionary, which it was necessary now to commit to other hands.

As the missionaries became acquainted with the language of the country, so as to converse with the people freely, and engage in controversy with the patriarchs and others, a spirit of religious inquiry was awakened, and the excitement became general; so that the time of Mr. Bird, and often that of Mr. Goodell, was demanded night and day to converse with men and women from different places, who were convinced of the rottenness of their old system, and wished to become acquainted with a more excellent way. As the work went on, the opposition of rulers, both ecclesiastical and civil, became more violent, threatening decrees were fulminated, and in some instances the most cruel forms of persecution were resorted to. Among the objects of this persecution was Asaad Shidiak, who had been Mr. King's teacher in Arabic and Syriac, and who was one of the most intelligent men on Mount Lebanon. He was a Maronite Roman Catholic, had been much acquainted with the bishop of Beirut, and with the Maronite patriarch, and on his showing a strong tendency towards evangelical religion, he was threatened with immediate excommunication, if he did not cease from his connection with the "Bible men." To avoid this evil he was advised to retire for a season to Hadet, in the hope that the opposition would subside. In this retirement his mind became still more serious and determined, and on his return to Beirut he was resolved to risk whatever obloquy and violence might come upon him. The suspicion that he was heretical made it necessary for him to give up a marriage contract into which he had entered; and he preferred this sacrifice rather than shut himself out from the means of access to the truth. In January, 1826, the patriarch sent his own brother to call upon Asaad, to urge him to an

interview, and though warned by the missionaries of the dangers to which he would be exposed, he complied with the request, and went to the convent of Der Alma, where he met the patriarch, and had many conversations with him. The topics upon which Asaad insisted, were the necessity of a spiritual religion, in distinction from modes and form; the sufficiency of the Scriptures; and the absurdity of holding the Pope to be infallible. The patriarch was highly displeased with these bold sentiments, and uttered, first, cruel threats, and then promised honor, promotion, money, &c. The bishop of Beirût was present at several of the discussions, and threatened Asaad's life in the most angry and violent manner.

After an absence of seven weeks, he returned to Beirût, and wrote a history of what had transpired. The document was published in the *Missionary Herald*, and indicated great talents, a sincere love of the truth, and the spirit of a martyr in its defence. As soon as Asaad's mother, brothers, and other relations heard of his return, they flocked around him, and besought him to leave the missionaries. Against the urgent entreaties of the brethren, he accompanied four of his relatives home, in the belief that it would be safe, and that he should do some good by the visit. In about a fortnight some of his relatives took him by force, and carried him to the convent of Der Alma, and delivered him up to the patriarch, by whose order he was removed to Cannoheen, about 50 miles from Beirût. There he suffered imprisonment, chains, stripes, and revilings. To those who delivered him up, he said that if he had not read the Gospel he never should have known how to explain their conduct; but there he learned that "the brother shall deliver up the brother to death, and a man's foes shall be those of his own household." For several months he was beaten daily, and having made an unsuccessful attempt to escape, a heavy chain was put around his neck, and the other end fastened to the wall. The common people were encouraged to visit him and spit in his face, and otherwise insult him, with a view to shame him and break his spirit. His mother and one or two of his brothers, finding how cruelly he was treated, relented, and earnestly sought his release. One who visited him declared that he had been beaten till his body was of the color of blue cloth. In the midst of his sufferings he wrote a kind letter to the missionaries, but not having an opportunity to send it, the patriarch discovered it, and both he and others beat him severely on this account. For many months intelligence was received of Asaad's condition, and though his sufferings knew no abatement, the hope was entertained that his deliverance would in some way be effected. But at length communication was cut off, a dreadful uncertainty hung over his fate, and the sad conclusion was forced upon the missionaries that he had died in the

hands of his unrelenting tormentors. Nothing has ever occurred to relieve this painful apprehension. The piety and constancy of Asaad Shidiak were regarded as very extraordinary. His pride of talents and of authorship, his reverence for his former tutors, patrons, and ecclesiastical superiors, and all his previous habits of thinking and acting, were opposed to his joining the missionaries and yielding to the authority of the Scriptures. To these were added the anathemas of the Church, the revilings of friends, the malice of a bigoted and bloody priesthood, and the horrors of a long imprisonment under chains and stripes, till his vigorous frame became one mass of suffering; while, on the other hand, deliverance, honor, emoluments, all that wealth and power could offer, awaited him in case of his recantation. That under these circumstances Asaad should have adhered with unwavering firmness to the Gospel and the religion of Christ, must certainly be regarded as a surprising triumph of Christianity over the natural inclinations of the heart, and over the principalities and powers of this world. With propriety did the Board ask, "How many are there among ourselves, with all our means of knowledge and all the strength of confirmed religious principle, who could assure themselves that, in such a fearful controversy, they should stand like Asaad Shidiak, calm and unruffled amid the war of angry passions, deprived of every earthly support, and looking through tears, yet with a resolute eye, to heaven as his home, and to Christ as his only deliverer?" A brother of this first martyr, Pharez Shidiak, also embraced the truth, and was pursued with the same persecuting spirit, but saved himself from the fate of Asaad by a timely escape to Malta. After the occurrence of these two cases, the Maronite patriarch issued a proclamation to be read in all the Maronite churches, strictly forbidding all connection with the missionaries, in the way of buying or selling, borrowing or lending, giving or receiving, attending schools or teaching them, or rendering any service, on pain of the loss of office and the great excommunication. The patriarch admitted that the missionaries were "unwearied in their efforts;" that they went about "manifesting a zeal in compassionating their neighbors;" that they "opened schools and supplied instructions, all at their own expense," &c. The Greek Catholics manifested a similar hostility, though they were less inclined to persecute; and the Mohammedans were ready to pursue every professor of Christianity with inexorable vengeance. Thus it became evident in the early history of the mission, that those who would follow Christ, must be prepared, like the primitive Christians on the same soil, to seal their testimony with their blood. The people might turn from one form of nominal Christianity to another, and embrace the Greek, or Greek Catholic, or

Maronite, or Latin faith, without giving offence; but to be Christians indeed, and take the word of God as their only rule of faith, was to incur the wrath of bishops and patriarchs, and required the spirit of a Christian hero. Along with these violent persecutions came political and warlike agitations, and all the schools which had been organized at Beirut, Tripoli, and elsewhere, had to be given up. In May, 1828, the missionaries removed from Beirut to Malta. Their reasons for this step were the prospect of war, which soon after commenced, the difficulty of holding communication with other places, and the insecurity which was felt after the removal of the British consul. After an absence of two years, during which they devoted themselves to the study of the various languages of the east, the missionaries, learning that the English consul had again taken up his residence at Beirut, returned to that place. On entering that city, they were saluted with kindness by the people, but the priests were disturbed, and soon the papal thunders began again to roar in the churches. The missionary work proceeded, however, without material interruption, except by the ravages of the plague, which prevailed through Syria, Armenia, and Persia, in 1831. In 1832, the mission sustained a severe loss in the death of Gregory Wortabed, an early and distinguished convert, concerning whom full accounts may be found in the Missionary Herald of that and previous dates. The reply of Mr. Bird to the Bishop of Beirut, in 1833, received special attention, and served to awaken a spirit of inquiry among the people. About the same time a press was established in Beirut, to be superintended by the Rev. Eli Smith, under the general direction of the mission.

Syria and the Holy Land were now under the government of the viceroy of Egypt, and embraced the four pashalics of Aleppo, Tripoli, Damascus, and Acre. Beirut, being the principal port of commerce, was assuming increased importance as a missionary station, while explorations were made in Damascus, Tripoli, Sidon, and other large towns, with a view to the occupancy of new fields. The system of schools was yet in its infancy, the missionaries not having been in circumstances to give to this subject the necessary attention. In their report for 1834 the Committee of the Board say, "They are not aware that any material change has taken place in the character and condition of the people at large, in consequence of the establishment of the mission. But the impression is said to have been extensively removed, which had been given by the Jesuits in former years, that the Protestants have no religion, no priesthood, no churches, &c. The bigotry, intolerance, unreasonableness, and worldly-mindedness of the papal priests have also been brought to light, by their opposition to the Scriptures and schools, and it is thought

that image worship is growing unpopular in the vicinity of Beirut. Among the inhabitants of that place now living, the missionaries reckon but four native converts. A fifth hopeful convert is teaching a school at Tripoli. The number admitted to communion from the commencement of the mission is seven, not including the lamented Asaad Shidiak, nor Jacob, a young Armenian, who died giving evidence of repentance and faith in Christ." Corresponding with the date of the foregoing, is a joint statement by the missionaries, in which they speak of the insufficiency, in that country at least, of the mere circulation of the Scriptures. Many copies had been distributed from Aleppo to Hebron and Gaza, and after ten or twelve years' use of them, not a single soul had, to their knowledge, been by this means brought to a sense of sin, and converted to God. "Not," they say, "that the word of God has taken no effect; not that it has done no good; but we state a fact, and from it we draw the conclusion that other efforts ought to be connected with Bible distribution." The missionaries at Beirut in 1835, were Eli Smith, Isaac Bird, and William M. Thompson, with the wives of the two latter, and Rebecca W. Williams, teacher. A class of ten young men were under instruction in geography, astronomy, and the English language, and three other schools were taught by natives, the whole number of pupils being 140. Besides these a female school had been opened by the female members of the mission, assisted by the widow of the lamented Gregory Wortabed, and eighteen pupils were in attendance. For this school a building had been erected on the mission premises, by the avails of a subscription among foreign residents. The measure met with no opposition.

Jersalem was at this date the centre of a great tumult among the people, the mountaineers of Palestine having suddenly risen in general rebellion against the government of Egypt. That government, however, maintained its supremacy, and the whole country of Syria, under the sway of the Pacha of Egypt, was soon disarmed and quiet. In 1836 the Committee, in surveying this field, were able to say, "Almost every change opens the door still wider for missionary work. Lebanon is completely open. Missionaries can go where they please. The Druse population in particular have been rendered accessible to the truth. They are frequently seen at the chapel of the mission." At Jersalem, Mr. Whiting found much encouragement in the distribution of books and tracts among the pilgrims who visited the Holy City from all quarters. A school was also in operation there, and a few Moslem girls were learning to read and sew. The island of Cyprus having been thoroughly explored, a mission was commenced there in 1836, by Messrs. Pease, J. L. Thompson, and Daniel Ladd. The number of Greek Christians on the island was

estimated at 70,000, and there did not appear to be any obstacle in the way of spreading the Gospel among them. The death of Mrs. Smith, in consequence of exposures by shipwreck, on her way to Smyrna with her husband, was a serious loss to the mission; Mr. Smith also lost at the same time, the valuable manuscript of a journal, which he had kept during a tour through the Haouran, and the models of Arabic letters which he had procured for the cutting of a new font of type in that language. The latter he was able afterwards to replace. The printing in 1836, at the Beirut press, all in Arabic, was as follows, viz.: A Hymn Book, 24 pages, 200 copies; Watts' Catechism, 16 pages, 1,000 copies; Elements of Arabic Grammar, 168 pages, 1000 copies; Dairyman's Daughter, 96 pages, 2000 copies; making a total of 380,800 pages. Besides this there were struck off from the lithographic press 200 copies of the Arabic alphabet, for the schools; and 2000 copies of Chrysostom on reading the Holy Scriptures.

The year 1838, and a part of the following year were spent by Mr. Smith in an exploring tour with Dr. Robinson, through Arabia and Syria. The results of these observations are well known to the public. There were 6,642 books and tracts distributed from Beirut station in 1838, amounting to 490,629 pages. The larger portion of this work was effected by a native employed for the purpose. The people manifested an unexpected eagerness to receive books. The ecclesiastical rulers of every degree made fierce opposition, but very many of the people received the books in open defiance of patriarchs and bishops.

It was a highly interesting fact, recorded in 1839, that several papal priests, from different parts of the country, all of them strangers to each other, were so enlightened and so evangelical in sentiment, as to become disgusted with popery and anxious to escape from it. This and the preceding year were also signalized by an extraordinary religious excitement among the Druses. The extent and effects of this awakening, and the spirit in which it was met by the civil and ecclesiastical powers, forms an exceedingly interesting chapter in the history of the Syrian mission; but for the particulars reference must be had to the journals of the missionaries published in the *Herald*. The books and tracts distributed from Beirut during the year 1839, amounted to 3,543. Of these 103 were Bibles, 264 Testaments, 419 Psalters, and 2,757 smaller portions of the Scriptures. A large and convenient chapel was built at Beirut, in which were held two services in the Arabic language, one soon after sunrise, the other in the afternoon. Between these services was one in English at the American Consulate, and a Sabbath-school was conducted in the native chapel.

The free school contained upwards of 56 scholars, and the attendance was full and regular throughout the year. The school at Tripoli,

already mentioned as under the care of a native, had about 30 scholars.

In the autumn of 1840, Beirut was bombarded by Turkey and her allies, and the missionaries fled, some to Jerusalem, and others to Larnica in Cyprus. The houses and other property of the mission were unharmed. In the summer of 1841, the war having ended in placing the government under Turkish rule, the missionaries returned to Beirut and resumed their labors. About the same time a printer from Boston, with an improved font of Arabic type, and Rev. Eli Smith, who had been spending a little time in America, joined the mission. The whole missionary force at Beirut, on being collected at this period, consisted of Messrs. Smith, W. M. Thompson, Nathaniel A. Keyes, Samuel Wolcott, L. Thompson, missionaries, and their wives; Mr. Van Dyck, physician; a printer; and five native assistants. At Jerusalem there were two missionaries, Messrs. Whiting and Sherman, with their wives, and one native assistant; and at a station on Mount Lebanon, called B'hamdun, there was a missionary and a physician. The country, however, was not quiet, for the war that had transferred the government from the dominion of Mohammed Ali to that of the Sultan, was followed by a civil war, in which the Maronites and Druses of Mount Lebanon contended for the ascendancy. It was in fact a war of the Druses against the Papists, who had provoked it, and ended in the complete triumph of the Druses. In view of this constant disturbance and change, Mr. Smith wrote, in January, 1842, "There is an evil, a great evil, in being thus beaten about by these political surges, and we try to avoid them all in our power, and seek the stillest waters we can find. Yet our minds are never free from anxiety, looking out for what may come next. And besides this, we are excessively troubled to give our friends at home proper and correct accounts of our labors and prospects. One of the brethren, in giving reasons for not writing home more full accounts, remarked that he could not get the world here to stand still long enough to describe it. So it is—we write home now an account of our labors and prospects, with propositions for money and men to do this or that, and before our letter reaches the United States, some revolution has taken place which materially alters our plans, and we want to do something very different from the thing proposed." Four months later Mr. Smith wrote, that the power of the Maronite patriarch, which had always presented the greatest obstacle to missionary labor, appeared to be broken; that wherever they went they had free access to the Druses, and that an impulse had been extensively given in favor of schools. And yet, he adds, "The Turkish authorities have taken such a course, that their designs remain wholly unknown; and what will be the result of the present position of

things we feel entirely unable to conjecture." In spite of these perplexities ten schools were maintained, nine at Beirut and one at Jerusalem, containing an aggregate of 287 pupils, and the printing during the year 1841 amounted to 636,000 pages, half of which were portions of the Scriptures. In their report for 1843, the Prudential Committee say, "During the past year a good house for a permanent establishment has been obtained at Abeih, a mountain village about 15 miles southward of Beirut, facing the sea, sufficiently elevated to render it a safe and healthy residence the whole year, central with regard to the Druse people, with 1000 or 1500 inhabitants, and villages in all directions around it. The mission has also gained much experience during the few years past, made many favorable acquaintances, disseminated much evangelical truth, done away no small amount of prejudice, and conquered one of the most difficult and important languages of the world—the Arabic—spoken by 60,000,000 people, it being the sacred language of the vast Moslem nation." The station at Jerusalem was reported this year as having been suspended, the missionary, Mr. Whiting, having joined Mr. Thompson and Dr. Van Dyck at Abeih.

In 1844, soon after the visit of Dr. Anderson and Dr. Hawes to the Syrian mission, the committee say, "Besides the large and rapidly increasing population of Beirut, Lebanon is terraced and planted from the profoundest depths of her numerous valleys up to the dizzy summits of her majestic hills, and more than 200,000 hard-working mountaineers reside in her romantic valleys and hamlets. Here the members of the mission may abide, and travel, and teach, and preach, and distribute the word of life; and here it is the present intention of the committee, in following out the apparent leadings of Providence, to combine and concentrate the power and resources of the mission. The people are divided into different sects, but they are essentially one race, the Arab, by whatever name called; with a common language, the Arabic, spoken just as it is written, and the same as in ancient times; and the manners, customs, and social condition throughout are substantially the same." In connection with these statements of the committee, the report for this year contains a document of extraordinary interest, drawn up by the mission while Drs. Anderson and Hawes were on the ground, which gives a description of the Arabic race, and an impression of the importance of this mission, as being the only one especially to that race, which every one should examine who would fully appreciate this mission. We regret that our limits will not allow us to give the document entire. The reader is referred to the report of the Board for 1844, where it may be found in full.

At Abeih, two rooms in the house occupied by Mr. Thompson were arranged for a tem-

porary chapel, and an Arabic service was kept up twice every Sabbath. Between the services an interesting Sabbath-school was held. The shyness and reserve of the people wore off as they became acquainted. The adverse portions of the Druses and Maronites, both of whom resided in the village, began to consult the missionaries in their mutual difficulties, and Mr. Thompson had more friendly intercourse with the Maronite priesthood during the first summer of his residence at Abeih than during all his previous missionary life.

The years 1844 and 1845 were distinguished by a sudden and wonderful Protestant movement at Hasbeiya, a village at the foot of Mount Hermon, containing a population of about 4000, composed of Greek Arabs Maronites, Greek Catholics, Jews and Druses. In February, 1844, the brethren of Beirut were visited by a party of about 50 men of the Greek Arabs of Hasbeiya, who declared their intention to become Protestants, and asked for ministers and teachers. After much conversation with them, it was agreed that a native assistant should be sent to them, and that if his report of their case was favorable, the missionaries would visit them. The intelligence proved of so interesting a character, that in May, Messrs. Smith and Whiting proceeded to Hasbeiya, when they were convinced that they had been too slow to credit the sincerity of these professed Protestants. They amounted to about 150 men, besides women and children, and among them were some of the most respectable men in the village, and a large proportion of enterprising young men. Some of them had made considerable improvement in Christian knowledge, having received many of the works of the mission, both from Beirut and Jerusalem, and heard much of the character and doctrines of the missionaries. That they were sincere in their determination to adhere to the Protestant faith, and to take the Bible alone for their guide, the missionaries could not doubt. Their separation from the Greek church appeared to be entire, and even the Greeks acknowledged that there was a decided improvement in their character; that the profane had left off swearing; that the drunkard had abandoned his cups, and that the Lord's day was carefully observed for religious improvement. Schools were established among them, and the field seemed white for the harvest. In June, one month later, another missionary visited Hasbeiya, and wrote: "The Protestants hold out and increase in numbers. They are increasing in knowledge also; some of them quite rapidly. The school has 40 or 50 scholars, and we must establish another soon." In July Mr. Whiting wrote: "We cannot but feel much anxiety for this little band of Protestants, imperfectly instructed as they are, but up to this time, although very strong efforts have been made to induce them to return to the Greek church, they have,

with very few exceptions, remained firm in their adherence to the truth." At about the same date, Mr. Smith, in describing their first Sabbath in Hasbeiya, said, "How strange and exciting our circumstances. It seemed almost a dream. Here we were, in this wild corner of Syria, always peculiarly lawless, and now entirely without a government. Before us was a considerable congregation, brought up in the gross and deeply-seated superstitions of the Greek church, but now abandoning, and with a suddenness almost miraculous, all their fasts and feasts, their image and saint worship, and worshipping God with us after the simple forms of Protestantism, yet not a hand was raised to molest us, and we went through our worship with as much quiet and security as if we had been in the heart of New England."

It soon became evident, however, that this little body of Protestants was to expect no protection from the government, and that their enemies were aware of this, and had determined on using violence. In view of the storm which was about to burst upon them, and the fiery trials through which they must pass, the whole company of the Protestants assembled at Mr. Smith's house on a Sabbath evening, for the purpose of entering into a solemn covenant to stand by each other to the last. In describing this scene, Mr. Smith says: "The step was entirely of their own suggestion, and I knew nothing of it until they had begun to assemble. Being all collected, they drew up a covenant engagement in the following terms:—'We whose names are here to subscribed, do covenant together before God and this assembly, and pledge ourselves upon the Holy Gospel, that we will remain leagued together in one faith; that we will not forsake this faith, nor shall any separate us from each other while we are in this world; and that we will be of one hand and one heart in the worship of God, according to the doctrines of the Gospel. In God is our help.' Each one took this covenant separately, standing by the table, and laying his hand upon the Bible, as it was read to him. Sixty-eight names were subscribed on the spot, and the next day the number was increased to seventy-six, all adult males. The affecting solemnity of this scene I leave you to imagine. I have been many years a missionary, and have witnessed a great variety of heart-thrilling events, but this is one of the last that I shall forget." In a day or two after this solemn transaction, the persecution broke out with great violence, and to escape the murderous hands of their enemies the Protestants fled to Aboih, as their only place of safety. They remained there till October, when learning that the unfriendly emir had been deposed, and that another governor had been appointed, with express instructions to restore the Protestants to their houses; they returned to Hasbeiya. The quiet, however, was of short

duration, for by some means the new governor was soon removed, and a son of the former governor appointed in his place, so that the poor Protestants were again at the mercy of their enemies. They were publicly insulted and beaten in the streets; their houses were attacked and much injured, and no Protestant could appear in the streets without being stoned. It required more courage, faith and love for the truth than these brethren had attained, to stand firm in such circumstances, and the result was, say the committee, "That the poor persecuted people, since it had not pleased God yet to give them fully the martyr spirit, yielded the ease in despair, and one after another made peace with the authorities of the Greek church." It was believed, however, that they did not fully conform to the rites of the Greek church, but were allowed considerable liberty; and one of the Protestants, in writing to the missionaries, in January, 1845, said, "We meet together and have prayers as often as we have opportunity. Thanks to God, the faith of the brethren increases; but we are thirsting to hear your prayers and spiritual instructions again. You are never out of our minds a moment. We pray for grace to wait for that privilege with patience." Thus the door was closed in Hasbeiya for the present, but in circumstances which left a strong conviction that it would be opened again ere long, and that God would yet complete the work which he had so signally begun.

In the spring of 1845, Lebanon was again disturbed with civil war. It was a struggle for political ascendancy between the Maronites and Druses, and after twenty days' fighting in different sections of the mountains, the Maronites were defeated, and driven out of nearly all the Druse quarter of Lebanon. As the Maronites were bigoted adherents of the Romish church, and the most bitter opponents the missionaries had ever met with in Lebanon, their loss of power at this time had an important bearing on the mission. In describing this event, Mr. Thompson wrote: "Again the Maronite patriarch has sunk under disappointment. He died a few days ago. Moreover, that party in Hasbeiya who opposed us and stoned our people, has been driven out of the place by the Druses, and great numbers of them killed. The whole combination is completely broken up and dispersed." Mr. Smith, in writing on this subject has the following very striking comments on the death of the patriarch:—"I cannot conclude without alluding to the death of the old Maronite patriarch. What a lesson does that event, in such circumstances teach us! After having martyred that faithful witness, Asaad Shidiak, caused the Bible often to be burned, had missionaries insulted and stoned, and boasted that he had at last left no place open for them to enter the mountains, he finds him-

self stripped of all his power; missionaries established permanently in the midst of his flock, and his own favorite bishop constrained to give orders for their protection; and finally he sinks himself under his disappointment, and dies. How signally has the blood of the martyred Asaad been avenged upon him, even in this life."

At Beirüt and Abeih the labors of the missionary brethren had suffered but slight interruptions during the troubles in Mount Lebanon and in Hasbeiya. In 1847, there appeared at Beirüt evidence that evangelical principles were spreading with increased rapidity. Most of those who attended upon the preaching of the missionaries openly avowed their evangelical sentiments, in the face of violent opposition. More than fifty young men of the papal church refused to confess for more than a year, and this they regarded as a final renunciation of popery. At Abeih, about thirty adults were in attendance on the Arabic service, and stated preaching was maintained in four of the neighboring villages. There was evidence of the special influences of the Holy Spirit on many minds.

In April, 1848, a station was commenced at Aleppo, and Messrs. W. A. Benton and J. A. Ford were appointed as missionaries to that place. Mr. Smith, who accompanied the brethren to their station, describes the people as intelligent, social, inquisitive, and not so much afraid as elsewhere of changing sects. The Arab Christian population was the largest and most intelligent to be found in any place in Syria.

An important event of this year was the formation of a purely native church. Previous to this the native converts had joined the mission church, composed in part of missionary families. The petition for a church to be composed only of converted natives, originated with the natives themselves, and is a document of considerable length and of great interest. (See Annual Report for 1848, or Herald for August 1848. The latter contains also the constitution and discipline of the new church.)

In November, 1848, a new mission was commenced at Tripoli, and Messrs. David M. Wilson and Horace Foot were stationed at that place. They met with vigorous and determined opposition at the outset, and it was with difficulty that they procured houses in the city. At the beginning of the year 1849 there were four common schools in connection with the station at Beirüt, and five in connection with that at Abeih, with an aggregate of 210 male and 55 female pupils. There was also a school at Tripoli, containing 20 scholars, and one at Hasbeiya, containing 70 pupils. The printing during the preceding year had amounted to 1,010,000 pages, and the total amount printed from the commencement of the mission was 75,765,800 pages. Mr. Smith was pro-

ceeding with the translation of the Bible into the Arabic language, aided by Butrus Bistany, one of the native brethren. Special interest was awakened in the beginning of this year by a learned Greek Catholic of Damascus who had become fully convinced of the errors of his church, and had openly declared himself a Protestant. He stated that for about six years his conscience had been troubling him; that he had embraced infidel views, but by reading books furnished him by the missionaries, and by conversation with Mr. Smith and others, he had been led to take a decided stand on the subject of religion. An open profession of his sentiments brought on a discussion between him and his patriarch; and, as Mr. Meshakah, the individual in question, was esteemed the most intelligent native layman in the country, and the patriarch the most learned ecclesiastic, attention from all quarters was directed to this controversy. Mr. Meshakah also immediately prepared a treatise in Arabic, addressed to his countrymen and friends, the object of which was to explain to them the reasons of his secession from the Catholic church, and to set forth proofs of the corruption of the doctrines and practices of that church. This book produced a great sensation.

The printing during the year 1849 amounted to 1,934,000 pages. The mission had two fonts of beautiful Arabic type, of different sizes, cast in Syria, under the supervision of Mr. Hurter, printer for the mission, at Beirüt. Up to this time there had been but one mission church—that at Beirüt, and the number of members was 27. Ten of these were from the Greek church, four were papal Greeks, four Maronites, five Armenians, three Druses, and one a Jacobite Syrian. In the latter part of 1850 there was an outbreak of Turkish violence at Aleppo, resulting in terrible scenes of violence and blood, and subjecting the nominal Christians to serious disadvantages. (For full accounts of these scenes see Missionary Herald for February and April, 1851.)

The report for 1851 includes Hasbeiya among its regular stations. For several years the missionaries had paid frequent visits to that place, and had held frequent correspondence with leading men of the Protestant community; but no missionary had been permanently stationed there. The time having come, as was believed, for carrying on the work there in a more systematic manner, Messrs. Thompson and Van Dyck were designated to that field; and, in July, a church was formed at Hasbeiya, composed of 16 native brethren. The necessary officers were chosen, and Mr. Thompson was requested to act as pastor till one from their own number should be raised up. But it was a church planted in the midst of enemies, and persecution still awaited it. Before the close of 1851 the government ceased to have any control over that region, and anar-

chy set in, robbers infested the roads, and property and life were at the mercy of lawless and marauding hands of people. This condition of things continued through most of 1852 and 1853, and of course had a most disastrous effect upon the church at Hasbeiya. It was often impossible for the missionaries or the native assistants to visit the people in safety. Nor could the people assemble for worship without danger. At a communion season, in 1853, the Protestants came fully armed, and stacked their guns, and hung their swords in the court of the chapel, forcibly reminding the missionaries of scenes often witnessed in the early planting of churches among the savages of the American wilderness. It was hardly to be expected that the Gospel would achieve many triumphs amid such disorders and tumults; and it is even more than could have been anticipated, to hear the missionaries say, as they do, in the Herald for July, 1853, "We are thankful that none of the members of the church have been terrified into submission; nor indeed have any of the old and established members of the congregation yielded to the pressure. The number who attend public worship, however, is sensibly reduced; and these absorbing social troubles have sadly distracted all minds, and diminished that earnest zeal which has at other times been so encouraging a feature of our work at Hasbeiya."

At the last accounts, civil war was again pending, and seemed almost inevitable; and yet it was evident to those on the ground, that neither war nor persecution could drive the Gospel from Hasbeiya, nor prevent its progress among a people who had begun to be enlightened and quickened by its power. The latest intelligence from Beirut is that found in the Herald for August, 1854. The native church has 26 members, 8 having been recently dismissed and formed into a church at Abeih. "Most of the members," say the missionaries, "give evidence of sincere piety, and are leading upright and useful lives. The church has sent 1,000 piastres to assist the British and Foreign Bible Society in their special effort to furnish a million of New Testaments for China." Mr. Smith was progressing rapidly with the work of translating the Scriptures into Arabic, having completed the Pentateuch, and the New Testament as far as 2 Corinthians. As an evidence of the capabilities of the mission press at Beirut the brethren say, "We have been able to print an Algebra, and have now in hand an edition of the Pentateuch, with references, using all the varieties of letters found in Algebras, and reference Bibles in English. The whole has been created since 1835, the fonts of type all having been made by Mr. Hallock, either in Smyrna or in the United States, after improved models furnished by members of the mission. We have finished printing during the year, a new edition of the

Scripture spelling-book; Dr. Van Dyck's Algebra; a sermon on the second commandment; an Arabic grammar; Meshakah on Skepticism, besides some broad sheets; and we now have in the press, Schneider on Rites and Ceremonies, and a new edition of the Psalter, making in all 1,083,000 pages." There had been issued from the depository during the year 5,008 books and tracts, of which 725 were disposed of in Beirut, 923 were sent to Sidon, 1,073 to the mountain, 242 to Tripoli, 313 to Aleppo, 76 to Mosul, 71 to Damascus, 100 to Jerusalem, 20 to Alexandria, and 306 to Bombay. The primary school at Beirut had about 75 pupils. The female seminary was in a prosperous condition. Some of the studies pursued were, Watts on the Mind; Church History, in Arabic; an abridged work on Moral Philosophy; besides which the girls had read the whole of D'Aubigne's History of the Reformation, and other history, with Mrs. De Forest in an evening class, the atlas being always open before them. A Sabbath afternoon service, in Arabic, was kept up, the congregations varying from 60 to 120. The excited state of men's minds in regard to political matters and the prevailing wars, had turned away the thoughts of many from spiritual things; and it was remarked as a serious evil also, that for at least one-third of the year there must be a virtual suspension of labor at Beirut, owing to the absence of the missionaries among the mountains during the hot season. Repeated trials have shown this absence to be necessary. A good report is made of the little church at Abeih, in the Herald for May, 1854. The chapel was kept open during the year, and the average attendance was about 50. There was an increasing demand for free schools among the Druses. Six of these schools were already in operation on the mountains, and in them all a large amount of religious instruction was communicated. At Aleppo a church had been organized with six members, all of whom gave evidence that they were living branches of the true vine. Little had been done for education in Aleppo. They are an ignorant people. Though the largest, wealthiest, and most intelligent community of nominal Christians in Syria, there is not a common school in the city that deserves the name, and scarcely a person competent to teach his native tongue correctly. Yet a large and increasing number were intellectually convinced of the truth, and many were anxious for evangelical instruction. Some females were concerned for the salvation of their souls. The brethren say, "We feel that we can now work to advantage, having a hold upon the consciences of men."

Mr. Thompson, the only missionary stationed at Sidon, reports favorably of that station. In the Herald, May, 1854, he says: "Our chapel has not been closed for a single Sabbath during the year. Our Protestants carry their faith and zeal wherever they go, and make

very successful laborers among their countrymen. Our congregations are now fuller than they ever were before, and the attention has been marked and solemn." During the last half of the year, the school in Sidon was quite full. In many places around, there were important openings for schools, but there was a want of competent teachers. Among the places visited by Mr. Thompson was Tyre, where he found many anxious to extricate themselves from the yoke of the priesthood, and form a Protestant community. The same was true of Alma, a village higher up in the mountains, where an important individual had become a Protestant, and had sustained himself against all opposition, though he was entirely isolated, and had never seen an American missionary. He was led to embrace evangelical sentiments, by the perusal of a single book from the press at Beirût, which was sent him by a friend. Acre was also found to present a favorable opening, and a missionary was much needed there. Tripoli is regarded by the missionaries at that station, Messrs. Wilson and Foot, as a promising field of labor,—as much so as any in Syria, although the congregation has hitherto been small, and the school was last year broken up by the Greeks.

Besides the regular stations, there are four out-stations, where considerable labor is performed. These are B'hamdûn, Bhawara, Kefr-Shima, and Ibel.

The Syrian mission, as now constituted, embraces Beirût, Abeih, Hasbeiya, Sidon, Tripoli, and Aleppo, with the out-stations. The missionary force employed consists of 11 missionaries, 1 physician, 1 printer, 13 female assistant missionaries, 4 native preachers, and 1 native helper. The state of the schools connected with the mission is presented in the following table :

STATIONS.	Seminaries.		Free Schools.		Total.		Male Teachers, mem. of church.
	Male Pupils.	Female Pupils.	Male Pupils.	Female Pupils.	Male Pupils.	Female Pupils.	
Beirût .....	1	17	2	80	16	90	23
Abeih .....	125	55	57	139	33	172	33
Hasbeiya and Sidon .....				140	40	180	4
Tripoli .....			1	10	2	12	
Aleppo .....							
<b>OUT-STATIONS.</b>							
B'hamdûn .....			2			30	
Bhawara .....			1			25	
Kefr-Shima .....			1			25	
Ibel .....			1			20	
Totals .....	225	17	20	369	85	554	9

REV. E. D. MOORE.

**TABU:** A term used in the Sandwich Islands, and other islands in the Pacific, to denote a kind of religious interdiction, of very powerful and extensive operation. With places

and persons that were *tabued*, all intercourse was prohibited. The term was also used to indicate any thing sacred or devoted. There were tabued or sacred days, when it was death to be found in a canoe. Pork, bananas, coconuts, and certain kinds of fish, were tabued to women, and it was death for them to eat these articles of food. Another tabu forbade men and women eating together; so that a man must build an eating-house for himself and another for his wife, and have separate ovens for their food. Anything of which a man made an idol, was *tabu* to him. If he made his idol of the native apple tree, then the apple tree was *tabu* to him. Birds, fowls, beasts, fish, and stones, were objects of worship, and whoever made any of these his god, they were *tabu* for him. So, too, of articles of food, which were employed as offerings to idols; they were afterwards *tabu* to the offerer. If a king died, the whole district was *tabu*, and his heir went to another.

**TABLE MOUNTAIN:** Station of the American Board among the Zulus, in South Africa, near Port Natal.

**TABOO:** A station of the American Episcopal Board in West Africa, about 40 miles to the leeward of Cape Palmas.

**TAHAA:** One of the Society Islands, and a station of the London Missionary Society.

**TAHITI:** The largest island of the Georgian Group, in the South Seas.

**TALUAFATA:** A station of the London Missionary Society, on the Island of Upolu, one of the Samoan group.

**TALAPOINS:** Priests or friars of the Siamese, and other Eastern nations. They reside in convents, which are square enclosures, in the centre of which stands a temple, and round it the cells of the talapoins, like so many tents in a camp. There are likewise female talapoins, who live under the same regulations as the men, and in the same convents. They have likewise *nens*, or young talapoins, who wait on the old ones, and receive their education from them. Each convent is under the direction of a superior, whom they call a *sancrat*. These priests subsist wholly upon the sins and the liberality of the people; for they undergo a course of penance for the iniquities of such as bestow upon them their charitable benevolence. They are indulgent and hospitable to strangers; and there are two lodges on each side of the entrance to their cells, which are wholly reserved for the accommodation of their guests. They are under an indispensable obligation to live single; and those who offend against chastity are subject to be burnt at the stake.—*Broughton's Dict.*

**TAMAKTIA:** A station of the Wesleyan Society in Kaffraria, South Africa.

**TAMTAM:** A large flat drum used by the Hudoos.

**TAMLOOK:** A town about 35 miles S. W. from Calcutta, head-quarters of an agency for the government manufacture of salt, which

is prepared by filtration from the mud of the Hooghly river, and is esteemed of peculiar value by the Hindoos, as being extracted on the banks of the holiest branch of the Ganges. It is a station of the Society for the Propagation of the Gospel.

**TANANARIVO:** The capital of Madagascar, former seat of the mission of the London Missionary Society. It is situated in the interior of the island, in the district of Ankova, the most populous and salubrious part of the country.

**TANGENA:** An ordeal administered in Madagascar to determine the guilt or innocence of a person suspected of witchcraft or sorcery. The accused is first made to eat a hearty meal of rice; after which, three pieces of the skin of a fowl, killed for the occasion, are swallowed; and then an emetic is administered, consisting of the tangena nut. If the three pieces are returned from the stomach, the party is declared innocent, and he is led up by his friends to his village with much pomp and ceremony. If the skin is not thrown up, he is declared guilty, and immediately despatched with a club, unless a slave, in which case he is sent to some distant part of the country and sold. They are, however, sometimes thrown into the under-ground rice granaries, and scalded to death with boiling water. This ordeal is likewise often resorted to when persons are accused of other offences, as a trial of guilt or innocence. It is sometimes administered to large numbers at the same time. It forms one of the most cruel and destructive of the heathen superstitions. A similar ordeal, though varying in form, is in use generally among the different tribes of West Africa.

**TANNA:** An island of the New Hebrides Group, on which is a station of the London Missionary Society.

**TAOUISTS:** A religious sect among the Chinese. (See *China*.)

**TAPUNA:** A station of the Church Missionary Society in the Bay of Islands, New Zealand.

**TAQUOHEE:** An Indian town among the Cherokees in the Indian Territory; a station of the Cherokee mission of the American Baptist Union.

**TARTARY AND SIBERIA:** Tartary is the name given to that immense region extending almost entirely across Asia from the Caspian Sea to the Eastern Ocean; but the name is only partially recognized within these limits. Many parts of it are bordered and even pervaded by chains of mountains; and large cities, cultivated spots, and fixed societies, here and there occur. It contains also sandy deserts of considerable extent. Still, the predominant characteristic is that of immense plains or steppes, covered with herbage more or less abundant, and occupied by wandering and pastoral tribes, whose camps, like

moving cities, pass continually to and fro over its surface. The extensive chain of the Altai mountains separates the whole of Mongolia or Eastern Tartary, from Siberia, and another long chain divides it from Thibet. There is also a transverse range of mountains, called the Beloor or Bolor mountains, connecting the western extremities of these two boundary chains together, of a peculiarly lofty and rugged character, and affording only two narrow and difficult passes by which to penetrate into Eastern Tartary or Mongolia. A considerable number of rivers, descending from these high mountain ranges, traverse the great upland plain of Independent Tartary, but unable, across so many barriers, to reach any of the surrounding oceans, they expand into large interior salt lakes, two of which, the Caspian and Aral, are entitled by their magnitude to the appellation of seas. The irrigation produced by these seas breaks the continuity of the desert, and on their banks are situated the most fertile and populous tracts, and the most powerful states of Western Tartary.

Bokhara, or Bucharia, is an extensive table land, very imperfectly explored, but, according to Humboldt, much more fertile than the rest of Tartary. The cotton, the vine, and the mulberry are, in many parts, cultivated. It has also valuable mines of precious stones. The other more northerly table land of Tartary, Mongolia, is much more bleak and uncongenial. It yields in its best tracts only pasturage, and includes large expanses of sandy and saline deserts.

But that portion usually called Russian Tartary is almost the only spot, on this widely-extended tract, that has been the scene of missionary labor. It is situated between the Caspian and Black Seas, and appears to hold out the advantages of a genial climate, and a thoroughfare between more populous countries, which render it desirable as a field of missionary operations.

The province of Orenburgh forms the link between European and Asiatic Russia. Tartars compose its chief population; but many of them have been trained to regular and industrious habits by the Russians, in their mines and other works. The country is capable of every kind of culture, but is mostly covered with rich pastures.

To the south of the lofty range of the Caucasian mountains is Georgia, a region profusely gifted both with richness and beauty. It is fertilized by numerous mountain streams, and clothed with magnificent forests of beech, ash, chestnut, oak, and pine; while the ground is covered with vines, growing wild, in vast profusion. In this province are Teflis and Shusha, each having been, at different times, missionary stations. This country has been the seat of continual wars and commotions, and was, about two centuries ago, wrested from Persia by Russia. Its population, reduc-

ed by war and other causes, does not much exceed 300,000.

The most northern regions of Asia present an almost unbounded expanse of frozen forest desert. Some of the plains of the southern borders of Siberia are covered with pastures; but, as we proceed to the northern boundaries of the bleak shores of the frozen ocean, human life, with the means of its support, becomes more and more deficient. But those regions abound in animals producing the richest furs; and the numerous rivers furnish abundance of fish, which form the principal part of the food of the scanty, wandering tribes; and all the western districts of Asiatic Russia, which border on the Ural mountains, contain valuable mines of gold, silver, copper, and precious stones.

Selinginsk, which for twenty years was a station of the London Missionary Society, for the Tartars of the Buriat-Mongolian race, is a small town on the frontiers of Siberia and Chinese Tartary, south-east of Lake Baikal, and was built by the Russians, to facilitate their route up the river Seluga, as far as Kiachta, on the Chinese frontier. All the towns of Siberia are chiefly of Russian origin, and are built to facilitate trade and the collection of revenue. The native inhabitants of these thinly peopled and desolate regions prefer living a rude and wandering life in tents or movable huts.

The two leading races among the various tribes inhabiting this immense region, are the Mongols and Turks. The first have complexions of a dark yellow tint, broad, square, flat faces, thick lips, and small eyes inclining downwards, and scanty hair. The Turks are a much handsomer people, with a rich profusion of hair, broad foreheads, and clear ruddy complexions. The Circassian females are famed for their great beauty, fine forms, and delicate complexion. The daughters of all above the rank of slaves are exempt from degrading or oppressive labor, and occupy themselves in sewing, embroidery, or plaiting straw. The face is carefully shaded from the sun, their feet are protected by a wooden shoe, and their hands by gloves. Their food consists chiefly of milk and pastry. But their condition is a sad one; for their parents invariably sell their daughters to the highest bidder. Georgia, and still more Circassia, have been distinguished for the athletic strength of their men, and the beauty of their women, and hence they have been in great request as domestic slaves all over the Turkish empire.

The Tartars do not, like the shepherds of a civilized country, lead their flocks through remote and sequestered valleys, and spend their time in peaceful seclusion. They move from place to place, usually in large bodies, for war or plunder. Their government has a strong tendency towards despotism, which is increased by the superstition incident to a barbarous people, whose creeds are accommodated to a

system of absolute power. Under the character of Mohammedan mullahs, or Budhist lamae, many of the princes of Asia both preach and rule. In Bokhara, the former sovereign raised himself from a low rank to that high station, solely by his eminence as a mullah, or Mohammedan doctor, and by his rigid observance of the austerities enjoined in that religion. In those parts of Tartary where Mohammedanism prevails, the Koran is enforced, not only as a sacred, but as a civil code. According to its rules, justice is administered and the revenue collected; and conformably to its precepts, a tenth part of the revenue is bestowed in alms.

Nearly the whole territory of Mount Caucasus, and the country north and west of the Caspian Sea, own the sovereignty of Russia. On the borders of Persia, where the Russians must court the natives as their allies against that power, they are obliged to allow the Tartars the unrestrained exercise of their national propensities. The vast plains on every side of Astachan are continually traversed by Calmucks, Nogays, Kubans, and other Tartar tribes, whose internal affairs are administered by khans or rulers, who collect and transmit such scanty tribute as can be drawn from the flocks and herds of their vassals. It is only in the more northern provinces of Oufa and Orenberg, where cities with a civilized population and extensive mining establishments have been formed, that Russia has been able to mould the people into that uniform subjection which prevails in other parts of her European and Asiatic territory.

In the mountainous regions of Circassia and Caucasus, the distinctions of birth and rank are observed with all the strictness of highland pride. Under the prince are the nobles, who exercise almost absolute sway over their vassals. These are of two kinds, the bondsmen, who cultivate the soil, and the armed retainers, who attend the nobles to the field, either for war or for prey. The life led by the nobles is one constant round of war and feasting, hunting and jollity. On state occasions, they are attired in splendid robes, while their food and furniture are of the most plain and homely description. Their drink is a fermented liquor called *koumiss*, made from mare's milk, of which they are very fond. It supplies the place of wine, which is prohibited by the Koran. All Tartar tribes are addicted to habits of plunder; and if a stranger enters their territory, except under the protection of one of their chiefs, he is sure to be enslaved. The Russians have never yet been able to subdue the Circassians. The most she can do is to hold military occupation of the leading positions.

The kingdoms of Kiva and Bokhara form a kind of oases in the midst of the vast deserts of Turcomani, which is the name given to this whole region as far as the Caspian and the Aral.

The population of Tartary, including Mongolia and Manchuria, is estimated at about 20,000,000. The immense region of Siberia embraces 5,000,000 square miles, and is computed to contain rather more than 5,000,000 inhabitants. This scanty population consists of two distinct portions, the foreign rulers, and the native tribes. The Russian inhabitants are composed of the unfortunate exiles, who are banished to those desolate wilds for some real or fancied offence against the State, the convicts, who work in the mines, and the officers stationed at the different Russian towns throughout Siberia, to collect the furs and skins, as tribute or tax to the emperor. There are likewise the dignitaries of the church and the inferior clergy connected with the establishment. Each of the four large provinces, Tobolsk, Tomsk, Irkutsk, and Okkotsk, has its archbishop and patriarch, who reside entirely in the towns. Of the native Siberian races, those which occupy the whole of the southern frontier are of Tartar origin; and until conquered by Russia, they held supreme sway in Siberia. The people inhabiting the southern and eastern shores of Lake Baikal are the Buriats, a division of the Mongolians. The authority of Russia has suppressed the system of plunder which used to prevail among these people. The Samoyedes and Tungusi races inhabit the northern coasts, and these are unlike the Tartars, both in their persons and habits. They lead a wandering life, their sole employment being hunting and fishing. Their dress is composed chiefly of skins.

*Religion.*—All the eastern regions of Tartary acknowledge the supremacy of the Grand Lama, and hold the Shaman doctrine, which is a modification of Badhism. The nations inhabiting Western and Independent Tartary are devoted to the Mussulman creed. Under the Badhist system of religion, the various little tribes of eastern Asia have minor lamas, who hold a mixed temporal and spiritual jurisdiction over the people, and in Tartary this form of idolatry seems combined with magic and sorcery, and many similar modes of terrifying and deluding the ignorant wanderers of the desert.

*Burchan* is the name of the Calmuc idols, and most of their gods are supposed to have been spiritual beings, who, after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of the godhead, by great deeds and extreme sufferings.

The inhabitants of the Tartar villages near Astrachan are Mohammedans, and there are also many Persians, professing the same faith, residing in this country, for trade.

That race of Mongolian Tartars called Buriats, inhabiting the southern shores of Lake Baikal, as far as the Chinese frontier, are worshippers of the Grand Lama; but they have numerous other objects of worship. Their worship abounds in burdensome and disagree-

able ceremonies, but is accompanied with no sanguinary rites. A portion of the people profess Shamanism, which is supposed to be the most ancient religion of the country.

#### MISSIONS.

**UNITED BRETHREN.**—In 1765, five Brethren from Hernhuth in Silesia, were appointed to undertake a mission to the wandering Tartar tribes in Asiatic Russia, and settled at Sarepta, not far from Georgeisk, one of the chief Russian towns, between the Caspian and Black Seas, on the road from St. Petersburg to Persia. They ransomed some of the Tartars from slavery, and preached the Gospel to all whose attention they could gain, conforming, in some respects, to the Tartar mode of life. They translated the Gospel and several tracts into Calmuc. They met with very little success, till 1815, when a little flock of Calmuc Tartars came out from among their heathen countrymen, and joined their congregation. In 1823, their congregation had increased to 300. About this time, the emperor refused to grant them permission to baptize their converts, 22 in number, under an old law which forbids the conversion and baptism of the heathen, unless it be done by the Russian Greek clergy! But the Emperor Alexander gave them permission to preach and distribute the Scriptures. Very valuable assistance was at this time rendered not only to the Moravian mission, but also to the Scotch and London Society's missions, by the Russian Bible Society, whose interests the Emperor and the pious Galatzin warmly promoted. This society was at the expense of printing the Scriptures in modern Russ, Mongolian, and a portion of them in Turkish Tartar, after they had been translated into these languages by the missionaries of these societies.

**SCOTTISH MISSIONARY SOCIETY.**—This society commenced a mission in 1802, at Karsass, in Asiatic Russia. They obtained from the Russian Government, a grant of land consisting of 14,000 acres, with certain immunities attached, and they seem to have obtained greater privileges than the Moravians, for liberty was given to their converts to "embrace the religion of the colony, and become members of it." They also had the privilege of giving passports to the members of their congregation to settle in other parts of the empire. In consequence of these privileges, probably, the Scotch missionary settlement continued in existence longer than any other missionary establishment in Tartary. Native youths, slaves to the Circassians and Cuban Tartars, were redeemed by the Scotch missionaries and placed in schools, where they acquired the Turkish and English languages, the principles of Christianity, and several useful arts. In 1805, a printing-press was sent out to Karass, and the New Testament was printed in Turkish, and tracts in the Tartar language. In 1814, they extended their missionary efforts to Astrachan and Orenberg;

and at the former place, another printing-press was established, which printed the Tartar New Testament and other books, which were carried into Persia by the numerous merchants trading from that country with Russia. One of their Tartar converts, named John Abererombie, was for many years printer to the London Missionary Society at Selinginsk. In 1817 they issued 4000 tracts and 5000 Testaments. These found their way, by means of Mohammedan merchants and pilgrims, and even Brahmans and Jews, to Bagdad, Persia, Bokhara, and even to China. A Tartar prince of the Crimea, called the Sultan of Katagherry, appears to have been the first fruits of their missionary labor. Walter Buchanan, a Circassian, was the next. He faithfully served the Scottish or Edinburgh Society, for many years, at Orenburgh, in Russian Tartary.

In 1822, the Scotch colony was joined by several German missionaries, sent out by the Basle Institution, some of whom settled in Tartary, and others proceeded to Tefis and Shusha, in Georgia, to labor among the Armenians.

In 1823, Mirza Mohammed Ali, son of a Mohammedan judge, was employed by the missionaries at Astrachan, as a teacher; and in consequence of the discussions which he had with the missionaries, his faith in Mohammedanism was shaken; and, after a short time, in the face of the opposition of friends, he cordially embraced Christianity. The Greek archbishop proposed that he should be admitted into that church by baptism; but he wrote a petition to the Emperor Alexander, through Prince Galatzin, asking to be allowed to receive baptism from those who had been the instruments of his conversion, which request was instantly granted. He was, therefore, admitted to the church, in the presence of Greeks and Turks, Persians and Frenchmen, Germans and Armenians, the service being in English, Turkish, and Persian. But he was afterwards treated with great harshness by the Russian government of the Caucasus, being compelled, in 1825, to enter the Russian service, and ordered to refrain from interfering or coöperating in any missionary work. In consequence of this and other restrictions imposed upon them by the Russian government, both the Scotch and the Moravian Missionary Societies relinquished their missions, though with the greatest regret; but the settlement at Karass continued to be occupied several years longer.

A great revolution also took place about this time in Russia with regard to the Bible Society. This institution, under the fostering care of the Emperor Alexander, had pursued a distinguished career, and promised to supply the Word of Life not only to the Russian population, but to the heathen and Mohammedans. A powerful opposition, however, was raised against it in 1825, the year that Alexander died; in consequence of which, Prince Galat-

zin retired from office, and resigned his station as Minister of Religion. Its secretary, M. Papoff, was put upon his trial in the criminal court, for allowing a book to be published, in which were some reflections considered unfavorable to the doctrine of the Greek chureh, in relation to the Virgin Mary! It had been intended that the missionaries at Astrachan should be employed by the Bible Society to print a new and correct edition of Henry Martyn's Persian New Testament, and the types had been ordered from St. Petersburg; but this work was now stopped, and the missionaries were told that their Tartar version of the Old Testament would have to be submitted to three archbishops of the Greek church; so that, when they had completed the translation, it was doubtful whether it would be allowed to be published. All these causes, together with the growing indifference of the native tribes, combined to cause the Scotch and United Brethren's Societies to withdraw their missionaries in 1825.

LONDON MISSIONARY SOCIETY.—This society undertook a mission to Selinginsk, in Siberia, in 1819. When the missionaries had finished the translation of the Gospel of Matthew, the first printed edition was sent to the governor of Irkutsk, to distribute among the Tartars on the shores of Lake Baikal; but the Calmuc Tartar character being different from that which the Buriat tribes had retained, the books were not generally understood by these people. But two of their nobles were found who could decipher the character, and were able to read and explain its contents. This so astonished the Buriat chiefs and the head lama, that each, among his own people, made a collection amounting to £550, which they sent to the Russian Bible Society, begging to have the Gospel of Matthew, and, if possible, other books of the New Testament, translated into their own dialect, and printed in a character which they could read. The two Buriat nobles who had interpreted the former edition, were sent for, and repaired to St. Petersburg to undertake the work. As they proceeded with their work, they became deeply interested, and frequently came to Rev. Mr. Schmidt to inquire the meaning of passages. When they had completed the 23d chapter of Matthew, they came to him, and declared that they had resolved to renounce their former superstitions, and embrace the Christian faith. He warned them of the trials they would have to encounter, but they replied: "It is our firm determination to be followers of Jesus, and to share in his reproach, if that be our lot; though we hope that such trials may not befall us soon, on account of our weakness in the faith." One of them died at Sarepta, in October, 1822.

In 1838, the mission is thus mentioned in the Society's report: "Shagdur and Tekshee, two of the native converts, conduct the daily Mongolian worship with much propriety, during Mr. Stallybross's visit to England. The

girls' school at Khodon makes satisfactory progress. The boys are ten in number. At Ona, Mr. Swan is surrounded by a number of Buriat youth, who have been brought under the influence of religion, and whose chief desire is to impart to their countrymen the blessings they so highly prize." The whole of the Old Testament was translated into Mongolian, and printed; and some of the Gospels had been printed and circulated.

But, in 1841, the mission was suppressed by an order from the Russian Synod, the reason given being, "that the mission, in relation to that form of Christianity already established in the Russian empire, did not coincide with the views of the church and the government." The missionaries wrote, concerning the abandonment of this mission: "It is painful to bid adieu to the scenes where we have spent so many years, and to the people of whom, we trust, the first fruits have been gathered unto Christ. They are living evidences that we have not labored in vain, and earnest of the abundant harvests to be expected when the word of God shall have free course, and be glorified in this land.—*Missionary Guide Book.*

We may judge, from these examples, what will be the fate of our missions in Turkey, should Russia succeed in her present crusade.

**TASMANIA, or VAN DIEMAN'S LAND:** An island, lying at the southern extremity of New Holland, between 40° 42' and 43° 43' S. lat.; and 145° 31' and 148° 22' E. long., reckoned to contain 27,192 square miles. In general it is composed of alternate hill and dale, and even the high downs are generally fit for cultivation and pasture. The chief lines, both of mountain and river, run from north to south, through the eastern part of the colony. Table Mountain, the most elevated hill in the island, nearly overhangs the southern settlement of Hobart Town, rising to the height of 3,936 feet. Although the country is productive, and but a small portion of it is occupied by British colonists, the aboriginal inhabitants have entirely disappeared. In consequence of the incessant mutual hostility which subsisted between them and the colonists, the whole of them were hunted out, and removed in the year 1835, to Flinders's Island, in Bass's Straits, where the miserable remnant still reside. They numbered 210, but in 1842, were reduced to 54. There had been only 14 children born in 8 years.

#### MISSION.

**WESLEYAN MISSIONARY SOCIETY.**—The Wesleyan Missionary Society began operations in Tasmania in the year 1820, at a time when there was but one minister of any persuasion in the whole island. That year the committee in London directed Mr. Carosso to proceed from New South Wales and commence a mission there; but he failing to reach

the island, and Mr. Horton being then on his way to New South Wales, was directed to remain in Tasmania. At that period the state of society in the island was most deplorable. The aboriginal inhabitants, greatly reduced in number, wandered about in wretchedness, constantly exposed to the hostility of the white settlers. The white population, made up of convicts and settlers, then amounted to about 8,000 persons. And on Mr. Horton's commencing his efforts, he thus describes the moral condition of the place where he was appointed to labor: "Adultery and drunkenness, and blasphemy are sins which prevail to an awful extent among all classes, associated with idleness, dishonesty, malice, quarreling, and misery. Almost every tongue has learned to swear, and among the lower classes every hand to steal. The houses are surrounded by fierce dogs, to guard them against nocturnal depredations; and yet when thieves are detected in the act of plundering, they seldom resist, but scamper off as fast as they can. Indeed a vigilant and active police prevents the frequent perpetration of very daring deeds of outrage. Before we arrived, there was only one Protestant minister, a clergyman of the established church, whose labors were almost wholly confined to Hobart Town, and one Catholic priest, who had been but a few months in the colony. The out-settlements were therefore left without the public ordinances of religion. Thus Satan enjoyed an undisturbed reign. When we landed in this country, we were not a little surprised and pleased to find a Wesleyan Methodist Society already formed, and a chapel in a state of preparation. There are about 20 who very regularly attend class, and appear to be sincere inquirers; some of whom have found peace with God."

The mission was soon strengthened by another missionary. The missionaries received every encouragement from the governor of the colony, who showed himself laudably anxious for the moral benefit of all classes of the population. In 1827 he applied to the committee for two more missionaries to be sent out; their passage, together with an annual allowance toward their support, having been voted from the public funds.

But the labor in such a mission field as Tasmania is one of no ordinary difficulty, especially that portion of it employed among the convicts. These unhappy creatures, while suffering the punishment of their crimes, retain the vicious habits and daring disregard of the laws of God and man, which have been the occasion of their banishment to those distant lands. And yet among these children of crime and sorrow the missionaries have labored with very considerable success. One of them gives it as his opinion, that out of 50 criminals executed within six years, many of them had been snatched "as brands from the burning," and shared with "the dying thief" in the kingdom

of a compassionate Saviour. The missionaries gave what attention they could to schools, for the education of the young; but they had to be held in the evening, and to be taught, at least in part, by the more educated criminals. The prisoners generally seem to have entertained toward the missionaries feelings of respect and affection. This may be partly accounted for from the fact, that usually the only words of kindness which cheered their bitter lot, fell from the lips of these men of God. In 1832, the government requested the appointment of an additional missionary for the new penal settlement of *Port Arthur*, and the Rev. Mr. Butters was sent out to supply that post. At this period the number of members had risen to 163, and 283 children were in the schools. Many of these had been among the most guilty and abandoned of mankind. Many even of the scholars had already been trained and graduated at the school of vice, and had arrived at early maturity in depravity and guilt. In this class of men the colonial government had found it necessary to make distinctions; the most hardened and incorrigible being separated from the rest, and placed under severe discipline in the penal settlements or condemned stations in Tasmania. Among those thus "twice dead," the Wesleyan missionaries were appointed to labor; and such were the results of the Gospel over the hearts and conduct of many of these outcasts, that successive governors of this colony have gratefully acknowledged the importance of the services rendered by the missionaries. In 1837, four additional missionaries were sent out to extend its operations. The mission was farther enlarged in 1839, when the statistics stood thus: 9 missionaries; 570 church members, and 922 scholars. The Rev. John Waterhouse became central superintendent of the missions in Australia and Polynesia, in 1839. In the discharge of his official duties he performed long and perilous journeys, both by sea and land, while visiting the various stations under his care. On one of these journeys in Tasmania he was much exposed to heavy rains, the result of which was a protracted illness, which at length ended his valuable life. The excellent financial measures which he and others introduced into these missions have relieved the missionary society from the responsibility of their maintenance and now this portion of the mission field has become nearly, if not quite, self-supporting.

The gold discoveries in Australia have rather retarded the prosperity of this mission during the past three years. An extensive emigration took place, which affected every circuit more or less. Yet, under all these disadvantages, the district has sustained itself during the past year by the help of its own contingent fund; the missionaries in general report very favorably of the spiritual state of the members who have remained at home, and encour-

age themselves with the hope of future improvement.—REV. W. BUTLER.

TABULAR VIEW.

CENTRAL OR PRINCIPAL STATIONS OR CIRCUITS.	Chapels and Preaching Places.	Missionaries and Assistant ditto.	Teachers and Catechists.	Sabbath-school Teachers.	Local Preachers.	Church Members.	Scholars.	Healers.
Hobart-Town...	11	1		41	10	351	561	1500
New Norfolk...	2	1		10		23	124	250
Campbell-Town	3	1		6	2	37	55	250
Launceston....	6	1	2	38	5	194	306	1100
Longford.....	6	1		12	5	72	65	450
Westbury.....	4	1		4		4	42	300
Outlands.....	7		1	3	2	26	6	150
Totals.....	39	6	3	114	24	750	1159	4000

**TATTOOING:** A process of marking the human body with various figures, by stained lines, practiced by the natives of the Pacific islands before the introduction of Christianity among them, and still practiced by the pagan tribes. Until a young man is tattooed, he is considered in his minority. He need not think of marriage, and he is constantly exposed to taunts and ridicule, as being poor and of low birth, and as having no right to speak in the society of men. But as soon as he is tattooed, he passes into his majority, and considers himself entitled to the respect and privileges of mature years. When a youth, therefore, reaches the age of sixteen, he and his friends are all anxiety that he should be tattooed. He is then on the out-look for the tattooing of some neighboring chief, with whom he may unite. On these occasions, six or a dozen young men may be tattooed at one time; and for these there may be four or five tattooers employed. Tattooing is a regular profession, just as house-building, and well paid. (See *New-Zealand*, p. 569.)

**TAUTIRA:** A station of the London Missionary Society on Tahiti, South Sea.

**TAURANGA:** A station of the Church Missionary Society in New-Zealand, on the Bay of Plenty.

**TAVOY:** A province and a city in Burma annexed to the possessions of the East India Company by the treaty of Yaudaboo in 1826. The city is the seat of a mission of the American Baptist Union. The entire district has been brought in some degree under the influence of its operations.

**TELLICHERY:** A station of the Basle Missionary Society, on the Malabar coast, in the western part of Southern Hindostan, 126 miles from Seringapatam.

**TELOOGOO:** A station of the Church Missionary Society in Southern India, on the eastern coast, and some distance north of Madras.

**TENASSERIM:** The name of a large

river in Burmah, and also applied to the three provinces of Maulmain, Tavoy, and Mergui, annexed to the territory of the British East India Company by the treaty of Yandaboo in 1826.

**TERNATE**: One of the Molucca Islands, in the Indian Archipelago.

**THABA BASSIOU**: A station of the French Protestants in South Africa, on a branch of the river Kaledon.

**THEOPOLIS**: A station of the London Missionary Society in South Africa, 550 miles east of Cape Town.

**THESSALONICA**, (called by the Turks *Selank*, and by the French *Salonica*) is situated at the head of the gulf of Salonica (ancient *Sinus Thermaicus*) a branch of the Ægean Sea. It is about 175 miles north of Athens and 300 west of Constantinople. It is, as in Paul's day, the chief city of Macedonia, being its main sea-port, and next to Constantinople, the chief port of European Turkey. It has a population of 60,000 or 70,000, of whom perhaps 15,000 are Turks, 15,000 Greeks, 30,000 Jews (including 5,000 Mohammedan Jews), and a few thousand Bulgarians, Wallachians, Albanians, &c., &c.

In 1849, the A. B. C. F. M. established a mission among the Jews of this city. It consisted at first of Messrs. Maynard and Dodd, with their wives, of whom the former died in a few months, and his widow returned to this country. Mr. and Mrs. Dodd were subsequently joined by Messrs. Parsons and Morgan with their wives. Mrs. Morgan also died in a few months and Mr. Morgan afterwards married Mrs. Sutphen, widow of a missionary. The members of the mission suffered much from sickness, especially from fever and ague, which is prevalent in Macedonia; and at the present (July 1854) they are all absent from their stations: Messrs. Parsons and Morgan in Smyrna, laboring among the Jews there, and Mr. Dodd in America, expecting to return soon.

It is hoped that hereafter both stations may be occupied, and that in Thessalonica a more favorable residence may be secured, and better health enjoyed.

Thessalonica is the most important literary centre of the Jews in the east, and a foothold there gained will be valuable. The Jews there are peculiarly sociable and accessible to missionary influence. The missionaries have met with encouragement in their work. There have been a few cases of hopeful conversion among Jews and Mussulmans. Many others seem convinced, intellectually, of the truth, though yet unrenewed, and of a still larger circle the prejudices are broken; their esteem, and sometimes affection, is won, and they lie open to the influence of the truth. The field is hopeful.—REV. E. M. DODD.

**THUGS**: (See *Hindustan*, Dr. Scudder's Letter.)

**TIAREI**: A station of the London Missionary Society on Tahiti, South Sea.

**TIDMANTON**: Out-station to Kat River station, of the London Missionary Society in South Africa, formerly Blinkwater.

**TIDOR**: One of the Molucca Islands, in the Indian Archipelago.

**TILLIPALLY**: A station of the American Board in Ceylon, about 10 miles north of Jaffnapatam.

**TIMOR**: A group of the Molucca Islands in the Indian Archipelago.

**TIMORLAUT**: One of the Banda Islands, a group of the Moluccas, in the Indian Archipelago.

**TINNEVELLY**: A district in the Southern Carnatic, South India, and an important field of missionary operations.

**TIRUMUNGALUM**: A station of the Am. Board, about 12 miles S. W. of Madura, in Southern Hindostan, and belonging to that mission.

**TIRUPOOVANUM**: A station of the Am. Board, in Southern Hindostan, 8 or 10 miles S. E. of Madura, and belonging to that mission.

**TOBAGO**: (See *West Indies*.)

**TOKA**: One of the New Hebrides, where is a station of the London Missionary Society.

**TONGATABOO**: One of the Friendly Islands, a station of the Wesleyan Society.

**TOUNGOO**: A large city in Southern Burmah, 100 miles above Shwaygyeen on the Sitang river. It is in territory which was annexed to British Burmah in 1852, and is the seat of a mission for both Burmans and Karens, of the Am. Baptist Union.

**TRANQUEBAR**: A settlement formed by the Danes, on the Coromandel coast, in 1616. It is 145 miles S. by W. from Madras. The town, and a small adjoining territory, were ceded to the Danish crown in 1621, on payment of an annual tribute of 2,000 crowns to the rajah of Tanjore. The Danish government have recently relinquished Tranquebar; and the British collector has removed there from Negapatam. This was the scene of the early Danish missions in India. The mission is now supported by the Lutheran Missionary Society at Dresden.

**TRAVANCORE**: The southern extremity of Hindostan, between 10° and 11° N. lat. It is about 140 miles in length, by 40, the average breadth. The population is not far from 1,000,000. The principal part of the population consists of Brahmins and Nairs; there are also many Mohammedans. The missions in Travancore are those of the London Society, the Church Society, and the Church of Scotland's mission to the Jews.

**TREBIZOND**: A station of the American Board, situated near the south-eastern extremity of the *Black Sea*, and supposed to be the precise spot where *Xenophon*, with his retreat-

ing army, first touched the sea. It has about 15,000 inhabitants, 1,250 of whom are Armenians. Its chief importance as a missionary station, arises from the fact of its being the principal sea-port of ancient Armenia, and its consequent influence over the proper country of the Armenian race.

**TREVANDERAM**: A station of the London Missionary Society, in the Travancore district, Southern India, near Cape Comorin.

**TRICHONOPOLY**: A large fortified town, capital of a district of the same name, situated on the Cavery, 186 miles south-west of Madras. Population, exclusive of troops, estimated at 74,000. Society for the Propagation of the Gospel.

**TRICHOOR**: A large town 50 miles north of Cochin, a station of the Church Missionary Society.

**TRINCOMALEE**: A town on the N. E. coast of Ceylon, 150 miles N. E. of Colombo, having one of the finest harbors in the world. A station of the Wesleyan Society.

**TRINIDAD**: (See *West Indies*.)

**TSHICKSOO**: A Karen village in the district of Tavoy, in Burmah, and an out-station of the Tavoy mission of the American Baptist Union.

**TUBUAI**: One of the Austral Islands, and a station of the London Missionary Society.

**TULBAGH**: Station of the London Missionary Society in South Africa, 75 miles north-east of Cape Town. Also of the Rhenish Society.

**TURANGA**: A station of the Church Missionary Society in New-Zealand, situated on Poverty Bay.

**TURKEY**: The dominion of the Grand Turk, or Sultan, extends over territory situated in Asia, Africa, and Europe, and lying between the 20th and 45th degrees of north latitude, the 10th and 47th of east longitude. The countries composing this empire are, for the most part, rich in natural resources, and have been the seats of mighty empires and republics, which at various times have exercised a controlling influence on the world's history. The entire territory covers a surface of about 210,000 square miles, including the tributary provinces of Moldavia, Wallachia, Servia, Egypt, Tripoli and Tunis.

*Turkey in Europe*, by nature formed to be the garden of the world, has become a wilderness, from the devastations of war and the oppressions of government. It is bounded on the east by the Black Sea, the Bosphorus, and the Sea of Marmora; on the south by the Dardanelles and Archipelago. The climate is, for the most part, temperate; the surface of the country is varied with mountains and well-watered plains. The unusually large extent of sea-coast, and the number of good harbors, afford every facility for commercial operations. The Danube carries steam navigation into the heart of the country. Constantinople, or

Istamboul, including its suburbs, is situated upon both sides of the channel which separates Europe from Asia, numbers about 1,000,000 inhabitants, and commands the Euxine and the Levant. Turkey might long ago have shared the fate of Poland, had the powers of Europe dared to deliver Constantinople, the key city, into the hands of any one of their number. Moldavia, Wallachia, and Servia are tributary principalities, over which the Sultan has now but little power.

*Turkey in Asia* includes the countries between the Sea of Marmora, the Euxine, and Russian Asia, on the north, and Arabia on the south; between Russian Asia and Persia on the east, and the Mediterranean and Archipelago on the west. Within its boundaries lie the Holy City, the ancient seats of power, and fountain-heads of learning, and Turkistan, from whence came the savage tribe who have given their name to a great empire, and identified it with the faith of Mohammed. Many wealthy and thriving cities exist among the old ruins, supported by the Asiatic commerce which passes to Europe through these countries. Among these are Brusa, Smyrna, Trebizond, Erzurum, Bagdad, Tripoli, Damascus. Manufactures of steel and cloths are carried on prosperously in several towns.

*Turkey in Africa* consists of the tributary countries of Egypt, Tunis, and Tripoli. The universal prevalence of Mohammedanism in these countries tends to preserve the political union with Turkey, the stronghold of their faith.

*Population*.—By the table annexed, it will be seen that, in European Turkey the Mohammedans, although the dominant race, do not constitute a third part of the population. They hold the fortresses and important towns, but Greeks, Bulgarians, Armenians, &c., form the mass of the population. The European Turks preserve their original character of a military colony:

EUROPEAN TURKEY (RUMELIA.)	
Thrace.....	1,800,000
Bulgaria.....	4,000,000
Moldavia.....	1,400,000
Wallachia.....	2,600,000
Bosnia and Herzegovina.....	1,400,000
Rumelia.....	2,600,000
Servia.....	1,000,000
Islands of the Archipelago.....	700,000
	15,500,000
ASIATIC TURKEY (ANADOLU.)	
Asia Minor.....	10,700,000
Syria, Mesopotamia and Kurdistan.....	4,450,000
Arabia (Mecca, Medina Habesh).....	900,000
	16,050,000
AFRICAN TURKEY (GARB.)	
Egypt.....	2,000,000
Tripoli, Fezzan, Tunis.....	1,800,000
	3,800,000
	85,350,000

Dividing the population into races and tribes, the result is as follows :

RACES OR TRIBES.	In Europe.	In Asia.	In Africa.	Total.
Ottomans..	1,100,000	10,700,000		11,800,000
Slavonians..	7,200,000		..	7,200,000
Rumanians..	4,000,000	..	..	4,000,000
Arnaouts...	1,500,000	..	..	1,500,000
Greeks....	1,000,000	1,000,000	..	2,000,000
Armenians..	400,000	2,000,000	..	2,400,000
Jews.....	70,000	100,000	..	170,000
Tartars....	230,000		..	230,000
Arabs....		900,000	3,800,000	4,700,000
Syrians and Chaldeans		235,000		235,000
Druses....	..	25,000	..	25,000
Kurds....	..	1,000,000	..	1,000,000
Turkomans	..	90,000	..	90,000
Totals...	15,500,000	16,050,000	3,800,000	35,350,000

Taking the population according to religious creeds, the result is :

CREEDS.	In Europe.	In Asia.	In Africa.	Total.
Mahom'd'n	3,800,000	12,950,000	3,800,000	20,550,000
Greeks and Armenians	11,370,000	2,360,000	..	13,730,000
Rom. Cath.	260,000	640,000	..	900,000
Jews.....	70,000	100,000	..	170,000
Totals...	15,500,000	16,050,000	3,800,000	35,350,000

There are now, also, more than 2,000 in the Protestant community lately organized, and a great number, particularly among the Armenians, who have embraced Protestant sentiments. Protestantism is likely to have a rapid growth, and become an element of great power in the future of Turkey.

*The Ecclesiastical Political Character of the Turkish Government, and its bearing upon the condition of the different Religious Classes of its Subjects.*—The Turkish Government is, in spirit, a theocracy. Its legislation is derived from four sources; the word of God, *i. e.*, the Koran; the Sunna, word of the prophet, the sentences of the four grand Imams, the fathers of Islamism; and the laws of the reigning sovereign, representative of the prophet. Mohammed aimed at being the founder of a new state, and the Koran was declared to be, as it now is, the civil and religious code of the Mussulmans. The Faithful are the proper subjects of the Sultan; his well-beloved children. Unbelievers are his enemies. Unable to carry out the principle of intolerance, the Sultan still recognizes the Mussulmans as his more immediate and privileged subjects. He tolerates and grants privileges to certain incorporated bodies of unbelievers, and recognizes his Christian subjects only as members of some one of the existing Christian communities, in which every individual must be enrolled. Each of these bodies, excepting the Protestants, has a Patriarch at its head, who becomes responsible to the Sultan for the

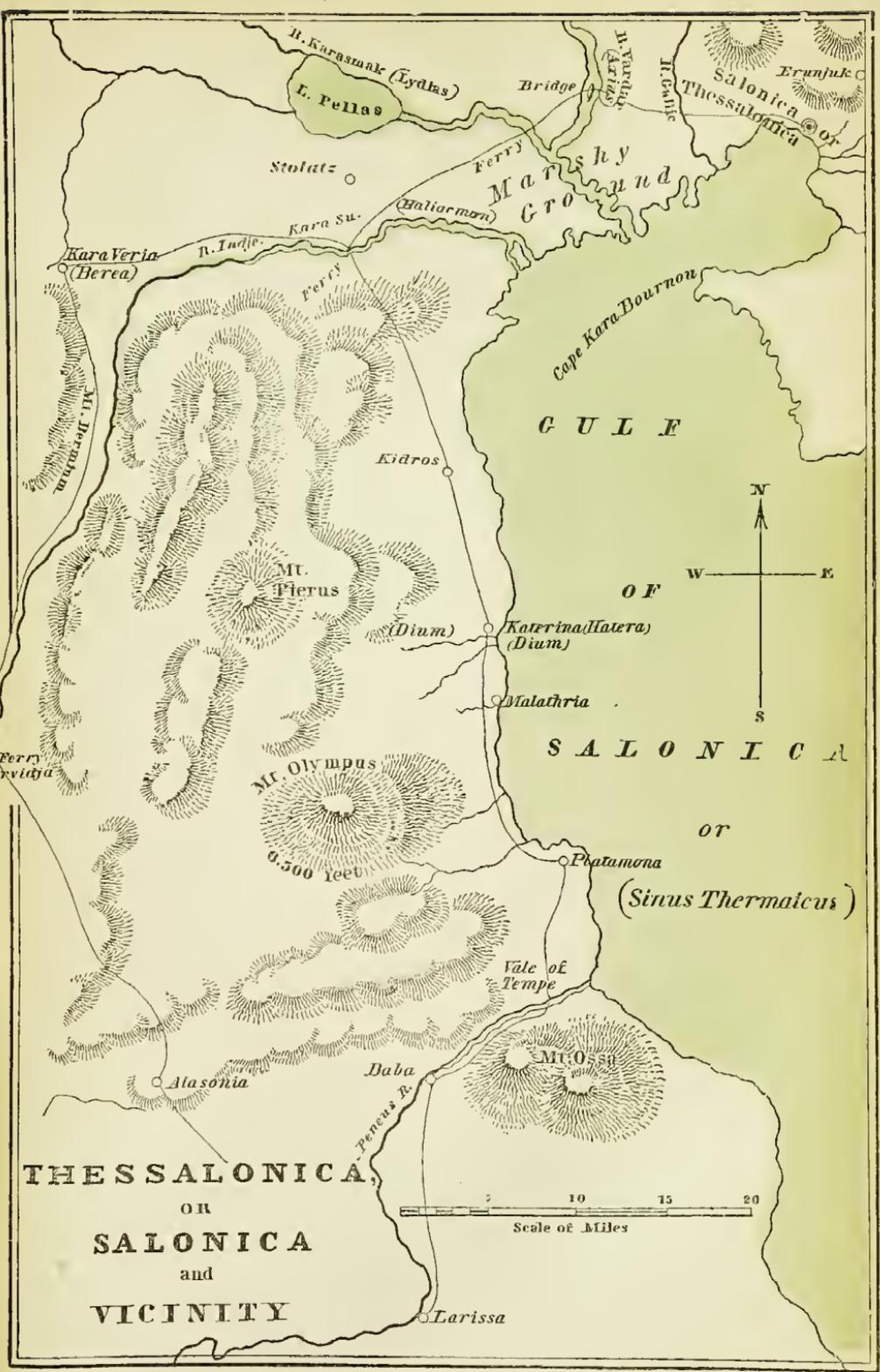
whole. Every trade, moreover, is incorporated under the direction of a committee, who grant licenses to tradesmen, journeymen and apprentices, and are responsible to the head of their community. In the early years of the Armenian mission, this power, in the possession of the patriarch, enabled him to inflict intolerable persecutions upon the missionary converts. They could not withdraw from the community, without rebelling against the civil law of the country. They were finally excommunicated, were unable to obtain licenses to trade, had their property taken from them with no means of recovery, and were only preserved from starvation by the charity of foreign residents and Mussulmans.

On the 15th of November, 1847, after long-continued exertions on the part of Sir Stratford Canning, carried forward by Lord Cowley, his successor to the British Embassy, an imperial decree was issued, recognizing native Protestants, as constituting a separate and independent community in Turkey.

*Reforms in the Turkish Body-politic.*—For more than three centuries Turkey was the terror of her European neighbors. Her armies were as well disciplined and equipped as those of other nations, while their fanatic devotion to their religion, inseparably united as it was, with the civil power, and their intense hatred of unbelievers, rendered them almost irresistible. So long as the zeal and valor of individual combatants decided the day, the Turkish armies retained supremacy. But while civilization was advancing in the surrounding Christian nations, and martial tactics were studied and practised, there was no advance, but rather a retrogression, in Turkey. Toward the latter part of the seventeenth century the Turkish power was at its zenith; from that time, it began to decline. The Janissaries became alarmingly powerful, audacious and overbearing. While there was no progress made in the art of war, the Ottoman people gradually degenerated, and lost much of their original native valor.

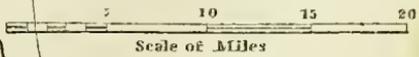
Reform was commenced in 1789, by Sultan Selim. Prejudice and ignorance, on the part of his subjects, were obstacles almost insuperable to the introduction of measures which would tend to place Turkey on a level with her neighbors. An army was formed by Selim on the European plan, and various governmental reforms were introduced. These new measures were considered as sacrilegious by the body of Mussulman subjects, and a revolt of the Janissaries deposed Selim from his throne.

Mahmoud, successor of Selim, was disposed to continue the reforms commenced by that monarch, but was, for a long time, kept in check by the Janissaries. At length, on the 14th of June, 1826, they were carried off by a general massacre, and the Sultan was free to pursue his plans of reform. The red cap and trowsers were substituted for the turban and



**THESSALONICA,**  
OR  
**SALONICA**  
and  
**VICINITY**

**GULF**  
**OF**  
**SALONICA**  
OR  
**(Sinus Thermaicus)**





loose robes. Women were allowed greater freedom. The Christians and Franks received new privileges and protection. The army was increased, the power of the Pashas limited, foreign officers, mechanics and engineers employed, and the navy renovated and enlarged. A medical college was also instituted, and quarantine laws introduced. These reforms were not appreciated nor understood by the people. They were contrary to the genius of Mohammedanism, encountered the stern opposition of the priesthood, and were carried forward with great difficulty. Their first effect was to weaken the power of the empire, and from a succession of untoward events, it seemed, at the death of Sultan Mahmoud, in 1839, to be on the verge of destruction. His son Abdül Medjid, ascending the throne at the early age of 17, however persevered in the same line of policy; and on the 3d November, of that year, the celebrated Hattî Scheriff was proclaimed in Gül Hané, a park within the limits of the Seraglio, to the assembled grandees of the empire, and in the presence of the ambassadors of foreign powers. In this extraordinary document the new sovereign, unsolicited by his people, but constrained by the necessity of circumstances, limited his own authority, guaranteed to every subject security of life and property, ordained an equal and fair system of taxation, ordered a regular method of drawing the conscription for the army and fixed the period of service; did away with the confiscation of the property of criminals and visiting punishment on innocent relatives; promised better administration of justice, and placed Mohammedans, Christians, Jews, and Pagans, on the same footing, as regarded civil rights and the law. Changes so great and opposed to Mohammedan feeling and usage, were, of course, but imperfectly executed, and the tanzimat or "new regulations," can be made a reality only by gradual steps of enforcement. The government, however, has entered upon the right path, and under the influences from abroad which must control it, is moving onward in it. The action taken in behalf of the Protestants, the guarantees given recently to the Western Powers, and the firmans addressed to the Christian and Jewish communities, are events of the happiest significance in reference to the cause of civilization, of religious freedom, and of true Christianity in Turkey.

**TUTUILA**: One of the Samoan Islands on which the London Missionary Society have two stations.

**TUMBOO**: A village beautifully situated near the sea, in Sierra Leone, West Africa, about 11 miles from Kent. Church Missionary Society.

**UAWA**: A station of the Church Missionary Society in New-Zealand, 36 miles north of Turanga.

**UITENHAGE**: A town and district in South Africa, occupied by the London Mis-

sionary Society, and the Society for the Propagation of the Gospel. The district is pastoral and agricultural, lying chiefly between the Chantoois and Bushman's rivers. In the neighborhood of the town, it is of extreme fertility, and has been known to yield from 80 to 90 returns of wheat. The town is regularly built, each house having behind it an allotment of garden ground; and the water from a spring in the vicinity has been laid along the principal street, furnishing an abundant supply for all. Fruit and vegetables are successfully cultivated, and sold in market at Port Elizabeth. The interior trade is carried on through Graham's Town.

**ULAH**: A Karen town in the district of Mergui, in Burmah, on the Tenasserim river, an out-station of the Tavoy mission of the Am. Baptist Union.

**ULEMOEGA**: A station of the London Missionary Society on the island of Upolu, one of the Samoan Group.

**UMLAZI**: A station of the American Board in South Africa, 12 miles south-west of Umlazi river, containing 100,000 Zulus.

**UMPUKANI**: A station of the Glasgow African Society, among the Grequas, Basutos, and Mantatees, South Africa.

**UMSUNDUZI**: A station of the American Board among the Zulus in South Africa, near Port Natal.

**UMTWALUMI**: A station of the American Board among the Zulus, near Port Natal, in South Africa.

**UMVELO**: A station of the London Missionary Society in South Africa, formerly called Botman's Kraal.

**UMVOTI**: A station of the American Board in South Africa, about 40 miles north of Port Natal, on the Umvoti river. It is a most delightful site for a mission, well-watered and wooded, with good arable and pasture grounds, so that several thousands of natives might live within a short distance of the missionary's residence.

**UPOLU**: One of the Samoan Islands, on which the London Missionary Society have seven stations.

**USSA**: Danish Akra, occupied by the German Missionary Society.

**UTUMAORO**: A station of the London Missionary Society on the east side of the island of Raiatea, situated on an open bay.

**UVEA**: One of the Friendly Islands, the most remote in the district of Habai, occupied by the Wesleyans. A Romish bishop, two priests, and an old friar have taken up their residence here, and done much mischief, by kindling up a religious war and setting the people to destroy one another.

**UNITED STATES**: I. *Extent of Territory*.—In 1819, the territory belonging to the United States included not less than 2,300,000 square miles. Since then, at different times, another million has been acquired by various

treaties. The present area of our "real estate" is about 3,300,000 square miles, and there is the prospect of further annexations. Within a single generation, the star-spangled flag has moved southward, from the "still St. Mary's river," on the confines of Georgia, to the Sunken Floridian keys; and westward to the Rio Bravo, on the farthest Texian border; and beyond that, southward and westward still, to the Rio Gila and the Californian gold coast. The bannered eagle, which, till of late, fluttered only on the Atlantic breezes, has sped her flight across the "Father of Waters," and over the rugged sierras or *saws* of the Rocky Mountains, and now hovers in proud supremacy on the gales of the Pacific, and "the stretching out of his wings filleth the breadth of the land." Neither the empire of Rome nor even that of Alexander spread so far. The sun is more than two hours and a half in rising to the view of all our people, and bringing morning to the whole land. Before the denizens of Sao Francisco have eaten their breakfast, their fellow-citizens of Eastport are beginning to think of their dinners. From north to south, "as the wild goose flies," in passing from his summer retreats among the Canadian lakes, to his winter quarters on the Mexican Gulf, the poor bird must wing an aerial journey of 1500 miles ere he is safe from the guns of our sportsmen. An indented coast-line, meandering through more than 30,000 miles, affords numerous harbors for the purposes of commerce; and these still further favored by even a greater number of miles of inland communication by those natural canals, our noble navigable rivers. Nearly the whole of this vast area is within easy reach of water conveyance.

It was said by the cynical Randolph, that Washington is "a city of magnificent distances;" and, in this respect, our national capital is a fit type of the great country whose political interests centre there. The mind, which can traverse any space with the quickness of thought, is bewildered in wandering over this vast domain. And as for the body, there he few indeed, even in our huge "traveling community," with its restless ramblings, who have so much as set foot in each one of our States and organized Territories. Out of our country there could be carved 38 such kingdoms as Great Britain, and 16 such empires as France. The possession of land has ever been regarded as one of the grand elements of national greatness, wealth, and power.

II. *Physical Resources.*—Of these we can catch but a hasty glimpse. With a country, of which portions are buried for half the year in ice and snow, while other portions have never seen so much as a snow-flake;—a country where the rivers—those liquid roads of commerce, roll in paths of a thousand miles,—a country affording every variety of climate, yielding in teeming exuberance almost every useful vegetable product, and whose mines of

the most valuable metals are beyond exhaustion,—a country stored with the endless treasures of the forest and the quarry,—a country endowed with such resources, and fast filling up with a people who know how to find and use them;—with such a country, and such resources, it is impossible we should not heap up riches, and rapidly rise to that eminence of moral and political power, which amplitude of material means secures. Take a few items from the census returns of 1850. The annual crop of only one of the cereals, Indian-corn, reached the inconceivable amount of 600,000,000 of bushels; the yield of wheat was 100,000,000 bushels; that of cotton, 1,000,000,000 of pounds. A very large proportion of the soil is of the richest kind; though this is of the less consequence, as, by the help of modern science, and agricultural chemistry, the poorest soils can be made permanently fertile. As to mineral wealth, we have already ascertained 218,000 square miles of coal-formation, equal to twenty-seven States like Massachusetts. Not less than 1,100 cubic miles of this fuel are deposited beneath the surface of our soil; and one of these cubic miles, at the present rate of consumption, would last 1,000 years; so that a million of years would not exhaust the stock. Of iron, so far as utility is concerned, the most precious of the metals, there are vast deposits everywhere in the Mississippi valley, along the central axis of the country. Some of them are prodigious. There is a mountain in Missouri 500 feet in height, and miles in circuit, almost wholly composed of iron. The abundance of it is even greater in the region of Lake Superior; and it is also richly, though less profusely, scattered over the Atlantic slope. The lead formations in the great central valley occupy 3,000 square miles, annually yielding more than 20,000 tons. The copper deposits in the wide regions of the north-west are still more extensive, affording thousands of tons every year, though the exploration is but just begun; and some of the Southern States are found to be still richer in this metal. To say nothing of silver, zinc, and other metals used in the economy of civilized life, gold is found all along the eastern slope from Texas to Canada, in many places profitably mined; while, on our Pacific slope, it is so lavishly diffused, that there is enough to reward the industry, and excite the greed, of generations to come.

III. *Commerce.*—The *internal* traffic is beyond all computation. Its statistics are too huge to be meddled with. The active transfer of property to and from all portions of the land, and the exchange of values in crude and manufactured articles, employ and reward an inconceivable amount of industry and capital. To say nothing of the traction on common roads, illimitable for extent and ramification, and of the freightage on our immense system of railways and canals, the tonnage of the

steamboats occupied with our inland trade is more than 400,000 tons.

Our *foreign* trade is also conducted upon an enormous scale, employing above 4,000,000 of shipping in the transportation of above 400,000,000 in value of imports and exports. Our sails are courting every breeze that blows, and seeking every shore. Our sinuous coast affords abundance of bays and harbors for these floating bridges and ferries of the sea. The winds and the waves are wafting to us the commodities of the world. Our merchant-princes and maritime adventurers are continually extending the range and magnitude of their enterprizes.

IV. *Population*.—Since the revolution, when it was but little more than 3,000,000, it has swelled, at the last census, in 1850, to more than 23,000,000. At each decennial census, since 1790, it has been found that the increase has been at a rate so surprisingly uniform, that we can safely estimate its increase for future periods. By the year 1875, it will be close upon 50,000,000, and will far exceed 100,000,000 by the end of the nineteenth century. Even then, it will not be a densely peopled country, being capable of sustaining a far greater population than that. We have now, on the average, but seven inhabitants to each square mile of territory. In Great Britain, there are 223 to the square mile. If this country becomes only one half as populous, we shall have 350,000,000. As yet, but one-fourteenth part of our land is occupied at all. But the immigration from all parts of the world brings half a million every year to fill the vacant space; while, in the same time, even a larger number is born upon the soil. Thus, our widespread territory is rapidly rescued from the dominion of savage nature, and is replenished with a population intelligent and active, brave and free, full of the republican spirit, glowing with patriotic fire, and waxing bold as to their country's glorious destiny, and the part she is yet to act in propagating among the nations a nobler system of political and social life.

V. *Public Works*.—The old historic empires fell to pieces, like uncemented masses of masonry, by their weight. Their magnificent capitals, the seat of power and the heart of government, could not, with their mightiest throbbings, send out and draw back a quick and healthful circulation through their remoter members. But this fatal difficulty is quite remedied for us, by those modern means of inter-communication, whereby the pulsing life-blood of our grand confederation is carried in full vigor to the most distant bounds of our sovereignty. Cheap postage keeps up a constant ripple along the innumerable mail-routes, whose branching veins run, like a vascular network, over the whole body politic. The aggregate of mail-service under contract for the present year is more than 200,000 miles. 24,000 miles of telegraph-wires, like a vital nervous

system, with its numerous ganglionic centres, carry instant sensibility to every chief limb and member; so that all parts of the nation are touched at once by the same sympathies, and excited by the same volitions. 15,000 miles of completed railroad, and as many more in the course of construction, like iron sinews of vast strength and wondrous flexibility, are linking joint with joint; and, compacting the whole by that which every joint supplieth, are giving to the huge body corporate a ready command over all its movements and resources. On land and water, the steam-power, with hot breath, inflates the lungs with vital energy, and breathes through all the nation an animating principle, which puts vigor into every muscle, and sharpens every sense. For all the practical purposes of locomotion, and intercourse and business interests, and political efficiency and military operation, this country, notwithstanding its recent prodigious annexations of territory, is not one-tenth as large as it was thirty years ago. Quick as her growth has been, still more rapid is the diffusion of her working power, and the concentration of her governing capacity.

VI. *Geographical Position*.—The oceans which for ages separated this continent, and hid its existence from the rest of the world, have now become broad and easy highways of intercourse with all nations. Nearly every pagan, papal, and Mohammedan land on the face of the earth may be reached by lines of communication almost direct, drawn from our eastern, western, or southern ports. Along these lines of marine travel immigration is pouring in its thousands and tens of thousands, while our people are passing out by the same lines, scattering themselves everywhere in prosecuting all the great material, intellectual, and religious interests of life. Our country presents one front to the civilization of Europe and the degradation of Africa, and another front to the barbaric wealth of Asia and the luxuriant isles of the southern seas, and offers to mediate among them all. On her north flank, she lifts a mighty arm of warning and menace against the aggressive despotism of Russia; and on her southern side, she is beginning to stretch out a hand of help towards the distracted governments and the sweeping solitudes of the other American continent. The four corners of the heavens seem to be bending towards her, to lift her to the highest sphere of moral and political influence over all the globe. Her very location on the map of the world seems to mark her out as "the glory of all lands," "an eternal excellency, a joy of many generations."

VII. *Peculiar character of the people*.—Prominent and offensive as its faults may sometimes be, we find in the very genius of the people strong elements of national power and influence in the world. It is said, that the most fertile soils are made by

the commixture of earths obtained by the crumbling of different kinds of rock. And the different races of men sending hither their most resolute and venturous spirits, have blended the more active traits of their several nationalities in a new and highly energetic and practical type of the human kind. When the beloved Lafayette made his triumphal progress through this country in 1825, he was asked by the governor of Massachusetts, what nation of the old world we most resembled? The bystanders expected, that in one of his neatly turned compliments he would liken us to his own "beautiful France;" but the smiling veteran replied: "Sir, the American is an Englishman reinforced!" To the original Anglo-Saxon stock, with the old British hardihood and steadiness stimulated by freer scope for activity, there is an in-wrought re-inforcement of the more mobile and versatile spirits of other European races. Puritan, Covenant-er, Huguenot, Hollander, and many more, have mixed their firmness, their vivacity, their piety and other active ingredients in our national composition. Our people have a wondrous talent for self-government and social organization anywhere, and at the shortest notice. So completely is the government the offspring of the public sentiment and will, that if the matter were to be put to the vote to-morrow, not a thousand ballots among millions would be cast in favor of any essential change in the form of government. Such a government has no need of any standing army to maintain it at home, and we have never had one for that purpose. Where, on the face of the earth, is there a form of government so firmly and safely established as ours? It is wonderful to see the peaceful party revolutions, which, even after the most violent political agitations, are so calmly acquiesced in, at our great periodic elections. The power of the nation is transferred to new hands at the bidding of a majority of one vote, as quietly as at that of a million. In all the settled parts of the country, the authority of the law and the magistracy is acquiesced in by the native population, without a thought of resistance, and without a show of force. All the mobs and popular tumults which have occurred in the Atlantic States for the last half century, if taken together, would not equal for violence the famous "no-popery mob," headed by Lord George Gordon, at London, in 1780.

Our nation has proved itself able thus far, by the Divine blessing, to absorb and assimilate a vast amount of foreign immigration. It abounds in inventive talent, in the faculty of adaptation to circumstances, in practical efficiency, and in tireless industry. As such a people advance in wealth and industry, it must roll an enormous weight into the "balance of power," among the nations of the earth. The popular voice uttered from this continent, will, ere long, speak in tones of de-

cision in the arbitrament of the great political questions which agitate the world. May it be a voice of truth and love, as well as power!

VIII. *Education.*—The statistics of this subject are so great as to crowd themselves out of the narrow space that could be afforded here. We have 160 colleges and theological seminaries, all but 14 of them Protestant; and with very few exceptions, and these not infidel, under decidedly evangelical auspices. They have 20,000 students under more than 1,000 professors. In at least 12 of the States, the public school system, which offers gratuitous instruction to every child, is established by law. In many of these States it is all but impossible to find an adult native of either sex who cannot read and write. This system of free schools is constantly rising in efficiency, in importance, and in public estimation. It is spreading into the States contiguous; and it can hardly be, in course of time, but it will be adopted in all. In the new States of the West there are reservations of the public lands set apart for this object, which will form a most munificent endowment. In the Sunday-schools sustained by different branches of the church, 3,000,000 of children and youth are taught "the first principles of the oracles of God." It is a most gratifying fact, that this immense array of means for the right training of "young America" is almost wholly administered by men of high moral feeling, and generally of strong religious principle. But even this mighty enginery for mental discipline will not suffice for the safety of our country, unless true religion shall keep pace with its progress, and guide it to right results.

IX. *Religion.*—The grand idea of full religious liberty is to leave religion entirely to itself, except so far as it may be necessary to protect it from violence. This idea was early introduced, and in time won complete ascendancy. It has now few enemies, unless it may be among the more bigoted part of the adherents to the Romish hierarchy. We have now rather more than 12 Protestants to every Papist, and this majority is ever increasing. The spirit of Popery is so contrary to the spirit of our people, and of their history and institutions, that Romanism would rapidly dry up but for the streams of immigration running over from so-called Catholic Europe. Their best-informed ecclesiastics represent that one-half of all the children born in this country, fall off from their communion. So, too, infidelity, which has never been very prevalent in this country, has been on the wane ever since the beginning of this century, among the in-born population; and like Popery, depends mostly for its continuance on foreign importation.

The supporting of religion on the voluntary system has worked well. Never, since the primitive age of the martyrs, has there been an experiment so successful and instructive.

Nothing tries the strength of this system more thoroughly than the building of churches to meet the growing wants of the people. And yet the careful estimates of Dr. Baird show that more than 3,000,000 of dollars are expended for this purpose alone in each year. The last census proves that there were then over 36,000 church edifices by actual enumeration; and also that in these there were almost 14,000,000 of sittings, sufficient, if these buildings were located as the population is, to accommodate nearly two-thirds of it, which is quite as much as could be in attendance at one time. The amount thus voluntarily invested in church-property was over \$86,000,000 in 1850; and, by this time, can be little, if at all, short of \$100,000,000. By careful estimates, it is found that during the last year above nine millions of dollars were expended in the current expenses of the churches, such as the sustentation of ministers, &c.; three millions more in the erection of new houses of worship; and two millions and a half in the various missionary and benevolent operations of all denominations; making in all a self-imposed tax of not far from fifteen millions of dollars for the support of the Gospel, and the spread of its institutions. So much for leaving the Gospel to its own vital resources, and to the blessing of Him, who gave it to make men liberal and free like Himself. These expenditures have not been in vain. God has made them, as we shall see, of great effect in promoting the spiritual welfare of the nation. Yet, the sum so expended the last year, great as it seems in the aggregate, is not burthensome by any means. It is but one dollar upon every four hundred of the valuation of improved lands, or one quarter of one per cent. It is but one dollar upon every sixty of the valuation of only the *agricultural* products of the country for the same year.

In the first fifty years of this century, the population of the United States increased a little less than fourfold and a half. During the same time, as appears by their several statistics, the number of members in the various churches called Evangelical, has increased nearly tenfold. That is to say, the church-membership has increased more than twice as fast as the population. If these rates of increase shall continue the same for the next fifty years, the whole adult population of the United States must be included in these churches before the century is ended. Where is there in the world another field which can show such wonderful religious prosperity? "It is the Lord's doing; and it is marvelous in our eyes!"

X. *Pauperism and Crime.*—In the year ending June 1st, 1850, the whole number who received aid as paupers in the United States was 135,000. These were less than one in a hundred of the free population; and of these above 68,000, or more than half, were *foreigners*.

The native paupers were not two-fifths of one per cent. in the population. This indicates that there is an abundance of the means of subsistence here; and that this ought to take away from the inducement to commit crimes against property. The whole number of persons convicted of crime during the year above-mentioned, was about 27,000. This is a sad array; and such a host of culprits may seem to indicate a low standard of morality. But, happily for the reputation of our country, it is found that 14,000 of these malefactors are foreign-born; so that there are eight times as many criminals from our foreign, as from our native, population, in proportion to the number of each. Very many of the native criminals are the children of foreign-born parents, and ought to be classed with those who trained them. Our stock, both of paupers and criminals, would be admirably small, were it not for the constant supplies with which we are furnished by the nations of the old world.

Most of the European immigrants, (seven-eighths of them,) settle in the free States; and hence the larger proportion of poverty and crime to be found in those States. The immigrants are also prone to locate themselves in the large cities of the free North and West, whose alms-houses and jails are almost wholly filled by the imbecility and demoralization of the lower orders of European society. Thus, in one of the largest cities of New Jersey, it was found, last year, that *all* the inmates of the poor-house were Irish; and of a larger number who received out-door relief, all were foreigners but *two*. Of 4,000 charged with minor offences before the city police, only 80 were native Americans.

The prospects of our large cities would be gloomy indeed, were it not for the moral energy of the resident natives, and their promptness to aid in the execution of the laws. There is also at work among them a vast amount of organized benevolent effort, working with silent and unrecognized power, but with the noblest results, for the relief of the miserable, the instruction of the ignorant, the reclaiming of the profligate, and the prevention of crime. Numerous voluntary associations for these purposes, besides the various churches, are engaged in these objects with remarkable wisdom and zeal; and the ramifications of their influence reach all parts of the mass of suffering, ignorance, and vice.

The *temperance reform*, which began here some 25 or 30 years ago, has wrought its wonders; and, ere this, would have won what might be called a complete victory, but for the resistance it meets from the Irish and Germans among us. Already several of the States have adopted and rigorously enforced a system of prohibitory legislation, aiming at the entire suppression of the traffic in intoxicating liquors as a beverage. Other States are on the point of adopting the same protective

policy against this prolific source of penury and crime.

Among the means by which it has pleased God mainly to sustain the spiritual life and moral health of this great and growing nation, the highest place must be assigned to what are called "*revivals of religion*." The numerical statistics of these can only be tabled by recording angels, and fully published at the judgment day. But the men among us best qualified to judge of their power, extent, and fruits, do not hesitate to speak of them as the salvation of America.—REV. A. W. McCCLURE.

**UNITED BRETHERN'S MISSIONS :** Early in the history of the Moravian Brethren they were baptized with the missionary spirit. Count Zinzendorf, having resigned his civil dignities and become a minister of the Brethren's Church, devoted himself, with his whole estate, to the diffusion of the Gospel, in connection with that church. Having been, through false accusations, banished from Saxony, on receiving the elector's order to quit the kingdom, he made the following characteristic remark, which contains the *germe* of the future missionary history of the Moravian Church: "Now we must collect a *Congregation of Pilgrims*, and train laborers to GO FORTH INTO ALL THE WORLD, AND PREACH CHRIST AND HIS SALVATION." "Viewing the Brethren's Church as a society revived by the Lord, for the special purpose of diffusing the Gospel throughout the world, Zinzendorf considered himself solemnly pledged to see to it, that this, its destination, should be carefully attended to, and, as far as possible, faithfully executed. When banished from Saxony, he saw no other way for obtaining the proposed end, than by having, besides his own family, those persons constantly about him who were under preparation for service in the church. These were occasionally joined by missionaries who had returned from pagan countries, and by Brethren, who had come back from their deputations to different parts of Christendom, and who mostly remained with the Count, till they resumed their former employment, or received new appointments. These persons constituted the *Congregation of Pilgrims*, which, strictly speaking, was never stationary; for, whenever the Count changed his place of residence, the greater part of the company followed him. Special attention was paid to the *design* of their Institution; and for this purpose, days and even weeks were sometimes occupied in *conferences*, for deliberating on subjects bearing on the enlargement of Christ's kingdom."

When the refugees on Count Zinzendorf's estates, scarcely amounting to 600 persons—where they had themselves just found rest from suffering, and were beginning to build a church and habitations, where there had previously been a wilderness,—the missionary spirit was sent down upon them with such constraining influence, that within the short period of ten

years, they had sent missionaries to St. Thomas and St. Croix in the West Indies, to Greenland, to the Indians in North and South America, to Lapland, to Tartary, to Algiers, to Western Africa, to the Cape of Good Hope, and to Ceylon; as they did subsequently to others of the West India Islands, to Persia, to Egypt, to Labrador, and to India. In several of these countries, their attempts to Christianize and civilize have proved unsuccessful. In some instances the missionaries sent out never reached the places of their destination; and in others, the political state of the country, to which they went, rendered their immediate return an imperious duty; and in several cases, they were compelled to relinquish their benevolent designs, after years of patient perseverance and heroic fortitude, spent in fruitless endeavors to impress the wretched natives with the importance of the Gospel. Going forth as hardy pioneers, who penetrate the thickest forest, unrestrained by dangers and privations, their earlier missionaries submitted to the most painful sacrifices in order to communicate the blessings of the Gospel to the heathen.

The missions of the United Brethren in foreign countries had their origin in a Providential circumstance, which directed the attention of the Brethren to the condition of slaves in the West Indies. Count Zinzendorf being in Copenhagen in 1731, some of his domestics became acquainted with a black man named Anthony, who told them of the sufferings of the slaves on the island of St. Thomas, and of their earnest desire to be instructed in the way of salvation. The Count was deeply affected by the statements of Anthony, and on his return to Herrnhut mentioned them to his congregation. The zeal of the Brethren was awakened for the conversion of the heathen, and they determined, at whatever cost, to send a mission to the slaves, in whose condition they had become so deeply interested; and in the following year two brethren sailed for the Danish Islands. And such was their devotion to the work that, having heard that they could not otherwise have access to the slaves, they went with the determination of submitting to be themselves enslaved, that they might have the opportunity of teaching the poor captive Africans the way of deliverance from the bondage of sin and Satan. Although this sacrifice was not required of them, they still maintained themselves by manual labor, under a tropical sun, employing every opportunity for conversing with the heathen. A similar zeal characterized the first missionaries to Greenland, in 1733. While at Copenhagen, Count Pless, who was much interested for them, asked them how they intended to procure a livelihood in Greenland? Unacquainted with the situation and climate of the country, the missionaries replied, "By the labor of our hands, and God's blessing;" adding, that they would build a house, and cultivate a piece of land, not wishing to

be burdensome to any one. Being told, there was no wood fit for building in that desolate region, they said: "In that case we will dig a hole in the earth, and lodge there." So successful has this mission been, that nearly the whole of the Greenland population in the neighborhood of the settlements has been converted to Christianity.

The following short notice of the Doctrine and Constitution of the Moravian Brethren's Church, as far as they affect the missions, may not be misplaced here. It is the constant aim of their missionaries to make known "Christ and Him crucified." Their motto is: "To humble the sinner, to exalt the Saviour, and to promote holiness."

The internal regulations are the same in every mission. Such heathen as from the hearing of the Gospel, or the private conversations of the missionaries, are led to serious reflections, and desire their names to be put down, for further instruction, are called *new people*, and reckoned to the class of catechumens. If they remain steadfast in their resolutions to forsake heathenism, and desire baptism, they are considered as candidates for that ordinance; and after previous instruction, are baptized. If their conduct proves consistent with their professions, they at length become candidates for the communion, and finally communicants. When the number of converts is very large, assistants are chosen, who have particular districts assigned them, in which they visit the people, attend to the poor, the sick and infirm, and are occasionally employed to hold meetings, and to preach at the outposts.

The external regulations vary in the different missions. Among free heathen, as in Greenland, North America, South Africa, &c., most of the converts live together in regular settlements, and thus enjoy the advantages of various regulations for promoting their progress in spiritual knowledge, and in civilization, which regulations are impracticable in missions among slaves.

Church discipline is exercised without respect of persons; and consists according to the nature of the offence, either in exclusion from the meetings of the baptized, or in suspension from the Lord's Supper, or in total separation from the church.

The general superintendance of the missions is vested in the synods of the church. But, as these are convened only occasionally, the elders' conference has the oversight of the mission. The missionary service is in the strictest sense, voluntary. Any person desirous of engaging in it, makes known his wishes to the directors; and if, after being informed of the difficulties and dangers attending the life of a missionary, his resolution remains fixed, he is considered a candidate for the service. Should he eventually feel any reluctance, he is at full liberty either to accept or decline any proposal or call, which may be offered him.

The Brethren's Church has no permanent fund for the missions. They are maintained by voluntary contributions collected mostly at stated times in their congregations; and also by the many female, young men's, and juvenile missionary societies in the church. Not able, however, to raise one half of the sum annually required, friends, and societies in other Christian communities have hitherto been most liberal in their donations.

The Moravians now have 17 settlements and congregations on the continent of Europe, with 46 home mission stations. The aggregate number of persons in these congregations is 5,900. They have institutions of learning in Nisky, Gnadenberg, Gnadenfrey, Neusalz, Newwied, Koenigsfeld, and Zeyst. There is also a high-school at Nisky, and a college for training candidates for the ministry at Gnadenfeld. In Great Britain and Ireland, they have 34 settlements and congregations, with six home mission stations in Ireland, and a membership of 5,000. They have institutions for the education of youth at Fulneck, Gomesal, Mirfield, Ockbrook, Bedford, Tytherton and Gracehill. In the United States, they have 28 settlements and congregations, with home missionary stations in Philadelphia, Green Bay, Sturgeon Bay, among the Norwegians, New York, Olney, and Richland. Their institutions of learning in the United States are at Nazareth, Bethlehem, Litiz, and Salem.

They now have missions in Greenland, Labrador, Danish West India Islands, Jamaica, Antigua, St. Kitts, Barbadoes, Tobago, Surinam, South Africa, Australia, and the North American Indians.

Missions have been undertaken by the Brethren, at various periods, and abandoned as unsuccessful, in Lapland, in Siberia, among the Jews in Amsterdam, among the gypsies; in Guinea, in Egypt, in Tranquebar, in Ceylon, in Persia, in the West Indies, and in South America.

The following table exhibits the present state of their missions:

MISSIONS.	Stations.	Mission aries.		Number of people.	Communicants.	Baptized children.	Candidates.	Catechumens.	When commenced.
		Male.	Female.						
Danish W. I.	8	15	10	10,087	..	..	..	..	1732
Greenland...	4	14	9	2,054	..	..	..	..	1733
N. A. Indians.	5	9	7	491	..	..	..	..	1734
Surinam...	8	29	26	18,831	..	..	..	..	1735
South Africa.	9	27	27	6,560	1882	2210	1733	6935	1736
Jamaica.....	13	18	17	13,311	..	..	..	..	1754
Antigua.....	9	10	9	8,021	..	..	..	..	1756
Barbadoes...	4	6	6	3,198	..	..	..	..	1765
Labrador....	4	17	11	1,326	..	..	..	..	1770
St. Kitts....	4	6	5	4,045	..	..	..	..	1777
Tobago.....	2	3	3	1,103	..	..	..	..	1790
Nicaragua...	1	3	1	20	..	..	..	..	1848
Australia...	1	2	..	..	..	..	..	..	1849
Totals.....	72	159	131	70,047	1882	2210	1733	6935	

The whole number of missionaries employed by the United Brethren, from the commencement of their operations, is 1947,—1150 males and 797 females. 643 of these have died in the mission service: 9 of whom have deceased on journeys made during service, 11 on the journey out, and 2 on the way home; 22 met with an untimely end, mostly by shipwreck; one was murdered by the Esquimaux in Labrador, and one by the Indians near Gnadenhütten, and 10 were shot or burned to death on the Mahoney, in North America.

That so small a body of Christians should have accomplished so much missionary labor, is truly wonderful. Yet, the fact does but show what might be done by the whole Protestant Church, were they to enter upon the work of evangelizing the world, with the same singleness of purpose and spirit of consecration which have, from the beginning, distinguished this little band of brethren.

We have no means of ascertaining the aggregate receipts of the United Brethren's Missions from their commencement. We give the income of several years, which will enable the reader to judge of the average receipts:

1848.....	£12,442	} Average for four years, £12,640.
1849.....	11,043	
1850.....	14,026	
1852.....	13,051	

The *London Association in aid of the Missions of the United Brethren*, which has existed for thirty-six years, contributes to their funds between £4,000 and £5,000 annually, which is included in the amounts above stated. Considering the extent of the Brethren's operations, it seems unaccountable that they should be able to maintain them with so small an expenditure. They have, however, been conducted, so far as practicable, on the self-sustaining principle. Their missions are "settlements," containing farmers and artisans, who live on lands belonging to the mission, and, by their labor, contribute to its support. With so small a body, possessing such slender means, this plan appears to have been a matter of necessity, like that of Paul's laboring with his hands while preaching to the heathen. But, with the wealth now in the possession of the Protestant churches, it must be the height of injustice to send a man to preach the Gospel to the heathen "at his own charges;" as it is, also, the poorest economy to employ men capable of doing missionary work, in laboring for their own bread.—*Holmes's History of the Missions of the United Brethren; Moravian Missionary Atlas.*

**VALVERTY (ODOOPITTY):** A station of the American Board in Ceylon.

**VAN DIEMAN'S LAND:** See *Tasmania*.

**VARANY:** A station of the American Board in the Jaffna district, Ceylon, a little east of Oodooville.

**VARTABED:** A religious teacher, or

doctor of divinity, among the Armenians. This degree is conferred with the solemnities of ordination, and those who receive it are appealed to in all religious debates. They preach in the churches, reconcile differences, and exert themselves to maintain the Armenian creed. They are supported by the voluntary contributions of their hearers, and of those who apply to them for the decision of any religious question.

**VEDAS:** The sacred books of the Hindoos, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and divine. They are four in number, the principal part being that which explains the duties of man in methodical arrangement. The fourth book contains a system of divine ordinances.—*Asiatic Researches.*

**VEWA:** A small island, about 3 miles in circumference, in the Feejee group, having every variety of hill and dale in miniature. It is nearly covered with bread-fruit trees and *eve*, a kind of chestnut, the flowers of which have an odor like the violet, that fills the whole island with its fragrance. Population, 150. Wesleyan Missionary Society.

**VICTORIA:** The chief city of Hong-Kong, China, situated in lat. 22° 16' N., and long. 114° 8' E. (See *China*.)

**VIZAGAPATAM:** A station of the London Missionary Society, situated on the eastern coast of Hindostan, in the Northern Circars, about 500 miles south-west of Calcutta, and north-east of Madras about the same distance.

**WADAGAUM:** A town in Hindostan, 30 miles south of Ahmednuggur,—became a station of the American Board in 1845.

**WADESVILLE:** A Karen village, near Tavoy, in Burmah, named for Rev. Dr. Wade, the missionary. It is an out-station of the Tavoy Mission of the American Baptist Union.

**WAGENMAKER VALLEY:** See *Wellington*.

**WAIALUA:** A station of the American Board in the Sandwich Islands, on Oahu.

**WAIANAE:** A station of the American Board in the Sandwich Islands, on Oahu.

**WAIMEA:** One of the three first stations of the American Board at the Sandwich Islands, situated on the north-west coast of Kauai. Also, an interior station on the island of Hawaii.

**WAIKANAE:** A station of the Church Missionary Society in New-Zealand.

**WAIOLI:** A station of the American Board, in the Sandwich Islands, on the island of Kauai.

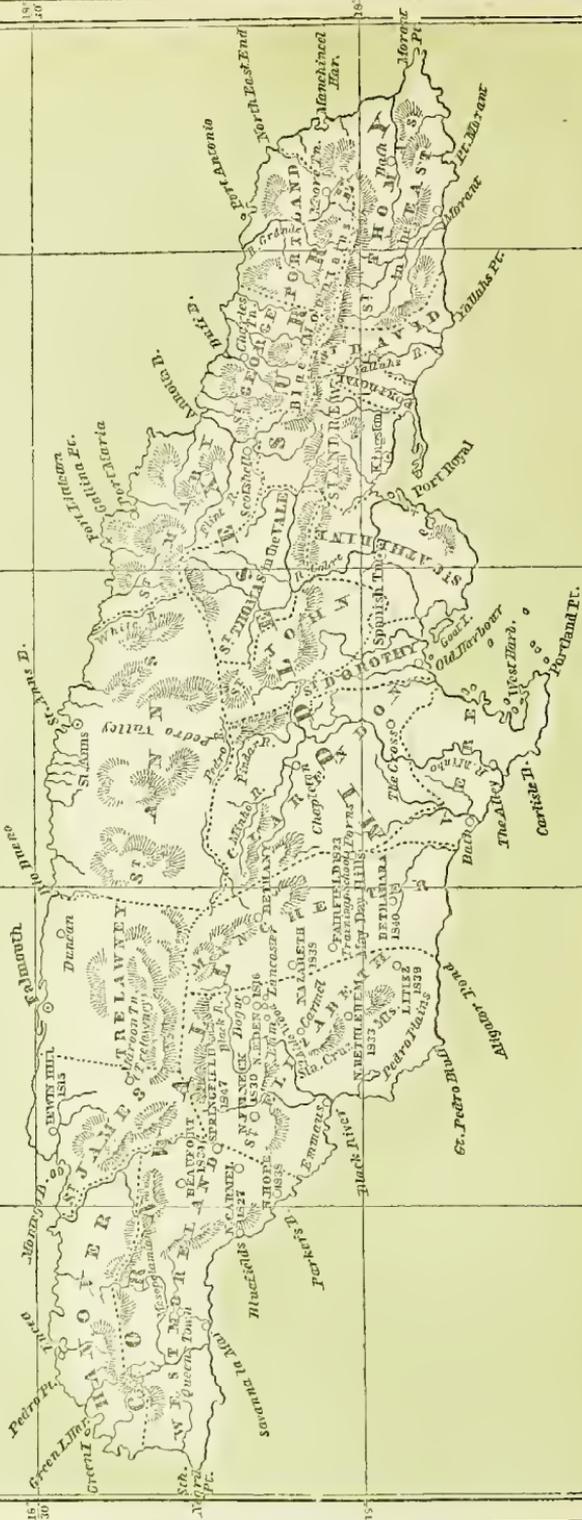
**WAIROA:** A station of the Church Missionary Society in New-Zealand, situated on the shore of Hawke Bay. It is a very pretty station, with a beautiful river winding through an extensive plain, and communicating with a chain of inland lakes.



# JAMAICA

(WEST INDIES.)

Scale of Geographical Miles



WELLINGTON: Formerly, *Wagenmaker Valley*: Station of the French Protestant Society in South Africa, 30 miles north-east of Cape Town. Inhabitants, 7,000 or 8,000 free negroes, with many descendants of French Huguenot refugees. Also a station of the Church Missionary Society in New-Zealand, having a European population of 2,500.

WELSH CALVINISTIC METHODIST FOREIGN MISSIONARY SOCIETY:—The Welsh Calvinistic Methodists arose during the revival of religion in England under Wesley and Whitefield; chiefly from the devoted labors of Howell Harris, Esq., of Trevecca, in Brecknockshire. Having obtained peace with God himself, he began a course of missionary labor in his native Wales, then sunk down in formalism and impiety. He visited from house to house, and preached in the open air to thousands, who were drawn by the novelty of the scene and the burning zeal of the preacher. God owned his word, and great numbers began to be aroused to seek after God; and, when they had obtained, "like precious faith" in Christ Jesus, they joined their efforts to those of their beloved teacher, and thus the work spread like fire among the dry stubble. In a few years, Mr. Harris had established 300 societies or churches in South Wales. Several clergymen of the Episcopal Church joined themselves to him, and the great work operated like the Reformation in Scotland, or Wesleyanism in England. Mr. Harris and his associates itinerated through the country, so that in 1742 he had 10 clergymen, and nearly 50 lay preachers helping him. In the mean time, North Wales began to be aroused in a similar manner. The Rev. Thomas Charles of Bala, afterwards one of the founders of the British and Foreign Bible Society, was, towards the close of this century, a prominent instrument in this great work of God. In 1811, the societies formed themselves into an independent connection with a polity similar to the English Wesleyans, but differing from them, as their name imports, in some doctrinal views. In 1853 they had 207 ministers, 234 local preachers, and 58,577 members.

Previous to 1840, the Welsh Calvinistic Methodists, operated through the *London Missionary Society*; but, in May of that year, an association was formed among them for sending missionaries to the heathen, and in November following, a mission was commenced in the north-east part of Bengal among the Kassias, a hill tribe. Besides this mission, they have a mission station in *Brittany*, south of France—the language of that country being a sister dialect of the Welsh. The Bretons themselves are a branch of the Welsh nation. The Calvinistic Methodists have also a mission to the *Jeus*, which is now served by the Rev. John Mills. The General Secretary of this society is the Rev. J. Roberts, 12 Hnskisson-st., Liverpool, England.—*Prize Essay Jethro*; *Census of*

*Religious Worship in England and Wales*, by H. MANN Esq.; and *Annual Reports*.—REV. W. BUTLER.

WEST INDIES AND GUIANA: We have connected Guiana with the West Indies because they are thus connected in missionary operations. The following table, which exhibits a list of the West India Islands, with the date of settlement, population, &c., is taken, with some modification, from the "Missionary Guide Book," published in London in 1846. The author of that work gives as his authority as to the population of the British Islands, "Murray's Encyclopedia of Geography."

ISLANDS.	Date of first settlement.	Total population.	Number of blacks.
BRITISH.			
Barbadoes.....	1624	120,000	66,000
St. Christopher's.....	1623	23,492	15,667
Nevis.....	1628	9,250	9,225
Antigua.....	1632	33,726	23,350
Anguilla.....	1650	3,080	2,300
Jamaica.....	1665	380,000	255,290
Virgin Isles.....	1660	7,731	4,318
Tobago.....	1628	13,920	9,078
Honduras.....	1670	4,643	2,127
Montserrat.....	1682	7,119	5,126
Dominica.....	1759	19,375	11,664
St. Vincent's.....	1763	26,533	18,114
Grenada, &c.....	1763	23,642	19,009
Bahamas.....	1783	18,718	7,734
Trinidad.....	1797	43,678	17,539
St. Lucia.....	1803	15,320	10,328
Bermudas.....	1612	8,720	3,314
INDEPENDENT.			
Hayti or St. Domingo....	1492	830,000	500,000
SPANISH.			
Cuba.....	1492	432,000	198,000
Porto Rico.....	1493	100,000	20,000
FRENCH.			
Guadaloupe.....	1632	114,000	112,000
Martinique.....	1635	96,413	87,207
Marigalanté.....	..	12,000	10,000
Deseada.....	..	900	600
DANISH.			
St. Thomas.....	16—	5,080	4,500
St. Jan.....	16—	2,430	2,250
St. Croix.....	1733	31,387	29,164
DUTCH.			
St. Martin.....	..	6,000	....
St. Eustatia.....	1781	20,000	15,000
Saba.....	..	1,600	....
Curacoa.....	..	8,500	7,300
SWEDISH.			
St. Bartholomew.....	1785	8,000	4,000
Totals.....		2,377,227	1,449,582

*The Bermudas*.—These are a numerous cluster of small islands, in the Atlantic Ocean, extending about 45 miles from south-west to north-east, and having their northern point in long. 63° 28' W., and lat. 32° 34' N. St. George's, the principal island, is about sixteen miles long, and three in breadth. The inhabitants are chiefly engaged in shipping and trade.

*Bahamas*.—The Bahama Islands are the

most western of the West Indies, extending along the coast of Florida towards Cuba. They are 400 in number, most of them mere rocks. About 14 of them are large; Bahama, the principal one, being 63 by 9 miles. They enjoy a mild, equable, and delightful climate. The inhabitants are chiefly employed in fishing and wrecking.

*Jamaica* is oval-shaped, 160 miles long by 45 broad. Its scenery is magnificent and delightful. It is reckoned as one of the most romantic and highly diversified countries in the world. The Blue Mountains, an elevated ridge, towering in some places nearly 8,000 feet above the sea, run through the island from east to west.

*Haiti* is a very fine island, lying between Jamaica and Porto Rico, 450 miles long by 110 in width. In the centre rises the lofty range of the Cibao mountains, the highest peak of which is 9,000 feet. These mountains are covered with vegetation nearly to their summits, from which descend numerous streams, that unite in four rivers, which render the plains below exceedingly fertile. This island was settled about the middle of the 16th century by a daring band of French buccaniers. The French revolution, in 1791, which proclaimed universal equality, produced a contest between the white and free colored population; and while they were contending, the slaves rose and drove out or massacred both classes, and became possessors of the French part of the island. Since that time, the island has been the scene of successive revolutions; and at the present time, the French part is governed by a black emperor, and the Spanish part is an independent republic.

*St. Thomas* lies in lat.  $18^{\circ} 22'$  N. and long.  $64^{\circ} 50'$  W., and is 18 miles in circumference, having considerable trade.

*St. Eustatius* consists almost entirely of the sloping sides of one high conical hill, terminating in a rocky summit, but it is productive, and cultivated with care.

*St. Kitts* or *St. Christopher's* is peculiarly rugged and mountainous, but the plain along the sea shore surpasses in richness and beauty the other islands.

*Nevis* is a small but beautiful and fertile island, consisting of one conical mountain, about 20 miles in circumference.

*Antigua* is about 21 miles in length, nearly the same in breadth, and 50 in circumference. John's Town, the capital, is admired for the agreeableness of its situation and the regularity of its buildings, and is a favorite place of resort.

*Montserrat* is about 9 miles in length, and as many in breadth, about twenty miles southwest of Antigua; a beautiful and pleasant island.

*Barbadoes* is about 22 miles in length, by 14 in breadth; its rich plantations being diversi-

fied with gentle hills, which present a delightful landscape.

*St. Vincent's* is a very beautiful island, about 24 miles long and 18 broad, and contains the only active volcano on these islands. It is said to contain small remnants of the aboriginal race, mingled with the negroes.

*Grenada* is about 20 miles in length by 10 at its greatest breadth. It is mountainous, abounding with streams and rivulets.

*Tobago* is a small but fertile and beautiful island. The heat of its southerly situation is tempered by breezes from the surrounding ocean, while, at the same time, it appears to be out of the track of those hurricanes which have desolated so many of the other islands.

*Trinidad* is separated from the coast of South America by a strait. It is a fertile island, in extent next to Jamaica.

*British Guiana* lies on the coast of South America, and includes Essequibo, Demerara, and Berbice, or all the maritime tract between the river Coventen, the western limit of Surinam and the frontier of Spanish Guiana, at Cape Nassau.

*Surinam*, on the coast of Guiana, constitutes the most important of the Dutch western possessions. They have, of late, made very considerable efforts for improvement, and it is rising in importance.

*Inhabitants.*—When Columbus first discovered the New World, he found the whole continent and every island thickly peopled by different classes of Indians. But within a few years after the discovery of the West India Islands, these native races had, for the greater part, perished. Millions of them had been swept from the earth or sent to work in the mines of South America, where they sunk into a premature grave, the victims of avarice and cruelty. When the Spaniards found how rapidly the aboriginal population perished under the system of forced labor which they had introduced, they resorted to the expedient of importing negro slaves from Africa, and their example was soon followed by the Portuguese, Dutch, French, and English. At the present time, the population of Guiana and the West Indies consists of three descriptions of people: *whites, mixed races, and negroes.* The whites, or Europeans, chiefly British, consist partly of proprietors, superintending the cultivation of their own lands, and partly of agents and overseers. The negroes have always formed by far the largest portion of the population. Since the 1st of August, 1834, they have enjoyed a state of freedom in the British portion of the West Indies. As the negroes are of African origin, we must refer to Africa for a description of their native character and habits.

#### MISSIONS.

WESLEYAN MISSIONARY SOCIETY.—*Antigua.*—Nathaniel Gilbert, Esq., the speaker of the

83°30'

82°55'

# ST. KITTS (WEST INDIES)



Scale of Geographical Miles



# ANTIGUA (WEST INDIES)

61°30'

Lon. West of Greenwich



House of Assembly in Antigua, coming to England for the recovery of his health, was led to attend the ministry of Mr. Wesley, which he found to be the power of God to the salvation of his soul. Happy in the enjoyment of the Divine favor, and full of holy zeal, he returned to Antigua in the year 1760, where he began to teach Christianity to the African slaves, many of whom, by the blessing of God upon his labors, were made the Lord's free men. Nearly 200 persons were united in fellowship under his superintendence. While thus usefully and honorably employed, (though encountering bitter hostility,) he was removed by death, and the flock he had gathered were left "as sheep without a shepherd," yet they were not finally forsaken. *John Baxter*, of the royal dock yard at Chatham, who had been connected with the Methodist society about 12 years, and had also for some time been a class-leader and a local preacher, was sent out by the government as a shipwright. He collected the remains of the society, and writing to Mr. Wesley under date of April 2d, 1778, he says: "The work that God began by Mr. Gilbert is still remaining. The black people have been kept together by two black women, who have continued praying and meeting with them. I preached to about 30 on Saturday night and Sunday morning, and in the afternoon to about 400 or 500. The old members desire that I would inform you, that you have many children in Antigua, whom you never saw."

For about eight years he continued his labors, working in the dockyard for his support. About 2,000 were united together in religious society; when he was at length relieved by the arrival of missionaries. In 1786, Dr. Coke, having embarked for Nova Scotia with three missionaries, two of whom were destined for North America, and one for the West Indies; after being tossed about for a long time by the winds and waves, and nearly suffering shipwreck, they were obliged to put in to the West Indies, and were carried directly to Antigua. Landing on Christmas day, they met Mr. Baxter, as he was going to conduct public worship. They embraced each other with a joyous surprise; and the Doctor that day occupied Mr. Baxter's pulpit, and administered the Lord's Supper to the people. He remained about six weeks in the West Indies, and while there had an offer of a salary of £500 to remain in Antigua; but he was too intent upon the spread of Christ's religion in the world, to confine his labors to one place. He visited several of the islands, and having fixed Mr. Warrener at Antigua, Mr. Clarke at St. Vincent's, and Mr. Hammet at St. Christopher's, he sailed for the American continent. From this time the Wesleyan mission in the West Indies was carried on with increasing success.

The mission in Antigua appears to have enjoyed for many years an almost uninterrupted

prosperity. Such was the importance attached to it by the authorities of the island, that in the year 1795, when they dreaded an attack from the French, the missionary was requested to organize a military corps from the members of his society to assist in defending the island. This request was promptly responded to by both the missionary and his people: but happily the French never came. In 1826, this mission met with a most melancholy loss, all the missionaries, with part of their families, 13 in all, having perished at sea. This sad event occurred as the mission party were returning from a district meeting, which was held in St. Christopher's. They encountered a storm, and as they were approaching Antigua, their vessel was thrown upon the breakers and broken, and they were precipitated into the sea. Some of the party were left clinging to the wreck for two days and nights, but none but Mrs. Jones was saved.

In 1839, Rev. Mr. Codman wrote from Antigua: "The number of members in our societies is now some thousands more than when I came, (1826) and the scholars have more than doubled. Nor must the great number who have died in the Lord be forgotten. I should think, that five or six thousand have left the church militant for the church triumphant. The work is prospering in several islands, especially Antigua. In the island of St. Kitt's the attendance at all our chapels is increased, and some of them have been enlarged, and new ones built."

In the year 1843, a violent earthquake visited the island of Antigua, by which, with scarcely an exception, every edifice constructed of stone was left a heap of ruins. Out of nine Wesleyan meeting houses, only one escaped without serious damage. This sad event, however, did not essentially retard the prosperity of the mission. It has still gone on increasing in numbers and influence. In 1853, the number of church members in connection with the Methodist mission on this island, amounted to 2,472.—See *Rep. Meth. Miss. Soc.* 1853, p. 106.

*St. Vincent's District.*—In January, 1787, Dr. Coke and three of the Brethren visited St. Vincent's; and Rev. Mr. Clarke remained, encouraged by the promise of several planters, that their houses should always be open to receive him, and their negroes ever ready to receive his instructions. His congregations were large, and his exertions appeared to be crowned with considerable success, yet he was not without opposition. But for several years it was confined to some lawless individuals who on one occasion broke into the chapel, defaced the benches, and stole the Bible and hung it on the public gallows. And at length, the arm of authority was itself turned against the mission. In December, 1792, the Assembly, with the view of rooting out the Methodists from the island, passed a law, that no person except the rectors of the parishes should preach without a

license; and that no individual should receive a license until he had resided at least twelve months on the island—a clause admirably calculated to banish the Methodists from among them, as their preachers would never consent to lie idle a whole year, in order to have liberty of petitioning at the end of that period for a license, which after all, would probably be refused. For the first offence, the culprit was to be punished by a fine of £18, or by imprisonment; for the second, by such corporeal punishment as the court should think proper; and by banishment from the island; and to crown the whole, if he returned from banishment, he incurred the penalty of DEATH! In justice to the people in general it may be well to say that the majority were hostile to the law. But, the next Sabbath after the passage of the law, Mr. Lamb, the missionary, preached as usual. He was apprehended, and on refusing to pay the fine, was thrown into prison. When the period of his imprisonment had expired he was released, but it was a release only to silence or voluntary banishment. He preferred the latter, and retired from St. Vincent's. The law, however, was in force only for a short time, being disallowed by the king, as contrary to the principles of toleration, which were now an established part of the British Constitution. In 1794, Messrs. Thomas Owens and James Alexander were sent to renew the mission. Before this, the members of the Methodist Society amounted to about 1,000; but soon after its passage, they were reduced nearly one half. Many now returned from their wanderings, and the congregations began to increase; but the spirit of hostility was rather smothered than subdued. In March, 1797, a mob, headed by a magistrate, attacked the Methodist chapel, threw down the railings, broke the lamps, pulled down the communion rails, and tore the Bible in pieces and scattered them on the ground. About a year after an attempt was made upon the lives of the missionaries. Their house was broken open at the dead of night, and some ruffians armed with cutlasses, entered the sleeping apartments, turned up the bed and searched for them in every corner. Happily the missionaries, anticipating the attack, had taken refuge for the night at the dwelling of a friend.

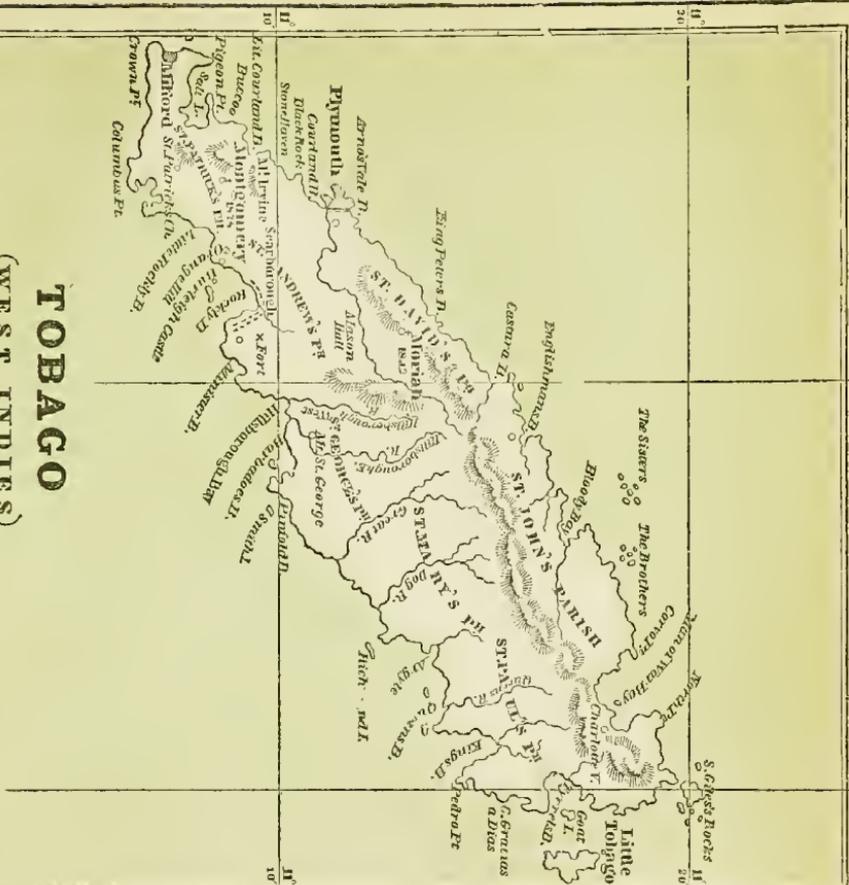
In the year 1841, a young man, who was brought to a knowledge of the truth through this mission, hearing of the sad mortality attending the agents of the Methodist Missionary Society in South Africa, offered himself as a missionary to that land, where he is now actively laboring.

*Trinidad and Demerara.*—During the past few years thousands of immigrants have been introduced into Trinidad and Demerara, from Africa and Hindostan, for whose religious instruction the Wesleyan Missionary Society has endeavored to make provision. This emigration has had an unfavorable effect on the mis-

sion, and preceded as it was, by a reduction of wages, it led several of the church members to leave, while the newly arrived immigrants from Africa, with few exceptions, only tended to demoralize the people by their heathenish practices. It is very much questioned too, whether the church members from Sierra Leone were much improved in their temporal circumstances, by emigrating to Trinidad; but it is certain, that there is no comparison between the two countries as to religious advantages. In Trinidad the greater number of Wesleyan emigrants from Sierra Leone were placed beyond the reach of their own missionaries, or any other Protestant ministers; and were thus exposed to the temptations of joining in the barbarous practices of their heathen countrymen, or of being led astray by the delusions of Popery.

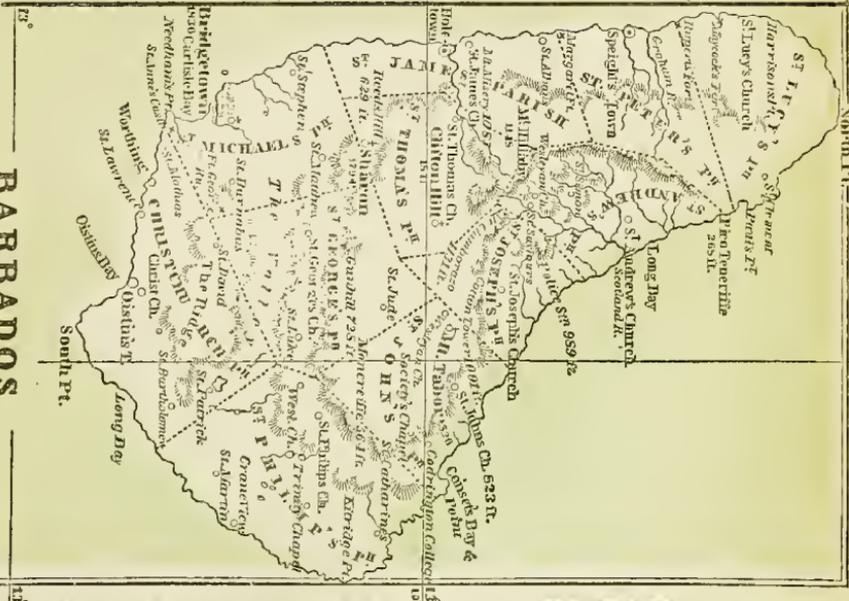
A review of missionary operations in Demerara, during the past thirty years, gives rise to the most grateful recollections. The missionary during the first year of labor in that colony, was often denounced as “an execrable wretch who ought to be put out of the world,” and himself and his people frequently suffered persecution. At a public meeting, held only 20 years since, all the leading persons in the colony unanimously resolved, that the Court of Policy be forthwith petitioned to expel all the missionaries from the colony, and a law be passed prohibiting the admission of missionary preachers into the colony for the future. But in 1845, the principles and designs of the missionaries had been so well ascertained and so highly appreciated, that all the leading persons in the colony, including the Governor, have cordially and liberally subscribed towards the erection of a new Wesleyan chapel.

About the year 1850, various causes exerted an adverse influence on the missions in Demerara. Emigration from India, Africa, and Madeira, introduced classes of persons sunk in gross superstition and wickedness. British Guiana witnessed during this year the erection of the swinging-pole; and human beings have been suspended from it, to the wild admiration of the wretchedly deluded Hindoo, and to the agonized mortification of the Christian. Many thousands of the Creole laborers have withdrawn from the cultivation of the estates, and have retreated to the backwoods and river districts above the Falls. This painful state of things has furnished a new motive for effort on the part of the missionaries. “The country,” they write, “is becoming daily more missionary in its character, and more difficult of moral cultivation; it, therefore, commends itself to the truest sympathies of the Committee.” An important opportunity for effecting extensive good is presented on this island, by the case of some thousands of emigrant coolies. These persons have lately applied to the missionaries for instruction in their own language; and Rev. Mr. Bickford



# TOBAGO

(WEST INDIES)



# BARBADOS

(WEST INDIES)



sent home to the Committee a document drawn up by one of them, Samuel Johnson, who had been baptized, and who felt intensely for the moral and spiritual improvement of his wretched countrymen. This document was accompanied by a request for a returned East India missionary to labor among them. The Committee immediately sent out a supply of Tamil Scriptures and tracts; and, in 1852, Rev. J. E. S. Williams was sent to labor among them, thus carrying the Gospel to 5,000 heathens.

The work of the mission at Georgetown and Essequibo proceeds in an encouraging manner, upwards of 60 having been added to the Society, and the congregation enlarged by African emigrants; 36 of whom have been baptized, and 52 are on the schoolmaster's roll-book.

In 1853, the missionary to the coolies visited many of the estates where they were employed, and many of them called on him for instruction; and he had received much encouragement from the interest manifested in his work by official persons and others, in the colony; but no special results are reported among the coolies.

The number of church members in this mission, in 1853, was 4,813.

*St. Eustatius.*—In 1787 Dr. Coke visited this island; but in consequence of the jealousy of the Dutch government, he was not allowed to preach to the negroes. However, he employed himself in instructing small companies, in the house of a free black, with whom he lodged. In December, 1788, he again visited the island, and notwithstanding persecution, the Methodist Society numbered, before his departure, no less than 258. He preached once; but next morning received a message from the governor forbidding it, under severe penalties. He left the island, and afterwards went to Holland to endeavor to secure from the Dutch government the toleration of the Methodists in St. Eustatius; but his application was unsuccessful. In 1810, two Methodist missionaries waited upon the governor of St. Eustatius, which had lately been captured by the British, and obtained liberty from him to establish a mission. They experienced considerable hostility at first, but at length triumphed over all opposition. The king of Holland, to whom the island has been restored, has ordered a grant of 600 guilders annually to be made to the mission. The tranquillity they now enjoy forms a striking contrast to the intolerance of former years. The congregations are large; and many of the white people, as well as the negroes, hear the Word with great attention. In 1853, the number of church members was 315.

*Barbadoes.*—In December, 1788, Dr. Coke and Mr. Benjamin Pearce visited Barbadoes; and, having obtained liberty to instruct the slaves on several plantations, Mr. Pearce remained, and commenced his labors with great energy and zeal. But he soon experienced

violent opposition on the ground that he was disseminating among the negroes notions incompatible with their condition as slaves. Repeated attempts were made by the mob to interrupt the meetings for worship, in which they conducted in the most violent and outrageous manner. Mr. Pearce applied to a magistrate for redress, who heard his statement with apparent indignation at the rioters, issued warrants against several of them, and promised to do him justice. But when the outrage had been clearly proved, the magistrate gave this extraordinary decision: "The offence was committed against ALMIGHTY GOD: It therefore does not belong to me to punish it!" Mr. Pearce was left, with all his expenses to pay, a prey to a lawless mob, at once the scorn and pity of his foes. This emboldened the rioters, and they again attacked the chapel, and attempted an assault upon Mr. Pearce; but on his appealing again to the law, the magistrate reprimanded them, and ordered them to pay the expense of the proceedings. But persecution did not cease. Soon afterwards the rioters attacked his dwelling with stones during his absence, and struck his wife with violence.

In 1791, he was succeeded by Mr. Lamb, who, on his arrival, found the prejudices of the planters so far dispelled, that he had access to more estates than he was able to visit. Persecution had now nearly ceased, but it had given place to a settled contempt for divine things. But in October, 1823, intelligence was received that an insurrection had broken out among the slaves in Jamaica, and the Methodist missionaries were accused of being accessory to it, by teaching sedition under pretence of giving instruction. This intelligence raised a storm of wrath against the mission, and every indignity was heaped on the missionary. A mob assembled and tore down the chapel, and Mr. Shrewsbury's life being in danger, he left the island and went to St. Vincent's.

These outrages led to a censure upon the inhabitants of the island from the British House of Commons; and to relieve themselves of the odium, 94 of the principal men signed a declaration, expressing their regret at the occurrence, and their concurrence in the sentiments of the House. But when another missionary, Mr. Raynor, was sent to the island in 1826, placards were posted up on the day of his landing, calling upon the mob to tar and feather him, and the president refused him a license to preach. Yet, afterwards, he proceeded in his work without molestation. A new chapel was erected, the prejudice against the Methodists subsided, and a prosperous mission was established.

*Virgin Islands.*—In January, 1789, Dr. Coke, with other brethren, visited Tortola, and, finding a prospect of usefulness, Mr. Hammet remained and soon collected a large society. On the arrival of other preachers,

they extended their labors to Spanish Town, and many of the other islets which are scattered up and down in that vicinity, and, like solitary rocks, lift up their heads above the waves. To several of these they paid frequent visits in open boats, at the risk of health and life, in order to preach to the few forgotten families who inhabited them. The governor of the island, on a threatened invasion by the French, solicited the superintendent of the mission, Mr. Turner, to place himself at the head of the negroes, as he was unwilling to trust them with arms under the command of any person of less influence. As there was no other means of defending the island, Mr. Turner considered it his duty to comply with the request. But, happily, the French abandoned their design and withdrew their squadron. In December, 1805, a most brutal outrage was committed on Mr. Brownell, one of the missionaries in Tortola, by a mob, by which he came near losing his life, in revenge for an alleged publication of his in England, respecting the morals of the people of the island.

Before the commencement of this mission, every species of wickedness prevailed among the negroes, and among others, a lascivious dance, called *camsen*, in which all manner of iniquity was practised, and a pretended intercourse was carried on with the spirits of departed friends, who directed them to seek revenge of injuries they (the spirits) had received during life; and the scene begun in mirth often ended in blood. But, since the Gospel entered, these superstitious practices have been abandoned. The church in Tortola, in 1853, numbered 1,604.

*Jamaica.*—Dr. Coke visited Jamaica in 1789, and was received with such extraordinary kindness, as to encourage him to commence a mission, and, soon after, Mr. Hammet was appointed to Kingston. But he very soon met with violent opposition and abuse from the white people; his meetings were disturbed, and attempts made to burn and to tear down his chapel; and when he sought legal redress, the culprits were acquitted against the clearest testimony, and the grand jury declared the missionaries and their chapels to be nuisances! The prejudice, however, after a time, subsided, and they were allowed to labor in peace for a number of years. But the storm again burst forth, and raged with greater fury than before. The Legislative Assembly of Jamaica, in 1802, passed an act that no person, unless duly qualified by the laws of that island and of Great Britain, should preach or teach in meetings of negroes, or people of color, under the severest penalties. The Methodist ministers, being regularly licensed in England, did not consider themselves endangered by this arbitrary law. Mr. Campbell continued to preach as usual at Kingston, and met with no interruption; but, on preaching at Morant Bay, he was seized and imprisoned. On his

release, he obtained license at Kingston, but, on returning to Morant Bay, he was again persecuted, and believing his usefulness at an end, he left his flock at Kingston in charge of Mr. Fish, and returned to England. But the king of England refused to sanction this intolerant law; and after two years, they were permitted to resume their meetings. But, in 1807, the Common Council of Kingston passed a law of similar import, but of a still more stringent character, which forbade unlicensed preaching or exhorting, and all meetings earlier than six in the morning, or later than sunset in the evening, which completely cut off the slaves from public worship. And, not long after, one of the missionaries was sentenced to a month's imprisonment, because a newly-arrived missionary had *sung a new tune* in meeting! The Legislative Assembly, in the mean time, passed an act equally cruel and intolerant, by which a complete stop was put to the labors of the Methodists in Jamaica.

These unrighteous laws coming before the home government, were immediately repudiated; and the king, to prevent the repetition of such shameful proceedings, issued a general order to the governors of the West Indies, commanding them, on no pretence whatever, to give their assent to any law relative to religion, until they had first transmitted a draft of the bill to England, and received the royal assent. This greatly enraged the Assembly, and led to violent proceedings, in consequence of which, the governor (Duke of Manchester) immediately dissolved the assembly. It was not, however, till the month of December, 1815, that the missionaries obtained permission to resume their public labors. Mr. John Shipman obtained a license, and immediately began to preach again in Kingston, after the chapel had been shut, with one short interval, for more than eight years. Other missionaries obtained similar licenses, and, having divided the island into districts, they proceeded in their labors with increased energy and zeal. They now received more invitations from planters to preach on their estates than they had ever done before. Their congregations greatly increased, and their societies were augmented to an extent unknown in any other island.

In 1824, the spirit of opposition again broke out, in consequence of the House of Commons having taken some incipient steps towards the extinction of slavery. The missionaries were accused of being agents of the African Institution, and every effort was made to blacken their characters and send them away from the island. The Assembly again passed a law, which, though it left Roman Catholic and Jewish teachers at liberty, cut off the Methodists from their public duties. Under this act, one of the missionaries was imprisoned; and, instigated by an inflammatory sermon preached by the rector of the parish against the Metho-

dists, a company of militia attacked the residence of the missionaries, and left seven balls in the walls of the house, though none of the inmates were injured.

Two others, Messrs. Whitehouse and Orton, were imprisoned in a filthy cell, at Montego Bay, on a charge of preaching without a license for that parish; but on being brought before the chief-justice, they were discharged, and the lieutenant-governor, Sir Thomas Keane, dismissed from office the two magistrates who had committed them. Another slave act was passed by the Assembly similar to the rejected ones, and approved by the governor, Earl Belmore, notwithstanding the instructions of the king to the contrary; but it was promptly disallowed by the home government.

In December, 1831, an insurrection broke out on the north side of the island, in the parish of St. James's, and quickly extended to Trelawney, Hanover, Westmoreland, St. Elizabeth, and partially to Manchester, Portland, and St. Thomas in the east. It does not appear to have been the design of the slaves to take the lives of the white people, their object being simply to obtain their freedom, which they erroneously supposed had been granted by the king, but was withheld by the local authorities. A violent outcry was now raised against all missionaries, particularly the Baptists and Methodists, as if they had been the cause of it. Without trial, without evidence, they were proclaimed guilty, and a violent outcry was raised for summary measures to be taken with them. Some of the missionaries were arrested, but as nothing could be proved against them, they were discharged. Immediately after the suppression of the insurrection, associations were formed throughout the island, the object of which was to expel from the country all ministers except those of the established church. The proceedings of these associations were of the most violent character. A mob was raised, the chapel of St. Ann's Bay was destroyed, and the missionaries hung in effigy, and every indignity offered them.

During these persecutions, the societies in various places were left without pastoral care, and the congregations without public worship, the missionaries not being allowed to exercise their ministry. Meanwhile, Earl Mulgrave arrived as governor of the island, and showed his determination to maintain the cause of religious liberty, and to protect the missionaries in the enjoyment of their rights and privileges. In January, 1833, 13 months from the commencement of the disturbances, a royal proclamation was issued in Jamaica for putting down the lawless colonial church unions, and maintaining religious toleration. This was accompanied by a circular, requiring the prompt obedience and cooperation of the magistrates in enforcing it. It was now decided

by the grand court that the toleration laws of England were applicable to Jamaica; yet, notwithstanding this and the governor's proclamation, one of the magistrates, on Mr. Greenwood's applying for license according to the provisions of the toleration act, behaved in such a violent manner that Mr. G. was obliged to retire from the court, to save himself from personal injury. But, in consequence of the energetic course of the governor, the missionaries were, after some time, allowed to carry on their labors without molestation.

On Friday, the 1st of August, 1834, slavery was abolished in the West Indies, in conformity with an act passed the preceding year by the newly reformed Parliament of Great Britain—a memorable event, mainly brought about by missionary labor and suffering. A graphic description of the inauguration of freedom at the Wesleyan chapel at Kingston is given by Rev. H. Bleby, but our limits will not allow us to give it at length. A sermon was preached the night before, by the missionary; after which the whole assembly knelt in prayer, and remained on their knees till the town clock struck the hour of midnight, when thousands of voices joined in the shout, "*Glory be to God! we free! we free!*" Free scope was then given to the general outburst of joy; after which a hymn of praise was sung, a prayer offered, and the crowd dismissed with the benediction.

The emancipation of the negroes was quickly followed by very important changes. The Sabbath was observed with hallowed strictness. Nothing was to be seen on that day but decently-dressed people going to and from their places of worship; congregations were increased and multiplied; old chapels were enlarged, and new ones erected. Education was also greatly extended. A great change took place also in the public opinion of Jamaica as to the Methodist missionaries. Formerly no names were too vile, no treatment too bad for them; even their chapels were shut up or razed to the ground as public nuisances. Yet within five years after the late insurrection, the House of Assembly of Jamaica made a grant of £500 to aid in the erection of a Methodist chapel in Kingston; and in the discussion of the subject the highest eulogiums were pronounced on the usefulness of the Wesleyan missionaries. The Common Council of Kingston and several of the parochial vestries followed the example of the Assembly, and made grants for similar purposes. Yet, though at first the prospects of the mission seemed to brighten, after a few years they grew worse. Many of the colored people purchased small lots of land, sometimes in the mountains, built cottages, and cultivated the ground for their living. Many left their old homes and sought employment elsewhere, often at a distance from the house of God. Many grew worldly-minded, made money the great object of their pur-

suit, and sought for happiness in earthly things. Some even returned to their vile heathenish practices, which it was hoped they had utterly forgotten.

In 1853, the number of church members in connection with the Jamaica mission was 19,478—a considerable decrease from former years; for in 1844 they amounted to 26,585. The stations of the missionaries are no longer confined to the chief town, but are to be found in all parts of the island, both in the towns and in the country places.

*Bermudas.*—In 1779, Mr. John Stephenson commenced a mission on Somer's Island where he had to encounter the prejudices of the whites and the heathenish superstitions of the blacks; the latter of whom he found under the slavish dominion of witchcraft, as it prevails in Africa, and for a description of which, and the bondage under which its victims are held, the reader is referred to the article on *Western Africa*. It appears that a particular species of charm called *Obi*, was made and sold at these islands, and was supposed by the negroes to have great power. It was to a people sunk under such superstitions that Mr. S. came; but it was not long before the Gospel began to exert its influence. Yet this was no sooner manifested, than the hostility of the whites was aroused. Laws were passed similar to those in Jamaica, and Mr. S. was imprisoned six months in the common jail, by which his health was so impaired that he was recalled, and the island was left without a missionary for six years. In April, 1808, Mr. Joshua Marsden proceeded from New Brunswick to Bermuda, but found the society gathered by Mr. S. dispersed. He obtained permission from the governor to preach, but he met with no very great success. In 1853, the number of church members in connection with the mission in this island amounted to 445.

*Bahama Islands.*—In October, 1800, Mr. William Turton arrived at New Providence, where he obtained permission to preach; and though a law had previously been enacted, prohibiting the instruction of the slaves, he was attended by considerable congregations, and succeeded in raising a small society. Other missionaries having afterwards arrived, they extended their labors to Eleuthera, Harbour Island, Abaco, and others of the Bahamas. On some of these their prospects were highly encouraging; their congregations were large, attentive, and respectable, and a great reformation followed their labors. But in 1816, the legislature passed an act prohibiting, under severe penalties, meetings for Divine worship earlier than sunrise and later than sunset, thus depriving the slaves of the privilege of attending. Many of the negroes came to the missionaries in tears, lamenting the loss of their religious privileges. It was truly affecting on the Sabbath morning to see some of the oldest members ascending a neighboring

hill to see whether the sun was risen, before they durst begin to sing the praises of their Creator. After a few years, however, the legislature retraced its steps, and repealed the restrictions which it had laid upon the poor negroes. In 1853, the members of the Methodist Society in the Bahama Islands were as follows:—

New Providence, . . . . .	816
Eleuthera, . . . . .	804
Harbour Island, . . . . .	538
Abaco and Andros Island, . . . . .	264
Turk's Island, . . . . .	378

Total, . . . . . 2,800

*St. Domingo.*—Having been previously informed by the secretary of state of the republic of Hayti, that Protestant missionaries would not only be tolerated but welcomed, Messrs. John Brown and James Catts sailed from England for Port-au-Prince, in November, 1816. They soon gathered a numerous congregation at the capital, and in the country they were uniformly treated with kindness and respect. The inhabitants, indeed, were extremely ignorant, wicked, and superstitious; yet, in a short time a number of them appeared to be impressed with divine things, and were formed into a society. By the government they were treated with great condescension and kindness. President Boyer manifested the greatest readiness to encourage and promote their plans, particularly in regard to the education of youth. Yet, after a residence of about two years in St. Domingo, they were obliged to withdraw from the island, in consequence of the tumultuous opposition of the populace. But on their departure, President Boyer not only expressed himself highly satisfied with their conduct, but transmitted a donation of £500 to the society. The constitution of Hayti recognized the church of Rome as the religion of the state, but tolerated all others. It may be questioned, however, whether the principle of toleration was at all understood; practically, at least, the Methodists enjoyed nothing like religious freedom. The small society that the missionaries had collected were, after their departure, greatly persecuted chiefly through the influence of the Catholic priests over the ignorant people, in which, however, they were too much seconded by some persons of high rank. They could only meet by stealth, and in small companies; and when assembled for worship, they were sometimes assaulted by the populace with stones and other missiles. On one occasion, a number of them were seized by the police, and carried to prison, and on being brought before the chief judge, they were prohibited by him, in the name of the president, from meeting together. "No one," said he, "can hinder you from worshipping God as you please; but let every one abide at home; for as often as you are found assembled you shall be put in

prison; and if you unhappily persist, I have received orders to disperse you everywhere." Several wished to reply, but he refused to hear them, saying, "It is not from me; it is not my fault; these are orders given to me." There is reason to apprehend that these were the orders of President Boyer. Yet the poor people continued to meet. In 1834, John Tindall was sent to Hayti; and other missionaries followed, and settled at Port-au-Prince, Cape Haytien and Samand. Their congregations were generally small, and they had no great encouragement in their labors. There was reason to believe that numbers saw the absurdities of the Romish church, but ignorance, superstition, and vice maintained their dominion over the great mass of the population. Notwithstanding the unsettled state of affairs, arising from changes in the government and war with the Spanish part of the island, the principle of religious toleration has made marked progress. In 1853, the number of church members in connexion with the mission in this island amounted to 429.

*Other missions.*—Besides the missions already noticed, the Methodists established others in St. Christophers, Nevis, Grenada, St. Bartholomew, St. Thomas, St. Martins, Anguilla, Montserrat, Tobago, and Honduras, the present state of which will be seen in the tabular view.

In 1853, the African, Creole, and Asiatic church members in connection with the Wesleyan missions in the West Indies, amounted to over 48,000 souls; and other general results of the mission will be seen in the tabular view.

Though in the preceding account of particular missions we have given a few illustrations of the nature and difficulties of missionary labor in the West Indies in the days of slavery, we shall here add, in conclusion, a remark or two of general application to the whole of these missions. It was a great disadvantage to the negroes, that the Lord's day was assigned them by their masters to cultivate the grounds allowed them in lieu of provisions, and that the regular market throughout the West Indies was on that sacred day, when the chief towns exhibited all the noise and bustle of petty commerce. After breakfast, on one Sabbath, a driver or overseer accompanied the slaves to the negro fields, where they spent the Sabbath toiling all day under a burning sun. On the following Lord's day, they went to market to sell the produce of their grounds and to purchase such articles as they were not allowed by their masters, and they closed the day in drinking, dancing, and debauchery. Such was a Sabbath in the West Indies. The Christian slaves had to perform the same work as the others, unless, as in some cases, their masters allowed them the Saturdays for that purpose. They went to market in the forenoon, and from thence to the chapel. It was no uncommon thing to see the chapel yard covered with baskets, while their owners were attending wor-

ship. The missionaries did not, however, as was insinuated, excite complaint among the slaves on this subject. They were no doubt grieved at the profanation of the Sabbath, and the beneficial effects of their labors were materially counteracted by it; but they accommodated themselves to the circumstances of the slaves, seized upon the broken fragments of their time, and made the best improvement of them they were able.

TABULAR VIEW.

PRINCIPAL STATIONS OR CIRCUITS.	Preaching places.		Catechists & teachers.	Church members.	Sabbath & Day schools.	Scholars.	Attendants on public worship.
	Missionaries & ass't do.						
Aotigua .....	10	4	7	2,472	15	1,706	9,000
Dominica .....	13	2	1	915	5	260	2,350
Montserrat.....	4	1	3	404	6	321	1,000
Nevis .....	4	2	3	1,608	6	810	5,000
St. Kitts.....	9	4	9	3,687	18	1,780	9,250
St. Eustatius.....	1	1		315	1	151	1,000
St. Bartholomew.....	1			100	1	53	500
St. Martins.....	2	1		367	1	90	1,000
Anguilla.....	2			331			1,000
Tortola.....	9	2	2	1,604	5	352	3,550
Kingstown.....	32	4	6	2,380	10	639	4,580
Diabou.....	61	3	6	2,433	12	671	6,020
Grenada.....	6	1	5	671	7	253	1,520
Trinidad.....	13	2	6	807	6	290	1,600
Tobago.....	9	2	7	1,086	11	850	2,200
Georgetown.....	16	4	9	1,549	18	1,436	2,300
Malaita.....	7	1	4	468	6	380	1,403
Victoria.....	6	1	4	549	5	440	1,759
Barbadoes.....	16	4	29	3,045	30	1,700	9,500
Kingston Bay.....	6	4	2	3,210	6	414	7,500
Montego Bay.....	11	2	2	767	4	210	1,000
Spanish Town.....	3	1	1	824	2	210	1,000
Morant Bay.....	8	1	2	965	2	115	1,000
Guy's Hill.....	7	1	1	1,007	4	264	1,000
Grateful Hill.....	4	1		466	4		500
Falmouth.....	2	1	2	557	4	126	600
St. Ann's Bay.....	3	1	1	669	2	175	1,000
Ocho Rios.....	3	1	1	712	2	92	1,100
Beechamville.....	7	1	2	1,233	5	156	1,832
Bath & Port Morant.....	13	2	2	2,056	4	150	2,056
Port Antonio.....	5	1		473	1	113	1,000
Clarendon.....	10	1	1	1,133	5	128	1,500
Mount Ward.....	9	2	3	1,511	6	270	3,000
Brown's Town.....	5	1		607	2	120	900
Duncan's.....	3	1	1	772	2	209	1,000
Yallahs.....	3	1		659			1,000
Mount Fletcher.....	3	1		536	1		1,000
Linstead.....	7	1	1	491	4	190	1,500
Manchioneal.....	2	1	1	830	2	96	1,000
Belize & Charibtown.....	17	1	8	646	9	507	1,860
New Providence.....	4	2		816	3	279	1,700
Eleuthera, 1.....	4	1		447	3	360	1,400
Eleuthera, 2.....	4	1		357	3	191	1,000
Harbour Island.....	5	1		538	5	410	1,600
Abaco.....	4	1		24	4	208	985
Andros Island.....	1			15			30
Turk's Island.....	3	1		378	2	328	1,210
Port-au-Prince.....	5	1	6	180	1	300	600
Port-au-Plaat.....	7	1	3	166	4	148	500
Jeremie.....	1	1	3	20	1	88	140
Cape Haytien.....	7	2	3	41	3	204	360
Cayes.....	1	1		22			400
Totals.....	397	79	146	48,589	259	18,247	112,405

There was in general no such thing as marriage, in the common sense of the word, among the slaves in the West Indies. They herded

together like the beasts of the field, without any ceremony. Some lived together many years; others soon parted, and each chose a new mate. Promiscuous intercourse was common, and the planters, when they made the attempt, found themselves utterly unable to break it. Marriage, however, was uniformly introduced by the Methodist missionaries among the converts; but with respect to this they had many difficulties to encounter. They were frequently at a loss to know which was the proper husband or wife. A female, for instance, wished to become a member of the society; but the man with whom she lived was not the first to whom she had been united. She had lived with many others, and the person with whom she was originally connected had in like manner had many more women since he left her; and perhaps was living at that time with one by whom he had children. Sometimes the missionaries were content with an engagement on the part of the woman that she would abide with the man with whom she lived when she joined the society. At other times, they acted to the best of their judgment in selecting the person whom they thought most proper.

Though we have given several instances of the hostility of the white inhabitants of the West Indies to the labors of the Methodists, it would be an act of great injustice both to the planters and to the missionaries, did we neglect to mention, that such feelings were by no means universal. In some of the colonies, there were not only no persecuting laws, but they were greatly encouraged, both by the local government and by the owners of the slaves. Even in those islands where they met with persecution, they had many friends among the planters and others of the white inhabitants. Some built chapels on their estates, others subscribed handsomely to their erection in the neighborhood. There was scarcely a place of worship of any size in the West Indies, in the building of which the gentlemen of the island did not assist by their contributions, or in some other form. Subscriptions of £10, £20, £50, and £100 for such purposes, indicate both the rank in life, and the sentiments of the contributors. Even in Jamaica, where the reputed dark and dangerous fanaticism of the Methodists was detected with more than ordinary sagacity, the most liberal assistance was afforded. In other islands, planters, merchants, members of colonial assemblies, presidents, chief-judges, governors, not only subscribed to the erection of chapels, but in some instances paid regular stipends to the missionaries, as a remuneration for their services in instructing their slaves. In several of the islands indeed the proprietors of estates, and other inhabitants, were so fully satisfied with the conduct of the missionaries, and so sensible of the political as well as moral and religious advantages resulting from their labors, that they defrayed entirely the ordinary expenses of the mission. Since the abolition

of slavery, the views of the white people in the West Indies in reference to the Methodist missionaries have been greatly changed; and it is probably now matter of wonder to many, that any hostility should ever have been manifested to so zealous, laborious, and useful a body of men.—*Marsden's Missionary Narrative; Brown's History of Missions; Jackson's Centenary of Methodism; Duncan's Mission to Jamaica; Memorials of Miss. Labor in W. Indies, by Moister.*—REV. W. BUTLER.

AMERICAN MISSIONARY ASSOCIATION.—*Jamaica.*—The mission to Jamaica is occupied mainly with labor in behalf of the emancipated colored people of Jamaica. It was commenced by five Congregational ministers, who sailed from New York in the fall of 1839. They went to Jamaica with the expectation of receiving a plain support from the emancipated people themselves; but in this they were disappointed, and as there was then no missionary society in the United States that could undertake the support of a mission there, they were reduced to circumstances of distressing privation. A committee was formed of gentlemen residing in New York and New England, called the *West India Missionary Committee*, who received and forwarded contributions for this mission, but without undertaking its support. In 1847 the mission was transferred to the American Missionary Association, under whose care it remains. In 1843, the missionaries formed a Congregational Association, under the name of the "Jamaica Congregational Association;" and the mission is now known in the island as the "American Congregational Mission."

TABULAR VIEW.

STATIONS.	When Commenced.		Ordained Missionaries.		Male Assistants.		Female Assistants.		Native Assistants.		Chapels.		Members.		Scholars.	
	Year.	Month.	1839.	1840.	1839.	1840.	1839.	1840.	1839.	1840.	1839.	1840.	1839.	1840.	1839.	1840.
Brainerd, including Mr. Patience's school. . . . .	1839	1	1	2	1	1	1	1	1	1	1	133	175			
Good Hope (an out-station) . . . . .	1853		1	1	1								80			
Oberlin . . . . .	1839	1	1	1	1	1						44	68			
Eliot . . . . .	1842	1	2	1								1	80	63		
Rock River (out-station) . . . . .	1853		1										21			
Union, including Hermitage and Chesterfield . . . . .	1839	1	2	1	2	1						56	90			
Devon Pen. . . . .	1839	1	1	1								1	44	69		
Providence . . . . .	1844	1	2									1	40	70		
Brandon (out-station) . . . . .	1851		1									1	22			
Golden Vale . . . . .	1851	1	1	1	1	1						1	14	80		
Totals . . . . .			7	2	13	4	8	4	8	433	716					

For the purpose of leading the people to take more interest in the education of their children, and to accustom them to responsibility





in the conduct of the schools, the missionaries formed a voluntary school association in 1852. Two of the directors of each school are chosen from among the people of the station, and associated with the missionaries and teachers in the general management of the school. With the results of this plan, after two years' trial, the teachers are well pleased.—REV. G. WILKINSON.

**MORAVIAN MISSIONS.**—*Danish W. I. Islands.*—The first Moravian missionaries to the West Indies, were Leonhard Dober, “the potter,” and David Nitschmann “the carpenter.” Their attention was first directed to this field by a negro, who stated that he had a sister in the island of St. Thomas, who, with many of her enslaved companions, desired to be instructed in the way of salvation, and earnestly implored the God of heaven to send some one who was capable of giving them religious instruction. In the hope of being of some service to these he-nighted people, these young men, laymen, of the occupations above named, set out from Herrnhut, in Deomark, with only six dollars each in his pocket, and arrived at St. Thomas on the 13th of December, 1732. The next year two companies, one consisting of 18 and the other of 11 persons, sailed from Europe, many of whom fell victims to the insalubrity of the climate. In 1736, three persons were baptized. In 1738 a negro named Mingo was baptized, and became a zealous assistant. Through his preaching an awakening took place over the whole island. But the planters opposed the work, and persecuted and imprisoned the missionaries. Count Zinzendorf, however, who unexpectedly arrived in the island, procured their liberation. In 1741, 90 persons were baptized at a plantation called New Herrnhut. Princess plantation, in the island of St. Croix, became a permanent station in 1751. A church was erected in Friedensthal, St. Croix, in 1755, and this became the principal station in the Danish islands. The place was destroyed by a hurricane in 1772. Bethany, in the island of St. Jan, was occupied as a station in 1754; and in 1782, Emmaus, in the same island, became a station. Friedensfeld, in St. Croix, became a missionary settlement in 1805. In 1832, a centenary jubilee was held, and the important and encouraging fact was reported, that during that period 37,000 souls had been baptized in the Danish islands. The year 1848 was rendered memorable by the insurrection of slaves in St. Croix, and by the emancipation of the negroes in all the Danish isles.

In the three Danish islands, St. Thomas, St. Croix, and St. Jan, there are at the present time 8 stations, 35 laborers, 9,398 converts, of whom 2,892 are communicants.

*Jamaica.*—The Moravian brethren commenced a mission in this island in 1754, encouraged by several of the planters, who presented them an estate called Carmel. In one

year the Sabbath congregation numbered 700 persons, and 26 had been baptized. In 1804, fifty years from the date of the mission, the brethren observe: “Though we cannot exult in an abundant in-gathering of souls, which these fifty years have produced, or even over our present prospects, yet we have sufficient cause of gratitude to the Lord for having preserved a seed in Jamaica. From the beginning of this mission to the present time, 938 negroes have been baptized.”

In 1824, a serious insurrection broke out in the island; and in 1831, another still more general and bloody. To this last outbreak the slaves were provoked, say the missionaries, “by inhuman treatment, instigated also by hearing of the sympathy which their lot had excited in England and its parliament.” Much hatred was excited against the missions, and several churches of different denominations were broken up. In 1834, a system of emancipation was commenced, but complete liberty was not granted till 1838. “From that time,” say the brethren, “our mission in Jamaica has prospered greatly. Our six churches were over-crowded. At the church in Fairfield, which contains 800 sittings, above 2,000 persons sought admittance. It was therefore necessary to keep two meetings, either at the same time or in succession. The schools were equally over-crowded. The souls under our care numbered 8,000. New preaching places were established, and many school-houses were erected.” In 1842, an institution for training native teachers was established. In 1850, the souls under the care of the mission at the several stations, was estimated at 13,000. 25 elementary schools were in active operation, under the superintendence of the missionaries.

The Moravian Church Miscellany for May, 1851, contains a review of the Jamaica mission, representing it as comprising 13 stations, at the west end of the island, each station consisting of various buildings—a church, a school-house, and a dwelling-house, with out-offices. With each station a congregation is connected, living within a circle, the diameter of which is, in most cases, about 20 miles. Besides the principal stations, there are 17 school-houses and out station schools, making the number of churches 13, and of schools 30. The number of negroes in connexion with these churches amounted, at the above date, to 13,388, young and old. Many white families also regularly attended the churches. These statements are not essentially modified by any later returns.

*Antigua.*—The brethren's mission was commenced in this island in 1756. It originated with the missionaries at St. Thomas, and the first missionary was from that place. Little interest was excited in the minds of the negroes, however, till 1761, when a piece of ground was purchased in the town of St. John's, and a place of worship was erected for

the negroes. In 1772, a religious awakening spread over the island. A desire for religious instruction was increased among the slaves, and in 1775 the attendants on public worship numbered 2,000, and from 10 to 20 were baptized almost every month. The converts were subject to many temptations and troubles, such as famine, sickness, persecution, depredations, and the excitements consequent upon the taking of the island by the French; yet the cause was firm and progressive, so that after the restoration of peace, in 1783, 60 adults were received into the church at St. John's, in one day, and in a year 700 were added to the congregations. The missionaries preached on different plantations, and one native assistant built a house of worship at his own expense, to seat 400 persons. Many of the planters saw that the effects of the Gospel upon the slaves was highly beneficial, and when any of them were refractory, they sent them to the missionaries for reproof, instead of administering corporeal punishment. But others were decidedly hostile, and would punish their slaves severely for attending on the means of grace. One negro was compelled to give his own wife fifty lashes, because she had sought the protection of the local authorities. At another time, an aged female negro was unmercifully whipped and put in irons, from hatred to her religion, and the next day she was chained to two negroes, and dragged towards the field to work, but died on the way. Amidst these persecutions the church in Antigua resembled the burning bush. In spite of opposition, the word of the Lord continued to run and be glorified, and the two congregations, in 1788, numbered more than 6,000; and so many new doors were opened for preaching the Gospel, that the missionaries were thankful to find useful assistants in many of the converts, who visited the sick, gave advice, and ministered in many ways, though they were not employed in preaching.

In 1796, a third station was formed; the names of the three stations being St. John's, Grace Hill, and Grace Bay. In 1810, they commenced a school on the Lancasterian plan, at St. John's, with 80 scholars, which soon increased to 700, who made surprising progress in learning. In 1812, owing to the dryness of the season and the war with America, provisions became dear and scarce, and famine and disease prevailed, which carried off more than 200 of the congregation at St. John's. In 1817, the brethren commenced a fourth station, at a place called Newfield, for which the colonial government presented them with ten acres of land, £1,000 towards the erection of buildings, and an annual grant of £300 for their support. Two other stations were added, Cedar Hall, and Mount Joy, and large congregations were collected. In 1823, they celebrated the 50th anniversary of the opening of the church at St. John's, when it appeared that there had

been baptized and received into the church in that time, 16,099 negroes, young and old. Among a people so ignorant and oppressed, however, some allowance must be made for spurious conversions. In 1826, the mission in Antigua was strengthened by the arrival of several brethren from Europe. The number of slaves receiving instruction at this period, was 14,823. Bible and missionary societies were formed among the negroes in 1832; and in 1834, unconditional emancipation was proclaimed in the island, the negroes being considered sufficiently advanced in knowledge and intelligence to render such a measure safe and proper. In 1838, Lebanon, the sixth station, was begun, and 1839, Gracefield was commenced in the north. A training school was opened at Cedar Hall, in 1847, but the buildings were destroyed by a hurricane the next year. They have been rebuilt, and the institution is in a flourishing condition. There are not so many under the instruction of the missionaries in Antigua at the present time as there were a few years ago, owing chiefly, as is supposed, to the increase of churches of other denominations; still the number as last reported, amounted to about 8,000.

*St. Kitt's*.—A mission was begun in this island in 1777, at Basseterre. In a year or two a general interest was awakened among the negroes, which continued, with some interruptions, so that in 1790 the Gospel was preached on upwards of 50 plantations. In 1800 the number of converts was estimated at about 2,000. A second station, Bethesda, was formed in 1820; and in 1832 a third was begun at Bethel. From this time the activity of other missionary societies increased, and many who had attended the Moravian meetings fell off, and joined congregations nearer and more convenient. Estridge, a fourth station, was commenced in 1845.

*Barbadoes*.—The Brethren entered upon a mission in this island in 1765. The first convert was baptized in 1768; but there has been no such general desire for the word of God as in many of the other West India islands. Two stations were established, one at Sharon, in 1794, and one at Mount Tabor, in 1826. In 1831, both these stations were destroyed by a hurricane, and upwards of 4,000 souls perished in the island. These stations were rebuilt in 1832, when the congregations numbered about 1100. A congregation was established at Bridgetown in 1836, and another at Clifton Hill, in 1841, making four stations, which are still occupied with a good degree of success.

*Tobago*.—The Moravians have had a mission in this island since 1787. At several different times it has been suspended, but resumed again, and it still exists, as one of the many proofs of the blessing of God on missionary perseverance. There are two stations, Montgomery and Moriah.

*Dutch Guiana*.—Into this field two of the

Brethren entered in 1733. One of their leading objects was to carry the Gospel to the Arawacks, a numerous Indian tribe in that part of Surinam called Rio de Berbice. Their first station was at Pilgerhut, on the river Wirouje, a tributary of the Berbice. At the end of ten years the mission was favored with the presence and labors of Theophilus Solomon Schumann, called "the gifted apostle of the Arawacks." By his great talents and "wonderful combination of wisdom and firmness," he was enabled, under God, to triumph over the opposition of the whites, and 300 converts crowned his labors. But in 1757 difficulties of every description, among which were famine and epidemics, thickened around, and almost dispersed this little flock. By removals they sought a more peaceful abode, and much might be related of the heroic perseverance of the Moravian brethren in these primeval forests. In 1760 Schumann was called from his labors on earth. The work was continued by other missionaries, though amid appalling difficulties and discouragements. Station after station was invaded and burnt by the Bush Negroes, and the converts dispersed, and finally, in 1808, the mission among the South American Indians, after existing 70 years, was brought to a close.

A mission among the negro slaves in Surinam, was commenced in 1735, at Parimaribo as head-quarters. The missionaries went out with licenses for several trades, by which they supported themselves. The first convert in Parimaribo was baptized in 1776, and the first church was erected in 1778. From 1799 to 1816 the colony was a scene of frequent wars between the Dutch and the English, but the mission was at no time entirely interrupted. In 1821 the "Harmony of the Gospels," was translated into Negro-English, and was heartily welcomed by those who were able to read. In 1828 the brethren opened a new church in Parimaribo, with a congregation of 2,260. The most respected inhabitants formed a society, which still renders valuable assistance to the mission. In 1830 Berg en Dal, on the Surinam, 90 miles from Parimaribo, was opened as a preaching place. During this year the British and Foreign Bible Society printed the Negro-English New Testament for the Surinam mission. It had previously existed only in manuscript. Several new stations have been formed, but the largest and most important is still at Parimaribo, where the congregation, in 1850, numbered 5,500 souls. The other negroes under the care of the mission are scattered over several hundred plantations. The Brethren have also a mission among the Bush, or Free Negroes, on the upper Surinam, a country which can be reached only by dangerous voyages in small canoes up the streams, the navigation of which is rendered extremely perilous by cataracts. The heat is extreme, and the climate fatal to most Europeans. Into this region two of the

Brethren penetrated in 1765. One of them died in two months, the other labored 12 years, and was the means of bringing a few souls to accept the Gospel invitation. New Bambej, a station some miles lower down the river, was established in 1785, for a company of 20 negroes. Considerable desire was manifested for several years in the interior of the country, to hear the Gospel, but sickness and death among the missionaries proved a great hindrance to their labors. In 1813 the congregation in New Bambej numbered 50, but there was little vitality among them, and the field was relinquished; it was afterwards resumed, but owing to the death of missionaries, was given up again in 1848.

ENGLISH GENERAL BAPTISTS.—*Jamaica.*—The Baptists entered upon their mission in Jamaica in 1814. The first station was at Falmouth, where a school was opened, and preaching commenced on the Sabbath, attended by both negroes and white people. Two more missionaries arrived the next year, and settled at Kingston. Encouraged by early indications of success, the society pressed forward its work, increasing the number of laborers and forming new stations, till, at the annual meeting of the missionaries in Falmouth, in April, 1831, the following tabular statement was presented:

CHURCHES.	Pastors.	Increase during the year.	Removed during the year.	Baptized.	Clear Increase.	Total number of members.
Kingston, Queen-street	1	23	108	114	29	2,937
"    Hanover "	1	21	49	67	39	769
Yallahs .....	..	47	1	57	103	103
Spanish Town .....	1	45	26	117	136	1,036
Montego Bay .....	1	18	43	370	345	1,572
Gurney's Mount .....	..	3	2	53	54	125
Falmouth .....	1	25	26	216	215	885
Anotta Bay .....	1	12	17	86	81	510
Charles Town .....	..	4	..	60	64	112
Port Maria .....	1	10	8	104	106	410
Ora Cabessa .....	..	..	..	18	18	45
Brae Head .....	..	3	..	23	36	36
Mount Charles .....	..	..	..	..	..	319
Old Harbor .....	1	..	63	156	93	265
Hayes Savanna .....	..	3	10	179	172	257
Crooked Spring .....	1	5	15	88	78	723
Port Royal .....	1	9	11	23	21	202
St. Ann's Bay .....	1	31	..	21	52	52
Ocho Rios .....	..	74	..	15	89	89
Savanna la Mar .....	1	..	3	19	16	83
Fuller's Field .....	..	..	..	2	2	22
Rio Bueno .....	1	..	5	63	59	128
Stewart's Town .....	..	..	6	80	74	108
Lucea .....	1	50	..	..	50	50
Totals .....	14	383	393	1941	1931	10,838

The mission continued to prosper, and the churches had at no time been in a better condition than when the act of emancipation was carried into effect, in 1838. Yet, those who were unfriendly to this act, and wished to make its results appear to the worst advantage, raised numerous reports against the mis-

sionaries, and sought in every way to embarrass their operations. This led Sir Lionel Smith to make some explicit statements in their defence. In reply to an address from the Baptist brethren, he said, "On my assuming the government of this colony, I strongly expressed my reliance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradation of slavery to the cheering obligations of Christianity, and they were thus taught that patient endurance of evil, which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well paid press, both in England and Jamaica, the enemies of your religion have never dared go to the proof of their audacious accusations against you." After alluding to the peaceful working of emancipation, and the disappointment of those who had predicted violence and blood, the governor added, "The admirable conduct of the peasantry in such a crisis, has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries." This was said after one year of freedom had passed away. The returns made from the respective mission churches in 1839, evinced that the work of God continued to advance in an encouraging degree. A nett increase of 2,617 members had taken place during the preceding year, and the whole number of members was 21,337. There were also over 20,000 inquirers. A large increase was reported in the number of pupils receiving instruction in the schools. The day-schools contained 5,413, the evening-schools 577, and 10,117 were taught on the Sabbath, making a total of 16,117 scholars. As a further proof of the rapid growth of those habits and feelings which are the best security for the social welfare of a community, the missionaries had solemnized 1,942 marriages during the year. In 1841, the number of church members had increased to 27,706. At the association of the Baptist mission churches, held in Kingston, January, 1842, the ministers unanimously resolved, as an appropriate commemoration at once of the day of freedom and the jubilee of the mission, to detach themselves from the funds of the parent society after the first of August ensuing. From this period, the churches in Jamaica, although continued with no less efficiency than before, are not formally reported as mission churches.

*Bahamas.*—A mission to the Bahama Islands was commenced by the General Baptists in 1834. The missionaries established themselves at New Providence, and in two years they had extended their labors to Andros Island, Eleuthera, Exuma, Rum Key, Crooked Island, For-

tune's Island, and Turk's Island. Connected with the churches at these places there were 490 members, 217 having been added during the preceding year. This field has been steadily and perseveringly cultivated, and has yielded much precious fruit. In 1850, Mr. Littlewood wrote, "We have six native agents, assisted by their wives, exclusive of 140 Sabbath-school teachers. Their work is divided between 45 churches, 1,475 members, 3,045 attendants on public worship, and 1,226 scholars, the fruit of whose labors is evidenced in the steady accession to our churches, and in the increased knowledge and piety of the people." Mr. Littlewood, speaking of his field of labor, says: "Imagine an expanse of water spread out before you some 500 miles, studded with sea-girt isles, varying from 100 miles by 40, to bare rocks of 100 yards in circumference. Amidst these islands I am continually navigating, where the ocean is frequently as smooth as a mirror, or as often lashed into a foam by the tempest." The members of these churches are represented as, for the most part, very poor, but as humble and consistent Christians.

*Trinidad.*—In 1842 the attention of the Society was directed to this island, only about one-tenth of whose 80,000 inhabitants are white people. Mr. Cowen, the first missionary, described the people as in an awful state of destitution and spiritual ignorance, and nothing to encourage missionary operations except the existing necessity. In 1846 the Secretary of the Society visited Trinidad, at which time the number of evangelical ministers on the island was eight, and the attendance upon day-schools about one in twenty. The great body of the people were Roman Catholics; and, by popery and slavery combined, the energy of the people had been destroyed, and the finer features of the negro character nearly obliterated. The Secretary says, "We have two groups of stations in Trinidad, one of which is in and around the port of Spain, the other about 20 miles to the south, in and around the Savanna Grande. Since 1843 two small chapels of wood have been built near the port of Spain, in one of which a school of 90 scholars is taught. Another chapel has been built about three miles distant, close to the sea, in the midst of a considerable population. About 20 miles north of the port of Spain, Mr. Cowen has three stations, where he labors with much self-denial." In 1850 the missionary wrote with expressions of grief: "What with rum-drinking, superstition, and something like paganism, the cause of the Lord Jesus makes little progress in Trinidad." He added, however, that increased attention was being paid to the cause of education; that thousands of religious tracts were in circulation, and that during the preceding year more than a thousand copies of the Scriptures had been distributed. The number of communicants, as last reported, was

80 ; schools, 8 ; teachers, 12 ; scholars, 181 ; all under the superintendence of one missionary.

**Honduras.**—This island has been the scene of missionary operations by the English Baptists since 1822 ; but their labors have been quite restricted, and no very full reports of a recent date have been received. The largest number of communicants reported at any one time was 132 ; schools, 9 ; scholars, 227.

**CHURCH MISSIONARY SOCIETY.**—This Society commenced a mission in the island of Antigua in 1815, another in Jamaica in 1826, and one in Trinidad in 1836. Later still, a good work has been begun and carried on in British Guiana. In Jamaica, as last reported, the Society had five stations, viz., Siloah, Prattville, Chichester, Rural Hill, and Church Hill. At Siloah the house of worship, which was adapted to seat 850 persons, was crowded with a congregation of about 1,000. The communicants numbered 312, and there were 114 candidates. In two schools there were 218 scholars. The Prattville station had 279 communicants ; one day-school, with 138 children, and one Sunday-school, with 230 scholars. At Chichester there was a congregation of 450, of whom 105 were church-members, and 39 candidates. Of the other two stations no definite account is given. Little, if anything, is at present done by the Society in Antigua and Trinidad. In British Guiana considerable attention has been paid to schools, and though the number of scholars is not large, their proficiency is remarkable. The highest class read the Old and New Testaments, and study general and church history, and geography, besides learning hymns, catechism, and portions of Scripture.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—This Society has missions in Barbadoes, Grenada, Tobago, and British Guiana. In Barbadoes they commenced operations as early as 1818, and they have now eight or nine stations, and as many missionaries. Codrington College, an important institution of this Society, has been in operation since 1829, and has supplied the West Indian Church with upwards of sixty clergymen. In Grenada the Society has but one missionary ; also one in Tobago. In Essequibo, Pomeroon, and Demarara, belonging to British Guiana, there are five or six missionaries.

**LONDON MISSIONARY SOCIETY.**—The London Missionary Society commenced a mission in Jamaica in 1834 ; and at later periods it has established missions in Demerara and Berbice. The latest reports received are to 1851, when the Society had in Jamaica 12 chapels or stations, 8 missionaries, and over 800 communicants. In Demarara there were 7 chapels, 5 missionaries, 4 teachers, 1,000 communicants, and 550 scholars. In all, 19 missionaries, 4,000 communicants, and 3,000 scholars.

**UNITED SCOTCH PRESBYTERIAN CHURCH.**—

This Church has taken charge of the stations till lately maintained by the Scottish Missionary Society. They are in Jamaica and at the following places, viz., Hampden, Lucca, Port Maria, Cornwall, Carron Hall, Green Island, Brownsville, and Rose Hill. Their statistics are not given.—Rev. E. D. MOORE.

**BAPTIST FREE MISSION SOCIETY.**—This Society, which is organized on anti-slavery principles, and has its seat of operations in Utica, N. Y., has had a mission for a number of years in successful operation in Hayti ; with 1 missionary, 3 female assistants, 1 native pastor, and 4 native teachers.

GENERAL TABULAR VIEW.

SOCIETIES.	Missionaries.	Church members.	Scholars.	Hearers.
Weslevans.....	79	48,589	18,247	112,406
English Baptists.....	7	18,000*	753	....
Church of England.....	36	€ 96	348	....
London Missionary Soc. ....	19	4,000	3,000	....
Moravians.....	87	17,000	....	59,590
Scotch Presbyterians.....	23	3,900	3,000	....
American Miss. Assoc. ....	6	300	513	....
Totals.....	256	92,494	25,861	172,601

\* Includes the churches not now aided by the Society.

**WESLEYAN MISSIONARY SOCIETY.**—Methodism has often been complimented as being "essentially missionary in its character." This is true in a higher sense than is generally understood. Indeed, the very origin of the system can be traced to a high and devoted missionary spirit. The founder of Methodism was a missionary before he was an evangelical Methodist, having gone forth in 1735 in the service of the *Society for Propagating the Gospel in Foreign Parts*, as a missionary to the North American Indians. His subsequent conversion to God was accomplished through the honored instrumentality of a Moravian missionary, *Peter Bohler*, then on his way to his field of labor among the heathen. And almost prophetic were the words of Wesley, when parted from this devoted missionary, who had been to him a father in the Gospel : "O what a work hath God begun since his coming into England ! Such an one as shall never come to an end till heaven and earth pass away." For over fifty-two years from that time as an itinerant preacher he nobly acted up to the spirit of his chosen motto : "The World is my Parish." During this period, such "full proof of his ministry" did he make, that he generally delivered two, and frequently, three or four sermons every day ; and traveled about 4,500 miles every year, chiefly on horseback. And so wonderfully did God own his great missionary plans

and efforts, that, at his death, the work had spread through all parts of Great Britain and Ireland (where there were 300 itinerants, 1,000 local preachers, and 80,000 members, in the societies,) and also into the Isle of Wight, and the Isle of Man, and the Channel Islands, through the United States, the West Indies, Canada, and Newfoundland.

We might almost say that Mr. Wesley's missionary spirit was hereditary. His father, Rev. Samuel Wesley, felt deeply for the heathen, and about the beginning of the eighteenth century we find him in correspondence with one of the English prelates, projecting a mission to Hindostan on a magnificent scale, and even offering himself to take a part in it as a missionary. Mrs. Susannah Wesley, also, the gifted mother of John Wesley, shared the missionary ardor of her husband. During Mr. Wesley's absence in London, attending the Convocation, she read the journals of the missionaries sent out by the Danish Society to Tranquebar; and so powerful was the effect produced upon her mind, that she gave herself anew in covenant to God, and resolved in future to be more devoted to his service. She began to labor systematically with her children, and then with her husband's parishioners, assembling them together on the Sabbath evenings, during the long months of her husband's absence, and giving them religious instruction; and pleading, in justification of this unusual step for her as a woman, the example of the Tranquebar missionaries. Much good was accomplished by her efforts, and she imbued her children with her own spirit; and perhaps it may be seen in the light of eternity, that the missionary ardor of the followers of Wesley owes much to the mother of the founder of Methodism.

The Contingent Fund, instituted by Mr. John Wesley as early as 1756, was designed by him to be the means of sustaining the home missions of Methodism in Great Britain and Ireland. But the work soon began to spread beyond the ability of a home mission agency to manage. One step after another led the Methodists onward until they reached the pagan world; and it soon became apparent that a foreign missionary organization was needed to take charge of the spreading work of God.

The first mission beyond the limits of Great Britain, undertaken by the early Methodists, was that to the North American colonies. In the minutes for 1769, we find Mr. Wesley asking in the Conference, "Who are willing to go to America as missionaries?" Two brethren immediately rose and offered themselves, Richard Boardman and Joseph Pilmoor. But there was no foreign missionary fund; and Mr. Wesley proposed that they should take up a collection among themselves, and £70 were contributed on the spot. This was the first Methodist missionary collection ever made; and as the whole number of preachers at that

time was but 110, and only about half of these usually attended Conference, this collection would probably average nearly \$7 each from this company of poor itinerants. Of this sum £20 was appropriated to pay the passage of the missionaries, and the remainder was given them to assist in the erection of the first Methodist meeting-house in America. Other missionaries were sent out afterwards, but in a short time this portion of the work assumed the independent position of the Methodist E. Church; and being able to provide for her own necessities, ceased to be regarded as a mission of the parent community.

But the missionary spirit which Mr. Wesley had evoked, soon called into existence operations too extensive for the superintendence of one man, even of Mr. Wesley's versatile powers; and in this emergency, God sent to his aid Rev. Dr. Coke. The friendship between these men began Aug. 13, 1776; and after traveling through the home work of Methodism, and visiting America to organize the Methodist Episcopal Church, in 1784, Dr. C. became General Superintendent of Methodist missions. He traveled extensively through Great Britain, making collections for their support, soliciting subscriptions from wealthy individuals, wherever he could gain access, and selecting suitable men for the work. He also maintained a regular correspondence with the missionaries. From the time of Mr. Wesley's death, in 1791, to the year 1811, under his active and vigilant superintendence, the missionaries among the Africans in the West Indies, and those in British North America, were increased from 21 to 43, besides 11 employed in the Irish mission among the neglected papists; and the members in society in these foreign stations were increased from 6,525 to 13,382. After the Conference of 1786, Dr. Coke sailed in company with three brethren for Halifax; but Providence drove the vessel to Antigua. He distributed the missionaries among the islands, and thus began the Wesleyan missions to the West Indies. He returned to England, and spent the next 18 months in visiting the principal towns, begging for the missions with unabated zeal; and at the close of the Conference of 1788, he sailed again with another detachment of missionaries for other islands among the West Indies. He again returned home, and having sent out several more missionaries, he once more started with another band of devoted men for the West Indies, in October, 1790. As the missions multiplied abroad, the Conference in England relieved Dr. Coke of a part of his labor, by establishing an annual missionary collection in all their chapels, to support this growing and blessed work.

In the next ten years the Doctor paid four more visits to America, to extend and strengthen the work already begun. At the Conference of 1813, though then in his 67th year, he ex-

pressed an earnest desire to proceed to the *East Indies* to establish a mission there. Eighteen times had he crossed the Atlantic for missionary purposes; yet his godly ardor was unabated. Some of his brethren attempted to dissuade him from his purpose; but, after hearing their arguments, he burst into tears, and exclaimed, "If you will not let me go, you will break my heart!" His brethren withdrew their opposition; and, accompanied by seven missionaries, Dr. Coke embarked for the east in December, 1813. But on the 3d of May following, his spirit suddenly returned to God: he was found dead in his cabin. Thus ended the life and labors of this estimable man, whose name will ever be remembered in honorable association with the history of the Wesleyan Missionary Society.

The Wesleyan *Home Missions* may be considered to have commenced when Mr. Wesley instituted "the Contingent Fund" for their support in 1756, 98 years ago. The *Foreign Missions* of Methodism were commenced by Mr. Wesley in 1769, when he sent missionaries to America. In the year 1784 he planted a mission in the *Isle of Jersey*; and in 1785 he sent out seven missionaries to establish missions in *Nova Scotia*, *Newfoundland*, and in the Island of *Antigua*. The next year he sent additional help to these missions, and also occupied *Guernsey*. In 1787 he sent missionaries to *St. Vincent's*, *St. Christopher's*, and *St. Eustatius*, and also strengthened the mission in the Norman Isles. In 1788 he appointed five more missionaries for the West Indies. The work continued to spread, and in 1789 *Dominica*, *Barbadoes*, *Saba*, *Tortola*, and *Santa Cruz* were added to the list of Wesleyan missions. Mr. Wesley sent out two more missionaries the next year to the West Indies, and he added *Jamaica* to the list of stations, and also appointed a committee of nine preachers to take the management of those missions. This closed Mr. Wesley's connection with the early missions of Methodism. A few months after this Conference he was called to his reward. The statistics of the Wesleyan Foreign Missions at the Conference before his death were as follows: The fields occupied were the Norman Isles, Newfoundland, Nova Scotia, and the West Indies. The number of missionaries was 23, and of members 5848; of whom 498 were French, 350 were mulattoes, and 4377 were negroes. The same year that witnessed the death of Wesley, witnessed also the death of the first missionary who fell in the service of this society. *Robert Cambell* died of putrid fever in the Island of *St. Vincent's*. Upon *Dr. Coke* now devolved the management of the Wesleyan missions. To assist him, however, the Conference appointed a committee of finance and advice, consisting of all the ministers of the connection resident for the time being in London, and by them all missionaries sent out were to be examined, and all accounts

to be submitted to their inspection, and correspondence to be maintained with them. This Conference sent out three more missionaries to the West Indies, and also projected a mission in France, William Mahy being appointed to this latter service the next year.

In the "Minutes of the Conference" of 1792 we first find Africa on the list of the Wesleyan missionary stations, Sierra Leone being the part occupied.

The Conference of 1793 established a general collection to be made in all their congregations for the support of the missions. During the next five or six years, notwithstanding the commotions throughout their connection on account of some questions of discipline, as well as the disturbed condition of the political world, Dr. Coke and the Conference continued their care of the missions already planted, and gave them what enlargement they could. In the minutes for 1796 we find the names of A. Murdoch and W. Patten set down as missionaries to the Foulah country in Africa, to which service they were solemnly set apart by the Conference. In 1799 the Rev. G. Whitfield was appointed treasurer for the Foreign Missions; and *Gibraltar* was added to the list of stations. In the minutes for that year occurs the following entry: "We in the fullest manner take these missions under our own care, and consider Dr. Coke as our agent." The Conference also requested Dr. C. to draw up a statement of the work of God carried on by their missions, for circulation, and took additional steps to give greater efficiency to their missionary work. At the next Conference a body of rules was compiled for the regulation of the Foreign Missions; and authority was given to Dr. Coke to send a missionary to *Gibraltar*, and another to *Madras*. In 1804 Mr. Hawkshaw was sent to *Demerara*, in South America. At this time the number of members in the Foreign Missions was 15,846. The first missionary secretary (Mr. Eotwistle) was appointed this year, Dr. Coke being general superintendent, and Mr. Lomas treasurer, each of these officers being amenable to the Missionary Committee, consisting of all the London preachers; so that the whole apparatus necessary for the guidance of the missions took form as the necessity arose.

In 1813 the Conference yielded to Dr. Coke's solicitations for the establishment of a mission in the East. Of the seven missionaries appointed for Asia and South Africa, it was intended that three of them should be stationed at *Ceylon*, one at *Java*, one at the *Cape of Good Hope*, and the others to be placed where Dr. Coke might think best and as Providence opened the way. The result will be seen in the history of the Ceylon mission.

The Conference of 1814 strongly recommended "the immediate establishment of a Methodist Missionary Society in every district where it had not already been done. They

also appointed two secretaries for the Foreign Missions, in connection with the General Missionary Committee in London, and designated eight additional missionaries, three to Newfoundland, two to Demarara, one to Canada, and two to Australia. The missionary income was ascertained as having amounted this year to £12,177.

At Dr. Coke's death, there was no sufficient organization to direct the operations of the different missions, and to provide the means of their support and extension. And, when all of a sudden they found themselves deprived of his services, the preachers and people awoke from their supineness and keenly felt the necessity of some combined effort to maintain the ground that had been gained.

In this state of anxious inquiry, the Rev. Geo. Morley, then superintendent of the Leeds circuit, suggested the formation of a missionary society in that town. This was done; and a new impulse was thus given to the work throughout the connection. Other places, in swift succession, followed the example of Leeds, till the Methodist congregations, from the Land's End to the Tweed, caught the sacred flame. Collectors offered their services in all directions; and the hearts of the people were everywhere impressed and opened to the state of the heathen, and the communication of authentic missionary intelligence; and money was from year to year poured into the sacred treasury beyond all former precedent. At the same time missionaries have continued willingly to offer themselves even for the most hazardous and difficult stations; and doors of entrance are almost every year opened in the most unexpected quarters.

The Wesleyan Missionaries, ministers of the connexion, are 454 in number. They are assisted by catechists, local preachers, assistants, superintendents of schools, schoolmasters and schoolmistresses, artisans, &c.; of whom 698 are employed at a moderate salary, and 8,494 afford their services gratuitously. These missionaries and their assistants are preaching the Gospel, and communicating instruction by schools and otherwise, in 35 different languages: In Europe in the Irish, Welsh, French, Italian, Spanish, German, and Swedish; in Africa, in the Akra, Yoruba, Grebo, Mandingo, Namaqua, Kaffre, Dutch, Sesuto, and Sechuana; in Asia, in the Tamil, Portuguese, Singalese, Dutch, Canarese, Sanscrit, Bengalese, Kassia, Telogoo, and Chinese; in Australia and Polynesia they use the Maori, the Tongan, and the Feejeean; and in America they employ the Spanish, Chippewayan, Mohawk, Ojibwa, Oneida and Muncey languages. Six or seven of these are used through the medium of interpreters; but the rest have all been mastered by the missionaries, and are the medium of instruction. Many of them have been for the first time reduced to a written form by the missionaries, who have compiled grammars and dic-

tionaries; and into them all the Holy Scriptures are translated, and have been placed in the hands of the people.

In addition to over 1,700 day and Sunday-schools, and several farm and industrial-schools, the Wesleyan Missionary Society sustains a few Normal institutions and some seminaries, where a superior education is imparted. These are situated at Colombo, Jaffna, Auckland, Tonga, Mount Coke, and Westmoreland.—Theological institutions, for training a native ministry, are in very efficient operation at Tonga, Sierra Leone, Macarthy's Island, Jaffna, Auckland, Graham's Town, and the Feejee Islands. The number of students last year was about 100.

The Society's missionary printing establishments are doing a noble work. They are located at Bangalore, (India,) Kaffaria, D'Urban, Plaatburg and Graham's Town, (Africa,) Jaffna, (Ceylon,) and the Tonga and Feejee Islands.

"The Field" in which the Wesleyan missionaries are employed, as already shown, is emphatically "THE WORLD."

Results.—These have already been stated; but they will appear more distinctly in the following summary, as given in the report for 1853:

No. of Circuits, . . . . .	361
Chapels, . . . . .	1,099
Other preaching places, . . . . .	1,887
Missionaries and Assistants, . . . . .	465
Subordinate paid agents, . . . . .	698
Do., unpaid, . . . . .	3,494
Full and accredited church members, . . . . .	108,286
Sabbath-schools, . . . . .	868
Sabbath scholars, . . . . .	54,737
Day schools, . . . . .	795
Day scholars, . . . . .	42,172
Attendants on public worship, 362,347; of whom 149,802 are Anglo-Saxons, and 212,545 are of other races. Of the church members in these missions, 32,070 are British and Irish; 1,815 are German, French, Swiss, and Spanish; 1,711, Asiatic; 4,046, Australian; 8,971, Polynesian; 53,831, African and Creole; and 1,980 N. A. Indians.	

But, besides what appears in these statistics, the Wesleyan missions have set off mature and large portions of their work in independent positions, which no longer appear in the reports as missions.

Income.—We present below the income of the society in periods of four years, with the annual average of each:

From 1814 to 1817 . . . . .	£50,760	average	£12,440
" 1818 " 1821 . . . . .	114,368	"	28,589
" 1822 " 1825 . . . . .	143,283	"	35,820
" 1826 " 1829 . . . . .	206,256	"	51,564
" 1830 " 1833 . . . . .	216,658	"	54,164
" 1834 " 1837 . . . . .	316,781	"	63,942
" 1838 " 1841 . . . . .	384,644	"	96,161
" 1842 " 1845 . . . . .	422,810	"	105,702
" 1846 " 1849 . . . . .	442,090	"	110,522
" 1850 " 1853 . . . . .	424,390	"	106,097
1854 . . . . .	114,498		

Total in 41 years, £2,836,528

This exhibits a regular growth of the missionary fund, increasing at every period, from £12,000 to £106,000, and from £12,177 in 1814, to £114,498 in 1854.—*Jackson's Centenary of Methodism; Alder's Wesleyan Missions; Coke's Life; Minutes of Annual Conferences; Notices and Reports.*—REV. W. BUTLER.

WETTER: One of the Banda Islands, a group of the Moluccas, in the Indian Archipelago.

WHAMPOA: A city in China, on the Pearl river, 14 miles below Canton, being the anchorage for foreign shipping. (See *China*.)

WILBERFORCE: Town of liberated Africans, in the parish of St. Paul, Sierra Leone, West Africa. Station of the Church Missionary Society.

WITCHCRAFT: "The practices of witches; sorcery; enchantments; intercourse with the devil; power more than natural."—*Webster*. "A supernatural power, which persons were formerly supposed to obtain possession of, by entering into a compact with the devil."—*Buck*. "The pretended or supposed possession of supernatural power, in consequence of an alleged compact made with the devil; the object of which was either to procure advantages to the persons thus endowed, or their friends, or to do evil to their enemies. That persons supposed to be possessed of supernatural endowments, in consequence of a compact made with Satan, or who pretended to such endowments, have existed, is an opinion that has more or less obtained in every age."—*Edinburgh Encyclopedia*.

There certainly can be no question of the fact that persons have existed who were supposed to possess, or who pretended to possess, such powers. Whether the witchcraft forbidden in the Bible was real or pretended, is a question on which learned men are not agreed. The writer last quoted, says: "Before the Christian era, and at that time, the arch-enemy of mankind was, undoubtedly, for wise purposes, allowed powers, and held a visible intercourse with our species, which have long been denied him." But, whether the witches and wizards denounced in Scripture, were real or pretended, their strict prohibition will appear to have been equally wise and necessary, when we consider what terrible consequences have always and everywhere followed the delusion. It is important, however, to observe with this writer, that "the modern witch is a considerably different personage from any we read of in the Bible." The ancient witches seem to have been somewhat similar to our modern fortune-tellers, for "they made great gain by their divination;" and we may add, also, like our modern "clairvoyants" and "spiritual mediums," and the African *fetishmen* also, instead of the innocent persons whom they accuse of witchcraft. Witchcraft was universally believed in Europe till the sixteenth century, and even maintained its ground with tolerable firm-

ness till the seventeenth. The latest witchcraft phrensy was in New England, in 1662, when the execution of witches became a calamity more dreadful than the sword or pestilence. The following description of the supposed character of the modern witch is given by the writer, in the *Edinburgh Encyclopedia*: "This compact (with the devil) was not reckoned valid, until it had been written out with blood taken from the vein of the person who thus resigned his life to the service of Satan. The individual who in this way became a witch, gave up to him soul and body, and at death he necessarily went to the regions of horror and despair. The devil, on his side, guaranteed that the persons who thus sold themselves to him, should want for nothing they desired in this world; that they should be avenged upon their enemies; that they should have the privilege of inflicting disease on whomsoever they wished; and that, in short, their power of doing evil should be very great, if not unlimited. To accomplish this purpose, a familiar spirit, or *gnome*, was given them by Satan, which was ready to attend them at a call, and was entirely subservient to their will. The witches could assume any shape they chose, and transport themselves through the air with unspeakable rapidity, on a broomstick, or nutshell, or any such article, for any purpose, particularly to attend meetings of witches, at which the devil himself always presided."

The reader need not be reminded how unscriptural and absurd is the idea of the possession of such power by any human being; but it is easy to see how the belief in the exercise of such power by persons regarded as witches, should produce the terrible effects described in the witchcraft excitements of the 16th century; or that a similar idea, in the mind of an ignorant and superstitious heathen, should hold him in such terrible bondage as that described by missionaries and tourists. But it is a noticeable fact, that the belief in witchcraft has always disappeared with the progress of civilization, education, and true religion.

The belief in witchcraft, however, is not confined to barbarous tribes. Hindostan, which lays some claim to civilization and learning, is overrun by professors of those mystical incantations, called *Mantras*, and of the occult sciences generally. The greater part of the cross accidents in life are attributed to this cause. For the first twelve months, a Hindoo mother carefully conceals her child, lest the evil eye should fall upon it. A highly respectable Hindoo landholder at Saugor, named Baboo Bight, refused to sell one of these men a piece of land; whereupon, the man vowed to conjure the Baboo's life away in a year. He fixed himself on a plain near the Baboo's land, and every night kept up his incantations, the fire blazing away in his earthen pot. After some time, the Baboo became ill, his appetite being gone, and he having become restless and fever-

ish. He affected to treat the man's incantations with contempt; but they were evidently uppermost in his mind. A low, destructive fever insinuated itself into his system, and, before the twelve months were ended, he died,—evidently the result of a superstitious fear.

The terrible influence of the belief in witchcraft, among the natives of Southern and Western Africa, are thus described by Rev. John Leighton Wilson, formerly a missionary of the American Board at Gaboon, now one of the Secretaries of the Presbyterian Board; and the reader will observe how the African idea of the power of witches corresponds with the foregoing description of the opinions, which formerly prevailed in both Old and New England:

"This idea, or belief, is of such long standing, of such constant recurrence, and so intimately interwoven with all their actions, their projects, their reasonings, and their speculations, that it seems to form an essential part both of their mental and moral constitution. It ascribes to those supposed to possess this mysterious and hateful art, power not only over the health and lives, but over the property and fortunes of all around them. Every event in life, if adverse or calamitous, is ascribed to this malignant agency. Sickness, no matter what its type or how contracted, the loss of property, no matter by what means, or under what circumstances of mismanagement, the disappointment of cherished hopes, however extravagant or unreasonable they may have been; the loss of friends by death; are indiscriminately ascribed to some one who is supposed to exercise this mysterious power. A death seldom occurs in one of their villages, which is not atoned for by the life of some one else. Other feelings than those of heartfelt sorrow are awakened by the sound of the death drum. It is the voice of the accuser that sends a thrill of concern to every heart. No one is exempt from the suspicion of having caused that death. To fly from the scene of anticipated danger, is a virtual confession of the charge of guilt. Uprightness of character and benevolence of heart afford no shield. The intimacy of friendship and the endearment of kindred ties, are alike unavailing. Suspicion may fasten upon the son as the cause of his father's death, or upon the mother as the destroyer of her own offspring. How the inhabitants of Africa can have any repose at all, under such a system, is a matter of surprise to all who are familiar with their superstitious creed."

—*Damologie*, by King James VI.; *Baxter's World of Spirits*; *Reginold Scot's Discovery of Witchcraft*; *Cotton Mother, Hutchinson, and Hawkins on Witchcraft*; *Rees' Cyclopaedia*; *Edinburgh Encyclopedia*; *Moffat's Southern Africa*, and the *Journals of Missionaries and Tourists in Africa*; *Spry's Modern India*. See also, *Africa West*.

WORLD: We have furnished ample means in this volume for ascertaining the religious condition of the world. We give the following general survey, which presents an approximation to the world's population, and the proportion of different religions, and an enumeration of Protestant missionaries and their converts, as near as it can be obtained from missionary reports,

POPULATION.

Asia, including Pacific Isles (see <i>Asia</i> )...	752,806,493
Africa ( <i>Encyclopedia Britannica</i> ).....	100,000,000
Europe (see <i>Europe</i> ).....	262,300,000
America ( <i>Encyclopedia Britannica</i> ).....	52,800,000
	1,167,906,493

All attempts, however, to ascertain the population of the globe, are based to a great extent upon conjecture, as comparatively a small portion of it has been determined by actual census. Balbi makes the total population of the earth 736,700,000; but, according to later opinions, based on better acquaintance with China, he underrates that kingdom about 200 millions. It is probable, however, as we intimated in the article on Asia, that the above estimate of that continent is too high; and, comparing all the estimates we have seen, we are inclined to regard that which puts the population of the globe, in round numbers, at one thousand millions, as probably near the truth. The following estimate, with reference to religious profession, has been based upon that number:

Christians.....	200,000,000
Jews.....	14,000,000
Mohammedans.....	140,000,000
Heathen Idolaters.....	646,000,000
	1,000,000,000

The following table will show something of what has been done during the last half century, for the evangelization of this vast multitude:

COUNTRIES.	Missionaries.	Members of Mission Churches.	Number in Mission Schools.	Nominal Converts from Heathenism.
Asia.....	577	28,372	84,168	122,000
Africa.....	613	27,241	31,547	50,000
Pacific Islands.....	150	49,729	45,186	200,000
West Indies.....	256	92,494	25,513	1,200,000
North America..	177	13,553	4,331	
Totals.....	1,673	211,389	190,745	1,572,000

This statement, though far from being complete, exhibits a band of over 1,600 missionaries, the results of whose labors show over 200,000 members of mission churches, with nearly the same number of scholars in Chris-





tian schools, and a nominally Christian population of not less than a million and a half, all redeemed from heathenism in half a century. But this gives but a very imperfect view of the work accomplished. The foundations have been laid deep and broad, for a rapid advancement in the next 50 years. These missionaries are scattered throughout the world. They have established Christian institutions; reduced barbarous languages to writing; established printing-presses; and translated and printed the Scriptures in almost every language under heaven. Idolatry, Islamism, Romanism, and every false religion, are trembling to their foundations. And, whoever lives to the end of this century, will see the wonderful works of God in the earth.

**WUDALEY:** Forty miles north of Ahmednuggur, in Hindostan,—became a station of the American Board in 1845.

**WUPPERTHAL:** A station and a mission colony of the Rhenish Missionary Society, in South Africa, near Clanwilliam.

**YAVILLE:** A Karen village in the province of Tavoy, Burmah; an out-station of the Tavoy Mission of the American Baptist Union.

**YORUBA, or YARRIBA:** The Yoruba country is situated some distance inland from the Bight of Benin, between Dohomey on the west, and the River Niger, or Quorra, on the east and north-east, extending far into the interior. This territory once formed one of the most powerful kingdoms in Western Africa, composed of a large number of provinces, having their separate governments, and owning a sort of allegiance to one king. But, about the year 1817 or 1818, a civil war broke out, originating in a quarrel in the market, between persons of different tribes, about a cowrie's worth of pepper, in consequence of which man rose against man, town against town, tribe against tribe, the slave-trade helping it on; till, in a little more than 30 years, the country which travelers described as everywhere richly and carefully cultivated, was turned into a barren wilderness, and the people, previously agricultural and trading, mild in their manners, and hospitable to traders, became brutal and ferocious, from constant war, revengeful, thirsting for blood, and ready to barter their fellow-men for gold. From the broken fragments of 145 towns of this kingdom, chiefly of the Egba province, destroyed about 1825, has arisen the city of Abbeokuta, the location of the Yoruba mission of the Church Missionary Society. This city is situated on the bank of the river Ogun, in latitude  $7^{\circ} 8'$ , about 60 miles from Lagos. It stands in the midst of an immense plain, on the two highest of several detached hills, which ascend gradually on the N. E., and terminate in a bold and perpendicular bluff on the N. and S. W., being surmounted by masses of smooth gray granite. On the sloping sides,

and around the bases of these two hills, enclosed within a wall and ditch of about 15 miles in length, are the dwellings of 100,000 inhabitants. The fugitives from the desolated villages fled to this spot, then a wilderness, making the great rock Olumo their resting-place, till at length the forests were cleared away, the town arose; and in 1829, they were joined by Sodeke, a man of great parts, who was chosen their ruler. The town was called Abbeokuta, from "Abbe," *under*, and "Okuta," *a rock*, from its situation. But the people of the various towns united at Abbeokuta, still have each their governor, their judge, their captains of various grades, and their court-house, forming a sort of federal government. But since the death of Sodeke, they have had no general ruler.

Every town in the Yoruba country has its market, where trade is carried on in the various productions of the country. The people are chiefly agricultural, and they cultivate their fields with care and neatness. But they have made considerable advances in the useful arts, having their blacksmiths, tanners and curriers, saddlers, shoemakers, rope-makers, potters, carpenters, architects, tailors, &c.

*Religion.*—The religion of the Yorubans is a *Polytheism*, and they believe largely in demonology and witchcraft, divination, charms, &c. They have no correct idea of the one true God, but seek to fill up the void in their minds by creations of the imagination. Deities, endless in variety, are conjured up, each having his own peculiar sphere of action. Thus they have gods of thunder, lightning, air, earth, rocks, trees, water, rivers, brooks, animals, &c. The chief of these are, *Sau-go*, the god of thunder, raised up by their fears, and *Ifa*, the god of divination, the fruit of their hopes. The worship of the former begins on Thursday night, and is kept up till Friday morning, with noise, drumming, and licentious dances.

*Ifa*, the god of divination, is consulted on every undertaking. Palm nuts are offered, by means of which the oracle is consulted, by a sort of lot. If the response is unfavorable, a sacrifice must be made; which puts it in the power of the priest to impose burdens on the people. If, for instance, a house is to be built, *Ifa* must be consulted; then the demon of the ground must be propitiated; then fetishes or charms must be brought, to keep away evil spirits; and thus the whole system becomes burdensome and oppressive.

*Ifa*, the country of Rakanda, bordering on the Nile, said to be the birth-place of the prophet Obbalofun, is the head-quarters of their religion. To this prophet, human sacrifices were offered on going to war. Such an offering was made at Abbeokuta, but a few years ago, and the practice still exists in other towns, though there it is done away through the influence of Christianity, Commodore

Forbes having, in 1851, induced the chiefs to sign a treaty for ever abolishing human sacrifices.

But, of all their superstitions, the *Oro*, (or as it is called by different tribes, the *Egugun*, *Egun*, or *Mumbo-Jumbo*.) exercises the most powerful influence upon the people. Although the Yorubans have no distinct ideas of a future state, yet they appear to believe in the immortality of the soul. It is their universal practice to pray to the spirits of their deceased fathers. The *Egun* is the supposed spirit of a dead man, representing different parties deceased, and called up for different purposes. The part is acted by a man in masquerade, clad in the most grotesque manner. The spirit is supposed to dwell in a sacred grove, called *Igballo*, in which there is a priest; and whoever wishes to raise the spirit, goes into this grove, and after various mummeries and incantations, the *Egun* makes his appearance.

The system of *Oro* is intimately connected with the government as well as religion. It is a secret society, bound together by solemn oaths, into which no woman is allowed to enter; and if she witnesses its mysteries, either by accident or design, she is instantly put to death. By this means the women are kept in subjection. When *Egun* passes through the streets, or *Oro* takes possession of the town, the women run to the most obscure places, and hide their faces till it has passed. Through the influence of *Oro*, also, the whole machinery of the government is carried on, and in its name laws are passed, and their penalties executed; and in the latter case, the *Oro* is said to have taken the culprit and eaten him up, and no questions are asked. Mr. Hinderen describes an execution of this kind, the offender being one of the wives of the king of *Ibadan*, in which about 100 of these *Egus*, after dancing around the chief's house, playing with the woman's head, boiled it, and mixed portions of it with their supper, and then carried the polished skull about town several days, the whole ceremony lasting a week.

*Population*.—It would be impossible to ascertain the numbers of the Yoruba people; but there yet remain many large and populous towns, which have escaped the general devastation. The Church Missionary Society, in their report for 1852, enumerate four towns, within two or three days of *Abbeokuta*, with an aggregate of 200,000 inhabitants, and to the eastward, the territory of the *Ijebus*, containing 160,000; and beyond these, many more, to all of which the door is open for the entrance of the Gospel, which we may hope is destined, at no distant day, to put an end to these dark and cruel superstitions. All these tribes speak the same language, which will facilitate missionary operations. Many of them have embraced Mohammedanism, which shows that they are not strongly entrenched in their

superstitions. For an account of the Yoruba missions, see *Africa Western*.

**ZOHARITES**: A sect of the Jews, who reject the Talmud and the authority of the rabbies, and follow the book *Zohar*. They are sprung from one *Shabbathai Levi*, who in the middle of the 17th century appeared in Smyrna, as the Messiah. In Germany and Poland they are called *Hasidim* or "pietists." In Turkey they go by the name of *Dumehs* or "converts," because they make an outward profession of Islamism, though they secretly cherish the Jewish faith, and practice Jewish rites. These latter are most numerous in Thessalonica, where the missionaries of the A. B. C. F. M. have their attention directed to them, and hope that their conversion may be the door to that of the Mussulmans. Their doctrines, founded upon the *Kabbala* and the book *Zohar*, are mystical and somewhat allied to Gnosticism. They profess faith in the Trinity, and some of them acknowledge Jesus of Nazareth as the Messiah, in a sense.—REV. E. M. DODD.

**ZULUS**: A tribe in South Africa, inhabiting an extensive territory in the vicinity of Port Natal. The country of the Zulus is pre-eminent for the beauty of its landscapes, the fertility of its soil, and the healthiness of its climate. The mountains, not large, are rather tabular than conical in shape; and when viewed from the sea, they rise, table above table, as they recede in the distance, having the summit and the sides, with the intervening plains, covered with verdant groves, or thick shrubbery, or large fields of green grass. The whole picture is diversified, with here and there a river, or a dark and deep ravine, with fields of Indian corn, or gardens of indigenous grain and fruit.

*Climate*.—The climate is one of the most salubrious and agreeable in the world. In the summer it is of course warm. In the winter it is occasionally cool enough to make a fire agreeable. But for the most of the year the climate is such that one could hardly wish it otherwise.

*The People*.—In 1847, the natives within the colony were estimated at from 80,000 to 100,000, and they were continually increasing. The whole number of the tribe is not known, but it must be very large.

*Physical Appearance*.—The corporeal and phrenological appearance of the natives is, in many respects, highly interesting. The degraded condition and the employments of the women are, indeed, unfavorable to their reaching and preserving a proper stature and form. Still, many of these, as well as the men, are very regular in their features, symmetrical in form, of a full chest and commanding stature. The men stand, walk or run very erect, and they have for the most part a high forehead, and an intelligent and expressive countenance. A few feathers upon the head; a profusion of beads upon the neck and arms, and sometimes

upon other parts of the body; a small piece of the skin of some animal about the loins; and, perhaps, a brass ring upon the wrist and a strap covered with hair about the ankles, constitute as much wearing apparel as most of the natives are in the habit of using.

*Dwellings.*—Their houses are simple, small and rude; hemispherical in shape, having a diameter at the base of some eight or ten feet; being in height, at the centre and apex, only four or five feet; having but one aperture, and that at the base, about two feet high, and made to answer for doors, windows and chimney.

*Language.*—The language of the Zulus appears to be very simple, and yet highly philosophical in its structure; and, with the exception of a few clicks, mellifluent and euphonic.

*Moral Character.*—Polygamy is practiced here to a very great extent. The principal restraint upon it seems to be the number of cattle that a man can acquire to purchase his wives. The marriageable daughter is counted by the father as so many cattle, and disposed of, not on the principle of affection or preference, but to the highest bidder. From this system come many evils; so that an utter disregard of all the principles of true fidelity among those who are married, and of virtue among those who are not, is as frequent as it is surprising and sinful. It is one of the chief obstacles against which the Gospel has to contend. Lying and deception are as common as the truth. Cases of stealing from each other are frequent. Murder is occasionally committed, and creates but little excitement. Dancing and singing impure songs are universal. Drinking intoxicating beer, taking snuff, and filthy conversation, are daily indulged by all. Almost every thing relating to their manner of life is very filthy, and tends to debase and degrade.

*Redeeming Qualities—Desire of Improvement.*—They are a brave and spirited, though not a revengeful people. None of their number have ever been kidnapped and reduced to slavery. Perhaps no nation in South Africa has ever exhibited so much skill in military affairs, and so much desire to rule as Chaka and Dingaan and their people; and the natives around Port Natal are their immediate descendants.

They are a social people, fond of company and conversation. When a woman begins to harvest, she calls all her neighbors to help her.

In many things they exhibit skill, particularly in making baskets and mats, shields and spears. And, with a little instruction, they will turn their hands to a variety of useful employments, to which they are unaccustomed. They are an industrious people. It is not an uncommon thing for a single wife to raise for her husband some 50 or 60 bushels of corn in a year.—*Missionary Herald* for 1847, pp. 399 to 403; *Annual Report A. B. C. F. M.* 1846, p. 87, and 1850, p. 93. For Mission, see *South Africa*.

## APPENDIX.

RESULTS OF MISSIONARY LABOR AMONG THE INDIANS—LETTER FROM REV. MR. BYINGTON.

STOCKBRIDGE, CHOCTAW NATION, }

June 20, 1854. }

MY DEAR BROTHER—You say in your letter of Jan. 1: "I should like to receive from you a letter conveying your impressions of the present state and future prospects of the missionary work among the Indians." I must confine myself principally to the Choctaws, to whom I was sent by the American Board in September, 1820. My impressions are favorable in regard to our missionary work, especially if laborers of suitable qualifications occupy the field. The blessing of God, I have hoped, would attend our exertions here. I should prefer to give you a few leading *facts*, rather than to offer bare *opinions*. The character of the facts I wish to present will show you the state of this nation (1) when existing without the Gospel; (2) after having come to its knowledge. I wish to put honor on the Gospel of our Saviour, whenever it can properly be done.

I. *The state of this nation without the Gospel.*

—This embraces the whole period of their existence, so far as we know, till within the memory of many now living. (1) They were *without God*, and had no forms of religious worship, with reference to the true God, or any false God. They were ignorant of the God of the Bible. We had no false system of religion to oppose. (2) They had various superstitions, as a belief in witches, conjurers, rain-makers, "doctors," ghosts, fairies, and the like. They had a belief, to some extent, in an evil spirit or being, and a good one. But all this was dim indeed. (3) The value and immortality of the soul were new subjects to them. Many said, "When I die that is the end of me." How true it is, that God only can instruct us about himself as a Spirit, and about ourselves. (4) The nation were ignorant of many things useful to them in this life. How could it be otherwise? A little tribe, hemmed in at home, for ages, through fear of hostile neighbors; so much so, that we find but few words in their language borrowed from other tribes. They had no books, no history, no science, no laws, nothing in writing. A few traditions existed among them. Put your soul in just their position, and what would it be? Put your body there also. (5) They had many wrong usages, such as that women must perform all the hard labor, that polygamy was right, that children could inherit nothing from their father or mother, that it was a disgrace for a warrior to labor in the field, and right to destroy their own infants. (6) They were not only a nation of *idle warriors*, but of *drunkards*. Only one man was named to the early missionary who would not get drunk. Men gloried in being drunk as a proof of manhood. (7) They were

poor indeed, at their homes, in all respects. It was rare to see a man who wore shoes, pantaloons, or a hat. It was rare to see a house with a bed, table, or chairs, or to find at any place good farming or mechanic tools, a good house or farm. Formerly there were no fences. (8) They had no *literature*, but a branding-iron for calves and colts, and pieces of cane slit up and tied in bundles, used in calling assemblies. Each piece numbered a *sleep*. One was to be drawn out and thrown away on each morning, till there was but one, which marked the day of meeting. The chiefs could do nothing more in calling councils. They had songs at dances, and for the sick. However, the words which were sung were few. (9) The murderer was executed without a trial. He and his friends looked for none. He made no attempt to escape. He would not disgrace himself or family by being a coward on such an occasion. He dressed and adorned himself, painting his face and breast, singing, dancing, and whooping, to show his bravery, and would point to the place where the ball should enter his heart. He was not sorry he had killed a man. Nor were the warriors of his family sorry, if he only died like a *brave*. His grave was dug, and he lay down in it to see if it would fit his body. (10) They were exposed to diseases, such as the measles and small pox, and knew not how to treat them. They were wasting away. Many were killed as witches, being accused of causing death by their arts. (11) They had no regular form of government, no written constitution or laws. The chief's brave called councils, which often proved to be times and places of great drunkenness.

I will stop here, and ask from what region, above or below, is any ray of light seen beaming on these benighted men? It is not necessary to say there was then no Sabbath, no church, no Christian school, and no followers of the Saviour, among all the Choctaws at that time. One colored man, a native of Africa, who professed to be a disciple of the Lord, was found after a while by the missionaries. Now, here is one of the bays in the great Dead Sea which sin has formed on earth. We entered it with the Bible. I must now speak of the nation in its state,

II. *After having come to a knowledge of the Bible.*—These evils have been gradually passing away, not entirely; many still remain, and there is much for us to do, that we may bear onward, to a better consummation, the blessings already received, as well as gain those which are still promised. The improvements made are, (1) The nation now knows the only living and true God. He is acknowledged in various ways, in their General Council, in their courts, as well as in schools, families and churches, and in regard to his Sabbath. (2) Their cruel and base superstitions are passing away. They have formed laws on these subjects. (3) The soul of man, its worth, its na-

ture, are now widely known. (4) Knowledge has greatly increased, through the schools, books, newspapers, the post-office, and the direct instructions of the different missionaries and other agencies. (5) The warriors have gone to work. They clear land and fence it, and cultivate the same with horses and oxen. This is a new era for the women, who still help in the field and in other places. It is now a disgrace to lead an indolent life. Marriage between one man and one woman is regulated by law. The descent of property is secured to children. Infanticide is punished. (6) The nation, as you know, have lived under the provisions of what is called the "Maine law" for about 30 years. (7) The comforts of life have increased a hundred fold, in food and raiment, house and home. A legal fence must be ten rails high. (8) They have a large number of books in their own tongue, and many men and women can read and write well in the English language. They have educated chiefs, judges, and ministers of the Gospel. (9) For murder and other crimes there are special legal enactments. Trial by jury is the right of such persons. (10) They also have acquired much knowledge about diseases and their most hopeful and approved remedies, and such as are known to Americans. "Indian" doctoring was no better than Indian farming, when they planted corn without a fence, and without regarding "rows." (11) They have a regular written constitution, and a national legislative body which enacts laws. There is a judiciary and an executive body. They have large provisions for the education of their sons and daughters, as the reports in the Missionary Rooms will abundantly show. We have now nine ministers in our Indian Presbytery, and 13 churches under its care. The members amount to 1,275, and the contributions from these churches, as reported at the last meeting of Presbytery, amounted during a period of about 20 months, to \$2,431. The Methodist, the Baptist, and the Cumberland Presbyterian brethren all have churches in this nation, and are all doing good in their various fields of labor. You must make your own inferences from these facts, of what the blessed Gospel may be hoped to accomplish, even when preached by very imperfect men to "Indians."—Enough is said to show what a people we found when we brought the Gospel here, and what is the nature of its influence on the red man's heart and life. These facts I deem worthy of record, that the *infidel* may be silent till he can exhibit an example of greater and better success, through other books in which he believes, that political men may not attempt to legislate the Indian from the earth, because he will not become wise, and that the Church may go on in this blessed work, till it is finished on earth, and the fruits gathered in heaven.

Ever yours,

CYRUS BYINGTON

# INDEX

## OF PRINCIPAL MATTERS.

	PAGE	PAGE
ABBEOKUTA, . . . . .	7	71
Abeoquis, . . . . .	7, 622	72
ABYSSINIA, . . . . .	7	74
Inhabitants of . . . . .	7	74
Language, . . . . .	8	74
Government, . . . . .	8	75
Religion, . . . . .	8-9	75
Conversion to Christianity, . . . . .	8-9	78
Papal Missions, . . . . .	8	80
Mission of the <i>Church Missionary Society</i> , . . . . .	10	84
Afareaitu, . . . . .	11	85
AFRICA, . . . . .	11	86
Map, . . . . .	11	86
Geographical description, . . . . .	11	90
Progress of discovery, . . . . .	11	90
Rivers, . . . . .	18	93
Climate, People, Copts, . . . . .	14	98
Nubians, Moors, Negroes, Foulahs, . . . . .	15	98
Languages, Government, Industry, . . . . .	16	95
Commerce, Slave Trade, . . . . .	16	96
Religion, . . . . .	16	97
Missions, with tabular view, . . . . .	17	98
AFRICA, EASTERN, . . . . .	17	98
Geographical Description, . . . . .	17-18	101-102
Mission— <i>Church Miss. Society</i> , . . . . .	18	102
AFRICA, SOUTHERN, . . . . .	18	102
Boundaries, Topography, . . . . .	20	104
The Great Lake, . . . . .	20	104
Climate, Native Population, . . . . .	22	104
Map, . . . . .	22	105
Missions— <i>Moravian</i> , . . . . .	22	106
Tabular View of Stations, . . . . .	27	106
<i>London Missionary Society</i> , . . . . .	27	106
Tabular View of Stations, . . . . .	36	106
<i>Wesleyan Missionary Society</i> , . . . . .	36	106
Tabular View of Stations, . . . . .	43-44	106
<i>Gospel Propagation Society</i> , . . . . .	45	106
<i>Scotch Missions</i> , . . . . .	45	106
<i>Glasgow African Society</i> , . . . . .	47	106
<i>French Protestant Missions</i> , . . . . .	47	106
Tabular View of Stations, . . . . .	49	106
<i>American Board</i> , . . . . .	50	106
Tabular View of Stations, . . . . .	54	106
<i>Rhenish Missionary Society</i> , . . . . .	55	109
Tabular View of Stations, . . . . .	57	110
<i>Berlin Missionary Society</i> , . . . . .	57	111
General Tabular View, . . . . .	58	111
AFRICA, WESTERN, . . . . .	58	112
Boundaries, Grand Divisions, . . . . .	58	112
Physical Aspect, Rivers, . . . . .	58	113
Map, . . . . .	68	114
Climate, Inhabitants, Government, . . . . .	59	114
Social and Moral Condition, . . . . .	69	116
Religious Belief, Superstitions, . . . . .	60	117
Fetichism and Devil-worship, . . . . .	60	117
Traditions, Funerals, . . . . .	64	117
MISSIONS, . . . . .	64	118
<i>Church Missionary Society</i> , . . . . .	65	118
Reverses for want of laborers, . . . . .	67	118
Evils of connection with government, . . . . .	67	118
Sierra Leone a nursery of missionaries, . . . . .	68	118
Education, Native Agency, . . . . .	68	118
Translations, . . . . .	69	118
Character and Ability of Natives, . . . . .	69	118
Calls for Instruction, . . . . .	69	119
Missionary Tours, . . . . .	69	119
General Improvement, . . . . .	70	121
Work of Grace, . . . . .	70	122
Character of Converts, . . . . .	70	122
Church Discipline, . . . . .	71	124
Remaining Superstitions, . . . . .	71	125
Desire for the Word of God, . . . . .	71	125
Missionary Spirit, . . . . .	71	125
Timoech Mission, . . . . .	71	125
Yoruba Mission, . . . . .	72	125
Present State of the Missions, . . . . .	74	125
Tabular View, . . . . .	74	125
<i>English Baptist Miss. Soc.</i> , . . . . .	74	125
<i>Wesleyan Miss. Soc.</i> , . . . . .	75	125
I. Sierra Leone, . . . . .	75	125
II. Gambia District, . . . . .	78	125
III. Cape Coast District, . . . . .	80	125
Tabular View, . . . . .	84	125
Visit of Mr. Freeman to Ashantee, . . . . .	85	125
<i>American Baptist Missionary Union</i> , . . . . .	86	125
Tabular View, . . . . .	90	125
<i>American Presbyterian Missions</i> , . . . . .	90	125
Tabular View, . . . . .	93	125
<i>American Board</i> , . . . . .	98	125
<i>United Pres. Synod of Scotland</i> , . . . . .	98	125
<i>American Episcopal Mission</i> , . . . . .	95	125
Map of Cape Palmas, . . . . .	96	125
Tabular View, . . . . .	97	125
<i>Methodist Episcopal Mission</i> , . . . . .	98	125
Tabular View, . . . . .	98	125
<i>Southern Baptist Convention</i> , . . . . .	101-102	125
<i>Amer. Miss. Asso. Mendi Mission</i> , . . . . .	102	125
Map of Mendi and Sherbro, . . . . .	104	125
<i>Basil Missionary Society</i> , . . . . .	104	125
General Tabular View, . . . . .	105	125
Ahmedougur, . . . . .	21	106
Aintab, . . . . .	22	106
Ak-Hissar, . . . . .	22	106
Akra, . . . . .	22	106
Akroful, . . . . .	27	106
Akropong, . . . . .	27	106
Akyab, . . . . .	36	106
Albany, . . . . .	36	106
Alderville, . . . . .	43-44	106
Aleppo, . . . . .	45	106
Allahabad, . . . . .	45	106
Ambala, . . . . .	47	106
Amboyna, . . . . .	47	106
America, . . . . .	49	106
AMERICAN BOARD OF COM. FOR FOR. MISS., . . . . .	50	106
Origin, history, &c., . . . . .	54	106
Organization, mode of operation, &c., . . . . .	55	109
Annual and aggregate receipts, . . . . .	57	110
Financial embarrassments, . . . . .	57	111
MISSIONS, . . . . .	58	111
Tabular View, . . . . .	58	112
AMERICAN BAPTIST MISSIONARY UNION, . . . . .	58	112
Number of Missionaries, missions, and stations, . . . . .	58	113
Tabular View, . . . . .	68	114
Receipts, . . . . .	59	114
American and Foreign Christian Union, . . . . .	69	116
American Missionary Association, . . . . .	60	117
Amherst, . . . . .	60	117
Amoy, . . . . .	64	117
Asiaticum, . . . . .	64	118
Annambaoe, . . . . .	65	118
Antigua, . . . . .	67	118
Arakbir, . . . . .	67	118
Arcot, . . . . .	68	118
ARMENIANS, . . . . .	68	118
Armeaia, boundaries and extent, . . . . .	69	118
History, . . . . .	69	118
Map of Armeaia and part of Asia Minor, . . . . .	69	119
The Armenian Church, . . . . .	69	119
Language and Literature, . . . . .	70	121
Population, . . . . .	70	122
Character, . . . . .	70	122
<i>Mission of the American Board</i> , . . . . .	71	124
Map of Constantinople and Vicinity, . . . . .	71	125
Beginning of success, . . . . .	71	125
Opposition, . . . . .	71	125

	PAGE		PAGE
Ordination of Armenian priests, . . . . .	125	Bath, . . . . .	171
Removal of mission press from Malta to Smyrna, . . . . .	125	Bassein, . . . . .	171
First Monthly Concert in Turkish Language, . . . . .	125	Bassa Cove, . . . . .	172
Continued success, . . . . .	126-127	Batavia, . . . . .	172
Power of the bankers, . . . . .	127	Bathurst, . . . . .	172
Breaking up of mission high school and found- ing of Soutari College . . . . .	128	Batticaloa, . . . . .	172
Overthrow of the bankers' power, . . . . .	130	Batticotta, . . . . .	173
Persecution begun by the patriarch, . . . . .	130	Beaufort, . . . . .	172
The persecutors rebuked, . . . . .	131	Beersheba, . . . . .	172
Death of the Sultan, . . . . .	131	Belgaum, . . . . .	172
Fire at Pera, . . . . .	131	Belire, . . . . .	172
The truth spreading, . . . . .	132	Bellary, . . . . .	172
Day of fasting and prayer, . . . . .	132	Benares, . . . . .	172
Greek and Armenian patriarchs deposed, . . . . .	133	Berbicn, . . . . .	172
Return of Sahakyan from banishment, . . . . .	133	Berea, . . . . .	172
Increase of inquirers, . . . . .	133	Berhampore, . . . . .	172
Opening of Seminary at Bebek, . . . . .	133	Berlin Missionary Society, . . . . .	172
Indications of a thorough reformation, . . . . .	134	Berlin Missionary Union for China, . . . . .	173
Quarrel between the bankers and tradesmen, . . . . .	135	Bermudas, . . . . .	172
Removal of the patriarch Stepan, . . . . .	135	Bethaoy, . . . . .	172
Special presence of the Holy Spirit, . . . . .	137	Bethabara, . . . . .	172
Interference of Mr. Southgate, . . . . .	137	Bethel, . . . . .	173
Progress of the work in the interior, . . . . .	137	Bethelsdorp, . . . . .	173
New impulse at Nicomedia, . . . . .	137	Bethesda, . . . . .	173
Visit of Drs. Anderson and Hawes, . . . . .	138	Bethulia, . . . . .	173
Appointment of Matteo patriarch, . . . . .	138	Bettigherry, . . . . .	173
Persecution rigorously renewed, . . . . .	139	Beulah, . . . . .	173
Death of Mrs. Vao Lennep, . . . . .	140	Bexley, . . . . .	173
Map of Antab and Vicinity, . . . . .	140	Beirut, . . . . .	173
Burial refused to Protestants, . . . . .	141	Bhagalpur, . . . . .	173
Ecclesiastical position of the converts, . . . . .	141	Bhingar, . . . . .	173
The converts anathematized and excommuni- cated, . . . . .	142	<b>BIBLE SOCIETIES,</b>	173
Other violent measures, . . . . .	143	Origin, . . . . .	173
Interference of Sir Stratford Canning, . . . . .	146	Bible Societies existing before the American Bible Society, . . . . .	174
Orders of the Sultan in favor of the Protestants, . . . . .	146	Origin of American Bible Society, . . . . .	174
Attempts to break up the Bebek Seminary, . . . . .	146	Origin of American and Foreign Bible Society, . . . . .	175
Organization of the evangelical Armenian Church, . . . . .	147	Origin of American Bible Union, . . . . .	175
Ordination of a pastor, . . . . .	147	Results, . . . . .	175
Other churches formed, . . . . .	147	Tabular view of receipts and appropriations, . . . . .	176
Anomalous position of the Protestants, . . . . .	149	Bombay, . . . . .	176
Second Protestant funeral, . . . . .	149	<b>BOOK AND TRACT SOCIETIES,</b>	176
Death of Pastor Khachaduryan, . . . . .	150	Religious Tract Society of London, . . . . .	177
Successor ordained, . . . . .	150	American Tract Society, . . . . .	177
Two pupils licensed to preach, . . . . .	150	Systematic distribution of Tracts, . . . . .	173
Friendship of Lord Cowley, . . . . .	151	Colportage, . . . . .	178
Ordination of Pastor at Adabazar, . . . . .	151	Foreign Distribution, . . . . .	180
Tabular View of stations, . . . . .	152	Languages and dialects, . . . . .	180
Great fire in Constantinople, . . . . .	153	Publications, . . . . .	181
Failure of the patriarch's plans for the overthrow of Protestant, and his removal from office, . . . . .	153	Tract House, . . . . .	181
Present State of the Mission, . . . . .	153	Receipts and issues of American Tract Society in 29 years, . . . . .	183
Amount of printing done by the Mission, . . . . .	154	Presbyterian Board of Publication, . . . . .	182
Arracan, . . . . .	154	Methodist Book Concern, . . . . .	183
Ascension Island, . . . . .	154	American Baptist Publication Society, . . . . .	183
<b>ASHANTEE,</b> . . . . .	154	Congregational Board of Publication, . . . . .	183
Extent of the kingdom, . . . . .	154	List of Principal Book and Tract Societies, . . . . .	184
Domestic Slavery, Polygamy, . . . . .	155	General increase of Religious Books, . . . . .	184
Roads, Houses, Arts, Trade, Religion, . . . . .	155	<b>BOOTAN,</b>	185
<b>ASIA,</b> . . . . .	156	Borneo, . . . . .	185, 481
Geographical description, . . . . .	156	Brahma, . . . . .	185
Races of People, . . . . .	157	Brahmins, . . . . .	185
Religion, . . . . .	158	<b>BRAHMINISM,</b>	186
Population, . . . . .	159	Ideas of God, . . . . .	186
Tabular View of Missions, . . . . .	160	Character of gods, . . . . .	186
<b>ASSAM,</b> . . . . .	160	Character of Priesthood, . . . . .	186
Mission of the Am. Bap. Union, . . . . .	163	Religious Mendicants, . . . . .	186
Tabular View, . . . . .	163	Character of Worship, . . . . .	187
Athens, . . . . .	163	Hindoo notions of Sin, . . . . .	187
Anckland, . . . . .	163	Ideas of Atonement, . . . . .	187
Austral Islands, . . . . .	163	Fate, Accountability, . . . . .	187
Australasia, . . . . .	163	Notions of Futurity, . . . . .	188
Australia, . . . . .	164	Ages of the world, . . . . .	188
Boundaries and Extent, . . . . .	164	Caste, . . . . .	188
Inhabitants, . . . . .	164	Dr. Allen's Testimony, . . . . .	189
Missions, . . . . .	164	Superstitions, . . . . .	190
United Brethren, . . . . .	164	Cruelties of Brahminism, . . . . .	190
Wesleyan Miss. Society . . . . .	164	Holy Days, . . . . .	191
Tabular View, . . . . .	168	Holy Places, . . . . .	192
Map, . . . . .	164	Degradation of Females, . . . . .	192
Ava, . . . . .	169	Brahminism and Popery Compared, . . . . .	193
Badagry, . . . . .	169	The Remedy, . . . . .	193
Baddagame, . . . . .	169	British Guiana, . . . . .	193
Bagdad, . . . . .	169	Brua, . . . . .	194
<b>BAPTIST MISS. SOCIETY (English),</b>	169	<b>BUDHISM,</b>	194
Receipts, . . . . .	170	Origin of Budhism, . . . . .	194
Tabular View of Missions, . . . . .	171	Doctrines of Budha, . . . . .	194
Basle Missionary Society, . . . . .	171	Sacred Books, . . . . .	195
		Modes of Worship, . . . . .	193
		The Modern Priesthood, . . . . .	197

	PAGE		PAGE
Bungalow, . . . . .	198	Cherokee, . . . . .	244
Burdwan, . . . . .	198	Chettingsville, . . . . .	244
Burisal . . . . .	198	Chichacole, . . . . .	244
<b>BURMAH,</b> . . . . .	198	<b>CHINA,</b> . . . . .	244
Topography, Population, . . . . .	198	Territorial extent, Political Divisions, Compar-	
Social and Political Institutions, Arts, &c., . . . . .	198	ative Dimensions, . . . . .	244
Religion, . . . . .	198	Map, . . . . .	244
Map of Burmah, . . . . .	198	Mountains, Desert of Gobi, Rivers and Lakes, . . . . .	245
Mission of the <i>Am. Rep. Union</i> , . . . . .	199	Boundaries and Civil Divisions of China Proper, . . . . .	246
Burmese War and persecution of missionaries, . . . . .	200	Climate and Soil, Persons of the Obinese, . . . . .	246
Karens, . . . . .	201, 497	Intellectual character, Population, History, Na-	
Christian villages formed, . . . . .	204	tional works, Great Wall, Grand Canal, . . . . .	247
Visit of Dr. Malcolm, . . . . .	204	<i>Cities</i> , Peking, . . . . .	248
Persecution of Christian Karens, . . . . .	205	Canton, Whampoa, Macao, Hong-Kong, . . . . .	249
Dr. Judson's visit to the U. S., . . . . .	207	Amoy, Fuhchau, Niungpo, . . . . .	250
Separate organization of the Burman and Karen		Map of Fuhchau, . . . . .	250
Missions, . . . . .	209	Naoklog, the Arts, Agriculture, . . . . .	251
Return of Dr. Judson to Burmah, . . . . .	210	Productions, Commerce, . . . . .	252
Deputation from the Board, . . . . .	211	Fishing, Literary examinations, Classics, . . . . .	253
Summary View, . . . . .	218	Chinese Schools, Language, . . . . .	254
Bushmen, . . . . .	214	Ability to read, . . . . .	255
Bussorah, . . . . .	215	Industry and Frugality, Marriage, . . . . .	255
Cabalist, . . . . .	215	Condition of Females, . . . . .	255
Cairo, . . . . .	215	Funerals and Burying Grounds, . . . . .	255
Calcutta, . . . . .	215	Government, . . . . .	255
Caledon, . . . . .	215	Revenue and Disbursements, . . . . .	257
Calif, . . . . .	215	Physical, Social, and Moral Condition, . . . . .	257
Calpenty, . . . . .	215	Opium Trade and Opium Smoking, . . . . .	258
Caltura, . . . . .	215	Female Infanticide, . . . . .	260
Calicut, . . . . .	216	Tauists, . . . . .	260
Calmont, . . . . .	216	Confucianism, the ancient popular idolatry, . . . . .	261
Cameroons, . . . . .	216	Missions, <i>Nestorian</i> , . . . . .	262
<b>CANADA,</b> . . . . .	216	<i>Papal</i> , . . . . .	263
Early Settlement, . . . . .	216	<i>London Missionary Society</i> , . . . . .	265
First Missions, . . . . .	216	Tabular View, . . . . .	270
Endowments of Papal Institutions, . . . . .	216	<i>American Board</i> , . . . . .	271
Canada ceded to Great Britain, . . . . .	217	Interesting facts respecting the origin of the	
English Missions, . . . . .	217	American Mission, . . . . .	271
Condition of the Episcopal Church, . . . . .	218	Tabular View, . . . . .	277
Statistics of different churches, . . . . .	218	<i>Southern Baptist Convention</i> , . . . . .	277
Canton, . . . . .	219	<i>Church Missionary Society</i> , . . . . .	278
<b>CANNIBALS,</b> . . . . .	219	Tabular View, . . . . .	279
Ancient cannibals, . . . . .	219	<i>Amer. Seventh Day Baptist Society</i> , . . . . .	279
Horrible practices among the South Sea Islanders		<i>English Gen. Bap. Miss. Soc.</i> . . . . .	280
and the Kookies in India, . . . . .	220	<i>Miss Aldersey's Female Seminary</i> , . . . . .	280
Cape Haytien, . . . . .	220	<i>Swedish Mission</i> , . . . . .	280
Cape Coast Town, . . . . .	221	<i>Free Ch. of Scotland</i> , . . . . .	280
Canon, . . . . .	221	<i>Amer. Episcopal Board</i> , . . . . .	280
Capuchins, . . . . .	221	<i>Presbyterian Board</i> , . . . . .	283
Cape Colony, . . . . .	221	Tabular View, . . . . .	286
Cape Palmas, . . . . .	221	<i>Amer. Baptist Missionary Union</i> , . . . . .	286
Cape Town, . . . . .	221	<i>Methodist Episcopal Missions</i> , . . . . .	288
Caravan, . . . . .	221	<i>Wesleyan Missionary Society</i> , . . . . .	290
Caravansary, . . . . .	221	<i>Rhenish Missionary Society</i> , . . . . .	293
Carmelites, . . . . .	221	<i>Canton Baptist Miss. Society</i> , . . . . .	293
Carnival, . . . . .	221	<i>Basil Missionary Society</i> , . . . . .	293
Carthusian, . . . . .	221	General Tabular View, . . . . .	294
Carmel, . . . . .	222	Chinese Revolution, . . . . .	294
Caste, . . . . .	188-189	Concluding Remarks, . . . . .	295
Catholic, . . . . .	222	Chinese Evangelical Society, . . . . .	296
Cauipoor, . . . . .	222	Chinese Evangelization Society, . . . . .	296
Cavalla, . . . . .	222	Chinese Society (for supporting native Evangelists), . . . . .	296
Celestios, . . . . .	222	Chintadrepettah, . . . . .	296
Cenobite, . . . . .	222	Chinsurab, . . . . .	296
<b>CEYLON,</b> . . . . .	222	Chittagong, . . . . .	296
Geographical and Topographical Description, . . . . .	222	Chunar, . . . . .	296
Population, . . . . .	222	Chundicully, . . . . .	296
Missions— <i>Portuguese Missions</i> , . . . . .	223	Chumie, . . . . .	296
Government, Language, Arts, Religion, . . . . .	223	<b>CHURCH OF ROME,</b> . . . . .	296
<i>London Missionary Society</i> , . . . . .	224	Separation of the Eastern and Western Churches, . . . . .	297
<i>English Baptist Missionary Society</i> , . . . . .	224	The various rites, . . . . .	297
<i>American Board</i> , . . . . .	224	Support of the Clergy, . . . . .	297
Tabular Views, . . . . .	230	Monastic Orders, . . . . .	298
Printing, . . . . .	230	<b>CHURCH OF ROME, MISSIONS OF</b> . . . . .	299
Medical Department, . . . . .	230	Missionary Societies, . . . . .	300
Female Education, . . . . .	230	Receipts, . . . . .	300
Temperance, . . . . .	230	Missionary Stations, . . . . .	300
Native contributions, . . . . .	231	<i>Europe—Turkey—Greece</i> , . . . . .	300
Present state of heathenism and prospects of		<i>Asia—Turkey in Asia—Persia—India</i> , . . . . .	300
the Mission, . . . . .	231	Further India, China, Corea, Mongol Tartary, . . . . .	301
<i>Church Missionary Society</i> , . . . . .	231	Manchuria, Thibet, . . . . .	301
Tabular View of stations, . . . . .	232	East India Islands, Japan, . . . . .	302
<i>Wesleyan Missionary Society</i> , . . . . .	233	<i>Africa—Congo—Barbary—Egypt—Abyssinia—</i>	
Conversion of an Ava Priest, . . . . .	236	<i>Madagascar—other parts</i> , . . . . .	302
Public contest with the priests, . . . . .	240	<i>Oceanica</i> , . . . . .	302
Tabular View, . . . . .	242	<i>America—Spanish Missions</i> , . . . . .	302
General Tabular View, . . . . .	243	Portuguese Missions—United States and Canadas, . . . . .	303
Chaldeans, . . . . .	243	Church Hill, . . . . .	303
Chavagacherry, . . . . .	243	<b>CHURCH MISSIONARY SOCIETY,</b> . . . . .	303
Cherrapoonge, . . . . .	244	Tabular View, Income, . . . . .	304

	PAGE		PAGE
Cistercian, . . . . .	804	EUROPE—Area, Population, Languages, Independent States, . . . . .	835
Clarksoo, . . . . .	804	Religious Classification of the People, . . . . .	836
Clear Water, . . . . .	805	Estimate of the Spiritual Condition of Europe, . . . . .	837
Cloudy Bay, . . . . .	805	(1) Condition of the Clergy, . . . . .	837
Cloister, . . . . .	805	(2) Estimate of the Sabbath, . . . . .	838
Cochin, . . . . .	805	(3) Religious Reading, . . . . .	838
Coimbatore, . . . . .	805	(4) Family Worship, . . . . .	838
Colombo, . . . . .	805	(5) Discipline, (6) Social Meetings, . . . . .	838
Colesburg, . . . . .	805	(7) Revivals and Conversions, . . . . .	838
Combaconum, . . . . .	805	(8) Religious Education, . . . . .	838
Constantinople, . . . . .	805	(9) Christian Union, (10) Missionary Labors, . . . . .	839
Cops, . . . . .	14, 805	Means and men of the European Missionary Societies, tabular view of, . . . . .	840
Copay, . . . . .	806	Greek and Roman Catholic Churches, . . . . .	840
Corisco, . . . . .	806	Agencies employed to disseminate the Gospel in Europe, . . . . .	842
Corfu, . . . . .	806	(1) Common Schools, (2) Temperance, (3) Preaching and distribution of tracts and books, . . . . .	842
Cottayam, . . . . .	806	What may be done to evangelize Europe, . . . . .	843
Cotta, . . . . .	806	Hindrances, (1) Union of Church and State, . . . . .	843
Cradoek, . . . . .	806	(2) Social penalties attached to change of religion, . . . . .	845
Cruda, . . . . .	806	(3) Literature, (4) Philosophy, (5) Popery, . . . . .	845
Cuddalore, . . . . .	806	Present condition of the Roman Hierarchy, considered as an aggressive power, . . . . .	846
Cumberland Pres. Board of Missions, . . . . .	806	Review of the European States, . . . . .	849
Cuttack, . . . . .	806	(1) England, Scotland, and Ireland, . . . . .	849
Dacca, . . . . .	806	Churches and attendance in England, Scotland, and Wales, . . . . .	850
Damara Country, . . . . .	806	(2) Holland, . . . . .	851
Darjeeling, . . . . .	806	(3) Scandinavia, (4) Belgium, (5) France, . . . . .	852
Darliston, . . . . .	806	(6) Switzerland, . . . . .	853
Davytou, . . . . .	806	(7) Italy, (8) Germany, . . . . .	854
Dedgaum, . . . . .	806	(9) Russia, . . . . .	855
Delaware, . . . . .	806	(10) Spain and Portugal, (11) Greece and Ionian Isles, . . . . .	856
Delbi, . . . . .	807	(12) Turkey in Europe, . . . . .	857
Dharwar, . . . . .	807	<i>Methodist Missions in Europe,</i> . . . . .	858
Diep River, . . . . .	807	Bodies engaged—Countries occupied, . . . . .	858
Dindigul, . . . . .	807	Mode of operation—Success, . . . . .	859
Dinajpoor, . . . . .	807	Switzerland, Germany, Sweden, . . . . .	860
Druses, . . . . .	784	Irish Methodist Home Missions, . . . . .	861
Duke Town, . . . . .	807	France, Italy, and Corsica, . . . . .	861
D'Urbao, . . . . .	807	Tabular Views, . . . . .	862-863
Dwight, . . . . .	807	Fakir, . . . . .	864
Dysalderp, . . . . .	807	Fernando Po, . . . . .	864
EARLY CHRISTIAN MISSIONS, . . . . .	807	Free Town, . . . . .	864
Christianity essentially Missionary, . . . . .	807	Free Church of Scotland Missions, . . . . .	864
Century II., Century III., . . . . .	809	Free Will Baptist Foreign Missionary Society, . . . . .	866
Century IV., Missions to Ireland and Phœnicia, . . . . .	810	Friendly Islands, . . . . .	866
Missions to Georgia, Persia, Armenia, Gaul, &c., . . . . .	811	Furrackabad, . . . . .	866
Century V. St. Patrick's Mission to Ireland, . . . . .	812	Futtegurb, . . . . .	866
Nestorian Missions, . . . . .	813	Gaboon, . . . . .	866
Conversion of the Picts—Baptism of Clovis, . . . . .	813	Genadendal, . . . . .	868
Century VI., . . . . .	814	General Baptist Missionary Society, . . . . .	868
Progress of Christianity in Wales and Cornwall, . . . . .	814	Geog Tapa, . . . . .	868
Pope Gregory's Mission to Britain, . . . . .	814	Georgian Islands, . . . . .	868
Austin's violent proceedings, . . . . .	815	Ghazipoor, . . . . .	868
Columba's Mission to Scotland, . . . . .	816	Glasgow Missionary Society, . . . . .	868
Centuries VII. and VIII., . . . . .	817	Gorruckpoor, . . . . .	869
Missions in Saxony and Germany, . . . . .	817	Gossner's Missionary Society, . . . . .	870
Century IX.—Missions among the Danes, Swedes, Slavonians, &c., . . . . .	818	Gowhatti, . . . . .	870
Century X., . . . . .	819	Grahamstown, . . . . .	870
Century XI., . . . . .	821	Graaf-Reinet, . . . . .	870
Century XII., . . . . .	822	GREECE, . . . . .	871
Centuries XIII. and XIV., . . . . .	823	Geographical Description, . . . . .	871
The Waldenses, Albigenses, Wickliffe, . . . . .	823	Greek Church—difference between it and the Latin, . . . . .	871
Century XV., . . . . .	824	MISSIONS— <i>American Board,</i> . . . . .	871
Century XVI.—The Reformation, . . . . .	825	<i>American Episcopal Board,</i> . . . . .	875
Mission to Lapland, . . . . .	826	<i>Am. Baptist Miss. Union,</i> . . . . .	878
Dutch Missions to the East, . . . . .	226-327	Greegree, . . . . .	878
Missionary Colonies in North America, . . . . .	827	Grequa Town, . . . . .	878
Century XVIII., . . . . .	828	Hadgee, . . . . .	878
Society for the Propagation of the Gospel, . . . . .	828	Hawaii, . . . . .	878
Daoish Missions, . . . . .	828-829	Hervey Islands, . . . . .	878
Origin of Moravian Missions, . . . . .	829-830	Hierarchy, . . . . .	879
Missions of Wesley, Whitefield, Brainard, &c., . . . . .	830	Hilo, . . . . .	879
Mission of Swartz, . . . . .	831	HINDOSTAN, . . . . .	879
Commencement of Modern Missions, . . . . .	831	Map of, . . . . .	879
List of Missionary Societies, . . . . .	831	Boundaries and Surface, Rivers and Lakes, Coast and Climate, Native Population, . . . . .	879
Estimated progress of Christianity, each century, . . . . .	832	Foreign Settlers, Religions, Languages, Literature, Science, Arts, Agriculture, Physical and Intellectual Character, British rule, . . . . .	881
East Cape, . . . . .	833	MISSIONS, . . . . .	882
Ebenezer, . . . . .	833	<i>American Board,—Bombay,</i> . . . . .	882
Edina, . . . . .	833	Map of Western India, . . . . .	885
EGYPT—Boundaries, Population, &c., . . . . .	833	Satara, . . . . .	886
Missions— <i>Church Missionary Society,</i> . . . . .	833		
Eimeo, . . . . .	834		
Elin, . . . . .	834		
Eliot, . . . . .	834		
Emmaus, . . . . .	834		
Enon, . . . . .	834		
EPISCOPAL BOARD OF MISSIONS, . . . . .	834		
Tabular Views of Missions and Receipts, . . . . .	835		
Eromanga, . . . . .	835		
Erzum, . . . . .	835		

	PAGE		PAGE
Ahmedauggur, Seroor, . . . . .	388	Borneo, . . . . .	481
Kolapoor, Madura, . . . . .	390	Celebes, . . . . .	484
Map of Southern India and Ceylon, . . . . .	391	The Moluccas, . . . . .	485
Madras, . . . . .	394	Philippine Islands, . . . . .	486
Arcot, . . . . .	395	Formosa, . . . . .	486
Tabular View, . . . . .	396	INFANTICIDE, . . . . .	486
<i>Church Missionary Society—Madras,</i>	396	Among the accents, . . . . .	486
Abdool Messech, . . . . .	396	In the Pacific Isles, . . . . .	487
Syrian Christians, . . . . .	397, 400	In India and China, . . . . .	487
Names of Missionary Districts, . . . . .	398	JEW, Missions to, . . . . .	488
Wonderful movement in the Tinnevely District, . . . . .	398	Number of, . . . . .	489
Bombay, . . . . .	401	In Abyssinia, . . . . .	10
Map of Bengal, . . . . .	401	Present social state, . . . . .	489
Calcutta and North India, . . . . .	401	Intellectual position, . . . . .	490
Benares, . . . . .	402	Religious condition, . . . . .	490
Birdwan, Krishoagur, . . . . .	403	Reasons for distinct missions to, . . . . .	491
Chunar, Mirut, . . . . .	405	London Jews' Society, . . . . .	491
Agra, Jaunpore, Gorruckpore, Bhagulpur, Him- malaya, . . . . .	406	British Society, . . . . .	492
The Poojan—Tabular View, . . . . .	407	Missions of Presbyterians in Great Britain, . . . . .	493
<i>Society for the Propagation of the Gospel,</i>	407	Scottish Jews' Society, . . . . .	493
Bishop's College, . . . . .	407	American Missions to Jews, . . . . .	493
Cawnpore, Madras, . . . . .	408	American Society, . . . . .	494
Tinnevely, Bombay, . . . . .	409	General Summary, . . . . .	494
<i>English Baptist Missionary Society,</i>	409	Jacobites, . . . . .	494
Notices of Stations, . . . . .	417, 422	Jaña, Jaifna, . . . . .	494
Tabular View, . . . . .	422	Jaipur, . . . . .	494
<i>London Missionary Society,</i>	422	Jains, . . . . .	494
Vizigapatam, . . . . .	422	Jaina, . . . . .	494
Madras, Cuddapah, . . . . .	424	Jassore, . . . . .	494
Belgaum, . . . . .	425	Jaunpur, . . . . .	495
Bellary, Bangalore, . . . . .	426	Jesuits, . . . . .	495
Mysore, Salem, Combaconum, . . . . .	427	Jooneer, . . . . .	495
Coimbatore, S. Travancore, . . . . .	428	Juggernaut, . . . . .	495
Calcutta, . . . . .	429	Juju or Jewjew, . . . . .	495
Chiasurah, Berhampore, . . . . .	430	Kaffaria, . . . . .	496
Benares, . . . . .	431	KAFFRES, . . . . .	496
Mirzapore, Surat, Mahi-Kantha, Almora, . . . . .	432	Government, People, Religious and Moral Condition, . . . . .	496
Tabular View, . . . . .	433	Kandy, . . . . .	497
<i>Free Church of Scotland,</i>	433	Karens, . . . . .	201, 497
Madras, Bombay, Poonah, Nagpoor, . . . . .	434	Kat River, . . . . .	497
Calcutta, . . . . .	435	Kauai, . . . . .	497
<i>Irish Presbyterian Mission,</i>	435	Kharput, . . . . .	497
<i>General Baptist Missionary Society,</i>	435	Khundita, . . . . .	498
Cuttack, Pooree, . . . . .	435	Kingston, . . . . .	498
Balasure, . . . . .	436	Kiosk, . . . . .	498
British support of Idolatry, . . . . .	437	Kissor, . . . . .	498
<i>Free Will Baptist Missionary Society,</i>	441	Kissey, . . . . .	498
Tabular View, . . . . .	443	Kolobeag, . . . . .	498
<i>American Presbyterian Missions,</i>	444	Kraal, . . . . .	498
Map of Northern India, . . . . .	444	Krishnagur, . . . . .	498
Organization of a church at Lodiana, . . . . .	445	Kumasi, . . . . .	498
Tabular View, . . . . .	449	Kuruman, . . . . .	498
<i>Wesleyan Missionary Society,</i>	449	Kumiss, . . . . .	498
Tabular View, . . . . .	453	Kyook Phyoo, . . . . .	498
<i>Welsh Calvinistic Methodist Missionary Society,</i>	454	LABRADOR AND GREENLAND, . . . . .	498
<i>American Baptist Mission among the Teloogoes,</i>	454	Geographical Position, Climate, &c., . . . . .	498
<i>Basle Missionary Society,</i>	456	Map, . . . . .	498
Tabular View, . . . . .	458	Description of the natives, . . . . .	499
<i>Berlin and Leipzig Missionary Societies,</i>	458	Missions— <i>Danish Mission in Greenland,</i>	499
<i>North German Missionary Society,</i>	458	<i>Moravian Mission,</i>	499
<i>Gossner's Missionary Society,</i>	459	Discouragements, . . . . .	500
General Tabular View, . . . . .	459	First Conversion, . . . . .	501
Letter from Rev. Dr. Scudder, . . . . .	459	Tabular View, . . . . .	505
Holapoor, . . . . .	465	Labrador, . . . . .	505
HOME MISSIONS, . . . . .	465	Tabular View, . . . . .	509
Early Home Mission efforts, . . . . .	465	Lagos, . . . . .	509
Home Missionary Societies in New England, . . . . .	466	Lahaina, . . . . .	509
Home Missions of the Presbyterian Church, . . . . .	467	Lahainaluna, . . . . .	509
Average salaries of home missionaries, . . . . .	468	Lahor, . . . . .	509
American Home Missionary Society, . . . . .	468	LEW CHEW, or Loo Choo, . . . . .	509
Tabular View of receipts, expenditures, labors and results, . . . . .	469	Cities and Villages, . . . . .	509
Methodist Home Missions, . . . . .	469	The People—Products—Dwellings—Dress—Language—Arts, . . . . .	510
Tabular Views, . . . . .	471	Religion—Government—Foreign Policy, . . . . .	511
American Baptist Home Missionary Society, . . . . .	471	Mission of Dr. Battelheim, . . . . .	511
Board Domestic Missions Protestant Episcopal Church, . . . . .	473	LIBERIA—Government, Education, Extent, . . . . .	512
Board of Missions Reformed Dutch Church, . . . . .	473	Map of Liberia, . . . . .	512
General Tabular View, . . . . .	474	Harbors—Productions—Native Inhabitants—Discovery, . . . . .	513
Honolulu, . . . . .	474	The Pope's grant not recognized, . . . . .	514
Hottentots, . . . . .	474	Portuguese Missions, . . . . .	514
Huahine, . . . . .	475	Character and influence of the slave-trade, . . . . .	514
Human Sacrifices, . . . . .	475	Origin and History of the Colony, . . . . .	515
Idol, Idolatry, . . . . .	478	Missions in Liberia, . . . . .	518
Indians, . . . . .	532	Lodiana, . . . . .	518
INDIAN ARCHIPELAGO, . . . . .	479	LONDON MISSIONARY SOCIETY, . . . . .	518
Nicobar and Andaman Islands, Sumatra, . . . . .	479	Origin and History, . . . . .	518
Java, Map, . . . . .	480	Missionaries and Churches, . . . . .	519
Lesser Sunda Islands, . . . . .	481	Translations, . . . . .	519
		Macao . . . . .	520

	PAGE		PAGE
MADAGASCAR.	520	The Press, Translating, Schools, . . .	568
Population, Government, . . .	520	Preaching, Native Helpers, . . .	559
Religion and Morals, . . .	521	Opposition, . . .	560
Mission— <i>London Missionary Society</i> , . . .	521	Revivals, . . .	561
Results of fifteen years' labor, . . .	521	Efforts for the Mountain Nestorians, . . .	562
Commencement of persecution, . . .	522	Tabular View, . . .	564
Breaking up of the Mission, . . .	525	Letter from Rev. Dr. Perkins, . . .	564
Martyrdom of Rasalama, and violent persecu- tion of others, . . .	527	Netherlands Missionary Society, . . .	565
Continued violence and bloodshed, . . .	528	New Hebrides, . . .	568
Escape of a party of converts, . . .	528	New Brunswick, . . .	568
Great awakening, and conversion of the Queen's son, . . .	529	NEW ZEALAND, . . .	569
Brightening Prospects, . . .	530	Map of New Zealand and Tasmania, . . .	569
MADEIRA, . . .	530	Climate, soil and productions, inhabitants, . . .	569
Geographical Description, Government, &c., . . .	531	Tattooing, . . .	569
Mission— <i>Scotch Free Church</i> , . . .	531	Religion, . . .	570
Commencement of a work of grace, under the labors of Dr. Kalley, . . .	531	MISSIONS— <i>Church Missionary Society</i> , . . .	570
Beginning of Persecution—Imprisonment of Dr. Kalley, . . .	532	Discouragements, . . .	570
Departure of Dr. Kalley—his return with Mr. Hewitson, . . .	533	Success, . . .	571
Violent proceedings against the converts, . . .	533	Native prayer meetings, general improvement, . . .	572
Mr. Hewitson leaves the Island, . . .	534	Power of the Gospel to tame savage tribes, . . .	578
Peril and escape of Dr. Kalley, . . .	534	Rapid growth of Christianity, . . .	574
Escape of Converts to Trinidad, . . .	535	Tabular View, . . .	575
Ordination of Mr. Da Silva, . . .	535	<i>Society for Propagating the Gospel</i> , . . .	576
Madras, . . .	535	<i>Wesleyan Missionary Society</i> , . . .	576
Madura, . . .	535	Tabular View, . . .	581
Malta, . . .	536	General Tabular View, . . .	581
Martaban, Marsovan, . . .	536	Nicomedia, . . .	582
Maronites, . . .	536	Ningpo, . . .	582
MARQUESAS ISLANDS, . . .	536	NORTH AMERICAN INDIANS, . . .	582
Mission to, . . .	665	Missions— <i>Presbyterian Board</i> , . . .	582
MAUI, . . .	537	Map of Indian Territory, . . .	582
MAURITIUS, or Isle of France, . . .	537	Tabular View, . . .	585
Mission of the London Missionary Society, . . .	544	<i>Am. Bap. Miss. Union</i> , . . .	585
Methodist Episcopal Church, Missions of Mexico, . . .	539	Statistics for 1854, . . .	591
MICRONESIA—Situation, Extent, Population, Pro- ductions, . . .	539	<i>Miss. Soc., Meth. Epis. Church</i> , . . .	591
Mission of the American Board, . . .	539	Mission begun by a colored man, . . .	591
MINISTERIAL EDUCATION, . . .	540	Remarkable Success, . . .	592
Tabular View of the number of ministers from New England colleges, arranged in periods of 10 years, from 1540 to 1850 . . .	541	Missions among the Creeks, Snakes, Yellow- heads, Cherokees, . . .	594
Decrease of candidates for the ministry, . . .	542-543	Among the Choctaws, Putawatomes, Oneidas, Shawnees, Kansas, Iroquois and Kikapoos, . . .	595
View of the religious state of the country as to the comparative number of churches and ministers, Education Societies, . . .	543	Tabular View, . . .	597
Mirut, . . .	543	<i>Wesleyan Missionary Society</i> , . . .	598
Mirzapore, . . .	544	Tabular View, . . .	601
MISSIONARY SOCIETY METHODIST EPISCOPAL CHURCH, . . .	544	<i>American Board</i> , . . .	601
Tabular Views, . . .	546	General history of early Indian missions, . . .	601
MOHAMMEDANS—In Abyssinia, . . .	9	Mission to the Cherokees, . . .	604
In Turkey, . . .	752	Invention of Cherokee Alphabet, . . .	605
In the world, . . .	780	Trouble with the authorities of Georgia, . . .	607
Molokai, . . .	547	Arrest, trial, and imprisonment of Messrs. Wor- cester and Butler, . . .	608
Mollah, . . .	547	Removal of the Indians, . . .	609
Mombas, . . .	547	Choctaws, . . .	611
Monrovia, . . .	547	Tabular View, . . .	614
Montserrat, . . .	547	Slavery and action of the Board thereon, . . .	613, 614
Monophysites, . . .	547	Osages, . . .	615
MOSUL—History of Mission, . . .	548	Chickasaw, . . .	616
Letter from Rev. Mr. Marsh, . . .	549	Creeks, Ottawas, . . .	617
Muñi, . . .	551	Ojibwas, . . .	618
Mutra, . . .	551	Dakotas, . . .	620
Mynpurie, . . .	551	Tabular Views, . . .	621
Mysore, . . .	551	Abenauquis, Pawnees, . . .	622
Nagpore, . . .	551	Oregon Indians, . . .	623
Nauking, . . .	551	Indians in New York, . . .	624
Nassau, . . .	551	<i>Moravian Missions</i> , . . .	624
Nassuck, . . .	551	<i>Church Missionary Society</i> , . . .	625
Natal, . . .	551	<i>Episcopal Board</i> , . . .	625
Natal Harbor, D'Urban, Petermaritzburg, Scenery, Climate, . . .	552	<i>American Missionary Association</i> , . . .	625
Negapatam, Negroes, . . .	553	Tabular View, . . .	626
Neilore, . . .	553	General Tabular View, . . .	626
NESTORIANS, . . .	553	Letter from Rev. C. Byington, . . .	783
Map of the country of the Nestorians, . . .	553	NOVA SCOTIA—Boundaries and extent, . . .	626
Nestorius and his followers, . . .	553	Church of England in N. S., . . .	627
Missionary character of the Nestorians, . . .	554-555	Presbyterian Church, . . .	627
Their doctrines and character at the commence- ment of missionary operations among them, . . .	555	Church of Scotland, . . .	628
<i>Mission of the American Board</i> , . . .	556	Free Church of N. S., . . .	629
Tabular View of missionaries, . . .	557	Reformed Pres. Church, . . .	629
Object aimed at—co-operation of ecclesiastics, British and Russian protection, . . .	557	Baptist Churches, . . .	629
		Wesleyan Methodists, . . .	629
		Evangelical Lutherans, . . .	929
		Oahu, . . .	630
		Oceanica, . . .	630
		Ojibwas, . . .	630
		Old Calabar, . . .	630
		Oodoville, . . .	631
		Oorfa, . . .	631
		ORIENTAL CHRISTIANS MISSIONS TO Bishop Gobat and Church Missionary Society, Mode of conducting missions to decayed churches in the East, . . .	631 631 632

	PAGE		PAGE
Bishop Southgate, . . . . .	632	<b>SOCIETY FOR PROPAGATING THE GOSPEL IN</b>	
Nazareth, Jerusalem, Nablous, Syra, Smyrna, . . . . .	633	<b>FOREIGN PARTS,</b>	677
Malta Prot. College, . . . . .	633	Average and total receipts in 81 years, . . . . .	678
<b>ORISSA,</b>	634	Society Islands, . . . . .	678
Population—Santals and Bhumijas, . . . . .	635	Southern Baptist Convention, . . . . .	678
Oroomiah, . . . . .	635	<b>SOUTH SEA ISLANDS—Geographical Description,</b>	678
Pagan, . . . . .	636	Map of Southern Pacific, . . . . .	678
Pagoda, . . . . .	636	Productions, . . . . .	680
Parseelsm, . . . . .		Inhabitants, Language, General Characteristics,	
The Zand-Avasta—Idolatry of the Parsees, . . . . .	686	Tattooing, Dress, . . . . .	680
Paris Protestant Missionary Society, . . . . .	638	Mental Capacity, Marriage, Moral Character, The	
Pasha, . . . . .	633	Arts, . . . . .	681
Patna, . . . . .	638	Wars, Government, Religion, . . . . .	682
Patriarch, . . . . .	633	Missions— <i>London Missionary Society,</i>	683
Paumotu, . . . . .	633	Georgian Islands, . . . . .	683
Pedang, . . . . .	633	Tabular View, . . . . .	698
Pekiog, . . . . .	638	Society Islands, . . . . .	698
Pilgrimage, . . . . .	638	Tabular View, . . . . .	697
Polyoesia, . . . . .	639	Hervey Islands, . . . . .	697
Pontianak, . . . . .	639	Tabular View, . . . . .	701
Poonah, . . . . .	639	Samoa or Navigator's Islands, . . . . .	701
Port Elizabeth, . . . . .	639	Tabular View, . . . . .	705
Port Lokkoh, . . . . .	639	Austral Islands, . . . . .	705
Port Louis, . . . . .	639	Tabular View, . . . . .	707
<b>PRESBYTERIAN BOARD OF MISSIONS,</b>	639	Paumotu or Pearl Islands, . . . . .	708
Mode of Organization, . . . . .	641	Marquesas Islands . . . . .	708
Mode of transacting business, . . . . .	642	New Hebrides—Mr. Williams's last voyage and	
Tabular View of its Missions, . . . . .	643	death, . . . . .	708
Mission House, . . . . .	643	<i>Pres. Ch. of Nova Scotia</i> —Mission to New Hebrides, . . . . .	710
Yearly Receipts, . . . . .	644	Description of the Island of Annetum, . . . . .	710
Presbyterian Church of Nova Scotia Board of Mis-		Origio and History of the mission, . . . . .	711
sions, . . . . .	644	Tabular View of Western Polyoesia, . . . . .	718
Primitive Methodist Foreign Missionary Society, . . . . .	646	<i>Wesleyan Missionary Society,</i>	718
Puna, . . . . .	646	Friendly Islands, . . . . .	714
Rajah, . . . . .	646	Feejee Islands, . . . . .	720
Ragoon, . . . . .	646	Tabular View, . . . . .	723
Rarotonga, . . . . .	647	Temperance, . . . . .	724
Regent's Town, . . . . .	647	General Tabular View, . . . . .	725
Rhenish Missionary Society, . . . . .	647	<b>SOUTH AMERICA—Brazil,</b>	726
Safe, . . . . .	648	Missions, . . . . .	727
Saharanpur, . . . . .	648	Sunday Schools, . . . . .	729
Samarang, . . . . .	648	Surat, . . . . .	732
<b>SANDWICH ISLANDS—Geographical Description</b>		Suttee, . . . . .	732
and Map, . . . . .	648	Sydney, . . . . .	733
Population—Social, moral and religious condition, . . . . .	649	Syria Christians, . . . . .	738
Missions— <i>American Board,</i>		<b>SYRIA AND THE HOLY LAND,</b>	733
Preparation at the Islands, Arrival and recep-		Map of part of Syria, . . . . .	733
tion of the missionaries, . . . . .	650	Population—Numbers of different sects, . . . . .	734
Obstacles, . . . . .	651	Druses, . . . . .	734
Reinforcements, Position and influence of chiefs, . . . . .	652	<i>Missions of the American Board,</i>	739
four years' missionary labor, . . . . .	654	Wonderful movement at Hasbeija	
Regency of Kaahumanu, . . . . .	654	Tabular View, . . . . .	743
Kapiolani—Visit of Lord Byron, . . . . .	655	Tabu, . . . . .	743
Opposition from foreigners, Whalesbp, Dolphin, . . . . .	656	Talapoloa, . . . . .	743
U. S. Sloop Peacock, Vindication of missionaries—		Tamam, . . . . .	743
further outrages, . . . . .	657	Tamlook, . . . . .	743
Letter from the President of the United States, . . . . .	658	Tanaaarivo, . . . . .	744
Papal Missionaries, . . . . .	658	Taogena, . . . . .	744
Results of first ten years' missionary labor, . . . . .	660	Taouists, . . . . .	260, 744
Death of Kaahumanu, reaction, progress, schools, . . . . .	661	<b>TARTARY AND SIBERIA,</b>	744
The Press—Churches—Great Revival—Benevo-		Geographical Description, . . . . .	744
lence, . . . . .	662	Population—Religion, . . . . .	746
Civilization—Government—Laws—Seizure of the		Missions— <i>United Brethren, Scottish Miss. Soc.</i>	746
Islands by Lord Paulet—Independence acknow-		<i>London Missionary Society,</i>	747
ledged, . . . . .	663	Map, . . . . .	748
Decrease of population, . . . . .	664	<i>Mission of the Wesleyan Miss. Soc.</i>	748
The Mission dissolved, . . . . .	664	Tabular View, . . . . .	749
Summary and Statistics, . . . . .	665	Tattooing, . . . . .	569, 749
Teachers sent to the Marquesas Islands, . . . . .	665	Tavoy, . . . . .	749
American Missionary Association, . . . . .	666	Tenasserim, . . . . .	749
Letter from Rev. Titus Coan, . . . . .	666	<b>THESSALONICA,</b>	750
Satara, . . . . .	667	Map of . . . . .	751
<b>SEAMEN—Numbers, Origin and progress of missions</b>		Thugs, . . . . .	461
to, . . . . .	668	Tionevelly, . . . . .	750
Results, . . . . .	669	Touogoo, . . . . .	750
Serampore, Seir, . . . . .	669	Travancore, . . . . .	750
Seroor, . . . . .	669	Trebizond, . . . . .	750
Setra Kroo, . . . . .	669	<b>TURKEY,</b>	751
Sevaguoga, . . . . .	670	Boundaries and extent, . . . . .	751
Seychelles, . . . . .	670	Turkey in Europe, . . . . .	751
Shanghai, . . . . .	670	Turkey in Asia, . . . . .	751
Sheikh, . . . . .	670	Turkey in Africa, . . . . .	751
<b>SIAM—Government, Religion,</b>		Population tables, by countries, . . . . .	751
Missions— <i>Presbyterian Board,</i>		Population tables by races and creeds, . . . . .	752
<i>American Baptist Mission,</i>		Ecclesiastico-Political Government, . . . . .	752
<i>American Board and American Missionary</i>		Reforms, . . . . .	752
<i>Association,</i> . . . . .	676	Uitenhage, . . . . .	753
Sierra Leone, . . . . .	676	<b>UNITED STATES—Extent of Territory,</b>	753
Singapore, . . . . .	677		
Smyra, . . . . .	677		

	PAGE		PAGE
Physical resources, Commerce, . . . . .	754	Tabular View, . . . . .	769
Population, Public Works, Geographical position, . . . . .	755	<i>Moravian Missions</i> , . . . . .	771
Peculiar character of people, . . . . .	755	<i>English Baptist Missions—Tabular View</i> , . . . . .	773
Education, Religion, . . . . .	756	<i>Church Missionary Society</i> , . . . . .	775
Pauperism and Crime, Temperance Reform, . . . . .	757	<i>Soc. for the Prop. of the Gospel</i> , . . . . .	775
<b>UNITED BROTHERS' MISSIONS</b> , . . . . .	758	<i>London Missionary Society</i> , . . . . .	775
Tabular View, . . . . .	759	General Tabular View, . . . . .	775
London Association in aid of, . . . . .	760	<b>WESLEYAN MISSIONARY SOCIETY</b> , . . . . .	775
Vartabed, . . . . .	760	Results, Income, . . . . .	778
Vedas, . . . . .	760	<b>WITCHCRAFT</b> , . . . . .	779
Vizagapatam, . . . . .	760	<b>WORLD—Population—Religious Sects—Table of</b>	
Wellington, . . . . .	761	Missions, . . . . .	780
Welsh Calvinistic Methodist Foreign Missionary		<b>YORUBA</b> , . . . . .	781
Society, . . . . .	761	Map of, . . . . .	781
<b>WEST INDIES</b> , . . . . .	761	Geography, Religion, . . . . .	781
Table of population, . . . . .	761	Population, . . . . .	782
Description of the Islands, . . . . .	761-762	Zoharites, . . . . .	782
Maps, . . . . .	760, 763, 764, 771	<b>ZULUS—Climate, People,</b>	782
Missions— <i>Wesleyan Missionary Society</i> , . . . . .	762	Dwellings, language, moral character, . . . . .	783

### INDEX TO THE MAPS.

Africa South of the Equator, . . . . .	10	Northern India, . . . . .	444
Africa, Southern, . . . . .	22	Indian Archipelago and Western Pacific Isles, . . . . .	496
Africa, West, . . . . .	58	Labrador and Greenland, . . . . .	498
Cape Palmas, . . . . .	97	Liberia, . . . . .	512
Siberia and Mendi, . . . . .	104	Nestorians, Country of, . . . . .	552
Armenia and Part of Asia Minor, . . . . .	119	New Zealand, . . . . .	569
Vicinity of Constantinople, . . . . .	125	North American Indians, Territory of, . . . . .	582
Aintab and Vicinity, . . . . .	140	Sandwich Islands, . . . . .	648
Australia, . . . . .	164	South Sea Islands, . . . . .	678
Burma, Siam, &c., . . . . .	198	Syria, Part of, . . . . .	733
China, Part of, . . . . .	244	Tasmania, . . . . .	569
Fuchau, . . . . .	250	West India Islands—Jamaica, . . . . .	760
India, Missionary Map of, . . . . .	378	St. Kitts, Antigua, and Mosquito Coast, . . . . .	763
Western India, . . . . .	385	Tobago and Barbadoes, . . . . .	764
Southern India and Ceylon, . . . . .	391	St. Thomas, St. Jan, St. Croix, Surinam, . . . . .	771
Bengal, . . . . .	401	Yoruba, . . . . .	781











